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For the Banner of Light. UNKNOWN TO THEE.

Unknown to thee, unknown to thee, A light shall fall across thy sea: It sure will come, the gladdening day, Unknown to thee 't is on the way.

Unknown to thee, unknown to thee, The sands of life shall all changed be: Enfolding all thy waiting soul Unknown to thee a river roll.

Unknown to thee, unknown to thee, What hands reach from eternity; Across the gulf a soul sails on, Unknown to thee how far 't is gone.

Unknown to thee, unknown to thee, What powers awalt to make thee free; The golden bridge to summer land Unknown to thee is close at hand.

Unknown to thee, unknown to thee, The love, the love that all things see. The lolded ages felt its power-Unknown to thee it fills thy hour. AUGUSTA ADAMS.

Rockland, Me.

Original Essays.

THE ALCHEMY OF MATERNITY.

TILAT the human race can be improved by careful observance of the facts of heredity is indisputable, however much scientists may differ as to the right explanation of many of its problems. That a child owes its inferiority or superiority to its parents is beyond question. The results attained by the practical breeder are of far more importance than the conclusions of the theorist; the one demonstrates matters of fact, the other sets forth matters of opinion. Whether the variation of a species is due to the transmission of acquired characters, or whether the variation of species is the result of modified and different combinations of biophores in the germplasm, does not alter my position with regard to scientific breeding.

Four hundred years before the Christian era Plato represented Socrates as urging on his transmission, which is the superior power that pupils the analogy in this respect between the one parent has of transmitting his or her charlower animals and man, and the duties resulting from it, in the following plain terms:

"Tell me this, Glaucon: in your house I see both sporting dogs and a great number of well-bred birds; have you ever attended to their 'pairing and bringing forth young?" "How?" said he.

"First of all, among these, though all be well-bred, are not some of them far better than all the rest?" They are."

you anxious to do so, as far as possible, from the best breeds?"

the best breeds?" "From the best." "But how? From the youngest or the old-est, or from those quite in their prime?" "From those in their prime." "And if they are not thus bred you consider

germ cells, it would only show the necessity of improving the race by surer and more direct | the appearance of animals that subsist on it; | and wife grow to look alike. Where too great methods. In other words, it would show the necessity of having modified determinants of germ-plasm which represented superior qualities in the majority by scientific selection. of the may bug every three years is followed Professional breeders of animals trust very little if at all to previous training of a horse, So is it with other animals. In disease, anibut almost entirely to the pedigree of the an- mals evince a strong desire for certain kinds, imal. Their advice to amateurs generally is, and aversion to other kinds of food. I know a no matter how fine the appearance of an animal, select one which is well bred, study the repugnance to a particular fruit. In this inpedigree in order to find out what qualities the animal is liable or sure to transmit. The last sion to his daughter. The elective affinity be-winner of the Derby, did he base his chances tween animals and their food, and between of winning the race on the treatment to which animals and other animals, is a nutritive prohis trainer had submitted Isinglass, or on the fact that Isinglass was Isonomy's son? The chances were in favor of an animal bred by a uals to whom, under normal environment, they horse of known ability, over those bred from inferior animals. Again, with even two sons of the same father, but different mothers, the nal influences? chances of success of the son of the superior mother will be greater than those of the son of the inferior mother.

It has long been known to breeders of anidesired character in the breed. Although they did not employ the terms of *idants*, *ids* and biophores, they knew that each parent contributed to the formation of each part of the offspring. Darwin refers to this subject in his book "Plants and Animals under Domestication." It was remarked that sometimes these elements neutralized each other, sometimes the character became more developed, sometimes the parental characters antagonized each other, and sometimes the character of one parent was prepotent over the other. Hence breeders are most careful, when they wish to retain an acquired advantage, to mate similar individuals until the character is established; at all events, until it has attained a any other individual. "The offspring of Bracertain degree of permanency. Breeders have long been aware of the fact of prepotency of acter over the other. So much do they appreciate the importance of this, that when they are describing the qualities of an animal in an agricultural book, they especially call attention to this power. Weismann offers an explanation of this phenomenon in the assumption that the determinants of this character are in the majority in the germ-plasm. How far Weismann's conclusion that the germ-plasm is unaffected by somatic influences tallies with

practical experience, is of absorbing interest to those who are engaged in solving the prob- the same time crossing some with a plant from lem of improving humanity. If it can be proven that the germ-cells cannot be influenced by to the former in height as 100 to 78, and in ferthe soma-cells, his position is maintained. If, tility as 100 to 51. Darwin concludes that the on the contrary, it can be proven that the advantages of cross-fertilization do not follow that the breed, both of birds and dogs, greatly germ cells can be affected by changes going on degenerates?" from some mysterious virtue in the mere union in the body, his theory is untenable. When of two distinct individuals, but from such inin the body, his theory is untenable. When of two distinct individuals, but from such inbreeders are breeding in and in, that is, in the dividuals having been subjected during presame family, so as to develop the particular vious generations to different conditions. Anquality they desire, they find that many of the disastrous results are avoided and great benefit | conclusions: "Plants which had been self-ferderived if they keep these near relations on distant farms, and subject them to slightly different treatment, food, etc. How is it that the health and vigor of the offspring are thereby improved if germ-plasm is unaffected by somatic influences? Although somatic influences may not appear to be permanently hereditary, the somatic influences of the parents do affect the offspring; as in the case of rickets or østeomalachia in children, which is caused by the inability of the mother to supply alkaline salts which the embryo assimilates. This disease is said to be endemic in a certain village in the southern part of Italy. If the mother is too frequently or too violently excited, or if she has had insufficient food, the effects are seen in the child. Examples of this kind only show that the mother may affect the somatic cells of her offspring, but not the germ-plasm. Yet there is no lack of instances to show that germ-plasm can be affected by nutrition. It is asserted by many breeders that mares fed on red clover prove sterile, or that this diet will at least have a tendency to produce sterility. There are foods which produce the same effect in the human race. Influences can affect the reproductive system so as to favor fertility or sterility, but of the extent to which they modify the germ-plasm, thence altering the character of offspring, we have as yet no exact knowledge. Early marriages increase fertility, and late marriages sterility. How can we account for | Weismann) a different combination of characthis if the germ-plasm is independent of bodily influences? Children born during the prime of the life of the parents are healthier and more vigorous. How can this be so if the character of the offspring is determined from the germ onwards, and is independent of the indi- child is often wild or intractable, or shows vidual life. Gardeners out away the leaves when they desire abundant bloom, and pick off succeeding children, thus showing that chilthe bloom when they desire foliage. How could dren are modified by influences affecting the one affect the other or develop at the expense | parents, it would be of great value in our inof the other if the germ cells are quite independent of the soma-cells? Van Beneden has be cited: one of a North American with a Brasaid: "The kind of food adapted to each ani- zilian lady, the other, an Englishman with a mal constitutes an interesting branch of Nat- Brazilian lady; in both of these instances the ural History. The bill of fare of every animal | first children showed great instability of the is written beforehand in indelible characters nervous system, and were extremely wild; but on each specific type. Under the form of succeeding children showed less and less evi bones or scales, of feathers or shells, they show | dence of abnormality. themselves in the digestive organs. It is by paying, not domioilliary, but stomachic visits, being kept in the same environment tend that we must be initiated into the details of toward similarity. Where husband and wife this domestic economy. Naturalists have not | are continually together, subjected to the same studied with sufficient care the correspond- conditions, dwelling, food and habits, etc., they ence between animals and their food, although | grow alike. Hence, in the case of marriages it supplies the student with information of a between widely dissimilar individuals, al-

cells do not, or cannot be communicated to the | and their food is full of instructive lessons; | ing children profit by the extreme dissimilarthe disappearance of the food, animal or vegeanimals that subsist thereon. The appearance by that of the moles which prey on this insect. family of three generations who had a strong stance, the father had transmitted this avercess. Plants and animals will under abnor mal conditions, frequently mate with individwould be averse. What rinduces them to do this if germ-plasm is not, acted upon by exter-An individual may be comparatively healthy

in one place of residence and always out of health in another. Nor does the place of resi It has long been known to breeders of ani-mals how easily a variation in the direction required is lost, and how difficult it is to fix a a succession of children when she has changed her residence to another country, or from an inland town to the seaside. Doctors, knowing this, recommend a sea voyage or change of residence to a sterile woman. If external influences do not affect germ plasm, how is it possible to account for such a fact? Farmers find it advantageous to exchange seed from their farms with each other. If the germ cells were unaffected, how would the produce benefit by this interchange? Darwin in "Cross and Self-Fertilization of Plants," referring to Eschecholtzia, remarks that this plant is completely self sterile in the hot climate of Brazil. but is perfectly fertile there with the pollen of zilian plants became in England in a single generation self-fertile, and still more so in the second generation. Conversely, the offspring of English plants, after growing for two sea sons in Brazil, became in the first generation quite self-sterile.... The power of the environment thus to affect so readily and in so peculiar a manner the reproductive organs, is a fact which has many important bearings." That a change of climate can thus affect the germ-plasm in a single generation is proof that external influences do modify germ-plasm. Darwin gives further evidence on this point After intercrossing Ipomusa for nine genera tions, and intercrossing them again, and at another garden, he found that the latter were

other experiment further corroborates his tilized for eight previous generations were crossed with plants which had been intercrossed for the same number of generations, all having been kept under the same condi tions as far as possible; seedlings from this cross were grown in competition with others

the appearance of certain food is succeeded by ity. It has often been remarked how husband a similarity in the parents has injurious effects table is followed by the disappearance of the on succeeding children, even when the similarity is not so close as to be injurious to the first or second child, an imbecile, an idiot, or children simply lacking in vigor or born dead, may follow. The resulting mutual infertility between a married couple, after the birth of one, two or more children, must have a physiological basis.

The laws of heredity will only be understood when our knowledge of the nervous system becomes more perfect. Our knowledge of how acquired characters are gained becomes greater as we comprehend how acquired characters are lost. As chemists have gained a clearer conception of organic chemistry by studying its reductions into simpler and simpler components, so in studying the dissolution of the nervous system most important biological laws have been discovered.

When degeneration of the body commences, there is first an alteration in nutrition, then functional alteration; finally, if it proceeds so far, structural alteration. Although we may not see that perceptible structural alterations have been transmitted to offspring, there is ample evidence of the transmission of inherited nutritive alterations. And the fact of these inherited nutritive alterations appearing earlier or later in each generation is significant. Why cannot nutritive alterations in structure for good be inherited as well as for evil? What may be pathological in one species commence as a pathological alteration in the variation.

The act often repeated becomes habitual, the habitual act becomes automatic, and the automatic act becomes reflex. It is a common expression of breeders that, to retain an acquired advantage, the same conditions must continue to act. Jackson's law that the last structure formed is the first to disappear-the new disappears before the old-first to come last to go -is a most important law of heredity. A structure, an instinct, a habit, an attribute, persists or varies with the degree of its organization in the history of the race.

The higher faculties are still growing, becoming more humanized, but their organic foundations are animal. The deeper ingrained a habit has become in the individual or the race, the more difficult it is to be overcome. The organic passions, desires, instincts, are firm and stable; the power existent in human beings to master or check them is unstable, easily subverted. But it is these higher humanized faculties which are of supreme importance in social life.

As yet we are only on the threshold of marelous discoveries. In the alchemical proper-

and morality, it is absurd to suppose that they will manifest any general progress in virtue. When they are reduced to solicit alms or to lean upon others for support, their independence of spirit is crushed and broken. Yet it is only by the exercise of independence of spirit that mankind can be raised to higher conditions. The efforts of governments and churches to alleviate the evils of poverty have generally failed, because, however well intentioned, they have been misdirected. They have tried to remove some of the symptoms in place of attempting to cure the disease. Our Spiritual Philosophy points out the only true way of regenerating the world. There has been in the past too much giving to the poor with the object of leading to the Lord, whose security was deemed good and his rate of interest high. We can give to no man that which is already his, and all human beings. whether poor, rich, learned, ignorant, virtuous, vicious or criminal, have equal rights to life upon this earth, which is the place of their nativity. All are alike sons and daughters of the one divine spirit. All of common parentage, all have equal claims. All equally entitled to a share in the earth's produce, all equally bound to a share in the earth's work. We did not come from dust, and therefore can never return to dust. That is true only of our outer casing of our physical bodies. Our real selves issued from the Divine Principle, and we are individual personifications of that only divinity. That principle within us is drawing us back from whence we came. In this earthlife it is bearing us along the ways of earth, may be physiological in another, and what may and our spiritual duty to all our fellow-travelers is not merely to say "God speed" to them same species may end by being a physiological and pass on, but to point out the right course to the wavering, to comfort the sorrowing, to refresh the weary, and strengthen the weak by making them practically feel that we recognize the tie of human fraternity which makes all men rightfully equal, and will, as it overcomes animal selfishness, abolish all claims to superiority or distinction on account of birth, or fortune, or creed, or nationality, or

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We live in an age when the power of spirit is beginning to be recognized; when the triumph of mind over matter is considered certain. This is well, for it is the reception of truth. Do not, however, in learning one truth, let us forget others. This world is a material world. Its inhabitants are clothed in physical bodies. While we are on the earth our feet must be planted on its surface. We are not yet qualified to tread the air or ascend into the skies on angels' pinions. Our physical bodies must be fed, clothed and housed, and so must those of our neighbors. The better these bodies are fed, clothed and housed, the less anxiety is felt about material things, the more abundant liberty the spirit has to attend to spiritual things. If you would have the mi ties of the germ-plasm are latent powers which manity directed to the good things of an eternity to come, help to place the human race in a position where each individual composing it will have less pressing necessity to take thought for the things of to morrow.

race.

degenerates?"
"I do," replied he.
"And what think you as to horses," said
I, "and other animals? is the case otherwise
with respect to them?"
"It were absurd to think so," said he.
"How strange, my dear fellow," said I;
"what extremely perfect government must
we have if the same applied to the human

we have if the same applies to the human race

Nevertheless it is so," replied he.-Republic, book 5, chap. 8.

Socrates died for bold criticism such as this; but his thought did not die. This same argument from analogy, which has been pressing on the human conscience in all ages, has become actually clamorous in modern times. The physical sciences, as they have been successively developed, have all turned by inevitable instinct toward their predestined centre.

Weismann, repudiating Darwin's theory of pangenesis, maintains that the variation of organisms is the result of the reduction of germplasm and amphimixis, that is, the intermingling of modified determinants of the germ-plasm of two individuals; and of natural selection. When the reduction of germ-plasm is such that certain modified determinants are retained in the germ-plasm of both individuals, the "character" is strengthened, becomes perceptible, and as natural selection comes into play this variation will become a specific character. He thus assumes that influences must affect the germ-plasm, and not the somatic cells of the individual, in the direction of hereditary modification, and that the character of the offspring is predetermined from the germ onwards, and that the germ-plasm in the new individual is sharply separated from the body-cells, and is handed on unchanged to the next generation unaffected by the personal life of the individual. He says: 'At the present day I can therefore state my conviction still more decidedly than formerly, that all permanent-i.e., hereditary-variations of the body proceed from primary modifications of the primary constituents of the germ ; and that neither injuries, functional hypertrophy and atrophy, structural variations due to the effect of temperature or nutrition, nor any other influence of environment on the body, can be communicated to the germ-cells, and so become transmissible." Many persons who have accepted the conclusions of Weismann, think them a strong argument against my views on the marriages of the unfit, since on this showing the offspring are not affected thereby. So far, though, from being an argument against, they are evidence in support of my views. Should the, conclusions of Weismann stand the test of time, they would prove that the race can only be improved by scientific breeding. It has been contended that the question of scientific breeding with regard to the human race need not be raised at all, because training, education and culture will accomplish the desired improvement. But if it be proven that these influences on the body. | very valuable kind." The study of animals | though unfavorable to the first 'child, succeed- | apartments, in defiance of all laws of health | transformation: Later again the once mattar

derived from the same self-fertilized motherplant crossed by a fresh stock; and the latter seedlings were to the former in height as 100 to 52 and in fertility as 100 to 4." Darwin found that when plants of the Ipomoua and of the Mimulus, which had been self-fertilized for the seven previous generations, and had been kept all the time under the same conditions, were intercrossed one with another, the offspring did not profit in the least by the cross.

On this subject the criticism by Professor Romanes of Mr. Herbert Spencer, in The Contemporary Review for April last, is extreme ly interesting. Professor Romanes questions the influence of a first impregnation, which Mr. Spencer affirms. The former admits, how ever, that pollen grains have a direct influence on the somatic tissues of plants. This is a subject which has attracted the attention of breeders of animals for a very long time; but, while they admit that such influence is exerted in some species of animals and plants, they affirm that it is practically nil in the human race. Those breeders who admit this influence maintain that it wears away with successive offspring. But, if each embryo is (according to ters, then, if the assumption be correct, each embryo must modify the embryo which follows by the same male.

If it could be proved that in the marriages of widely dissimilar individuals the first or second greater instability of the nervous system than vestigations. Two particular instances may

The reproductive systems of individuals by

science alone can develop and direct into the sublimest results for the uplifting and ennobling of humanity. Oh, wondrous alchemy of maternity, what immense possibilities lie concealed within thy bosom!

VICTORIA WOODHULL MARTIN.

OUR PRACTICAL WORK. BY E. J. BOWTELL.

Spiritualists, and Spiritualists alone, have a rational assurance of the continuity of life, and of the possibility of communion with the departed. This is to them a source of indescribable happiness unknown to others. This happiness may, however, be thoroughly selfish. and true spirituality is the overcoming of self. If we are becoming spiritualized by the philosophy we have in theory accepted, if our faith

in spiritual things is a living and not a dead faith, we shall not rest satisfied with floating through this mundane existence toward a hoped-for blissful hereafter. We shall remember that we owe duties to the world we live in now.

We can best grow in spirit by aiding other spirits in their growth. If it were not so, if we could develop in spirituality independently of the development of others, caring only for winning celestial rewards for ourselves, the old error of a life spent in monastic seclusion would not be an error. We are all parts of a whole, which is humanity, and each part must fulfill its own office in relation to the other parts. We associate with our fellow human beings under two conditions: With those who like ourselves still inhabit physical bodies; and with those who have already quitted those bodies.

With the former we meet on the material plane, subject to earth-conditions; with the latter on the spiritual plane, subject to the conditions of the spirit. These, although they may be far advanced in spiritual realms, sometimes take upon themselves our conditions, descending to the earth-plane, that they may assist us in ascending to theirs. If we would imitate their example, and would elevate our brother man who is yet in this earth-life, to a higher development of his spiritual being, we must direct our spirit-force to the spot where he is, and apply it by material means, through which alone he can in his present state be reached.

When men and women are sunk in poverty, and have acquired the miserable habit of struggling on from one day to the next, perhaps from one meal, or paltry substitute for a meal, until the next opportunity of satisfying their hunger, it is hopeless to expect them to bestow much thought upon a future life, or to regulate their conduct with reference to it. or fruit may be consumed-decay or die! What When, they are crowded together in small means this new change or disappearance? Only

222 2d street, Washington, D. C.

THE THEOLOGY OF SCIENCE: A FOREGLEAM. BY W. A. CRAM,

The old ecclesiastical idea of God is essentially dead. Has there never been any God? Did the old belief rest on a myth, an illusion that science and reason have outgrown? Henceforth for us, under the reign of science, is there to be no religion, no prayer, no worsnip? Let us not be afraid; somehow the universe stands. Truth, love, faith and heroism still live and grow.

If the old theology still lingers here and there, as a traditional faith or belief in certain creeds or bibles, it appears like the remnant patches and shreds of spow and ice on northern hillsides, or in densest woods of May-time, while the increasing sunshine and the new spring are leading forth the grasses and flowers all over the sunlit land.

What seems a new springtime of faith and thought is now leading forth a new theology, a higher religion for man. Ideas and forms of revelation, of prayer and worship, of life and death, all are changing-the old falling and fading away into death and forgetfulness, while the new arise! What has wrought or is working this change? The answer appears quite plain: mainly scientific thought and discovery in the great seen, and greater unseen ' worlds and life about us.

What is this new theology that so dissolves in death, and transforms into new life the, old faiths and doctrines of the creeds and bibles of Christendom? Is not this one lesson of the coming theology of science? Here is a dustatom floating in the sunbeam of my room. Did any man will its body and energy into this world? Can any number of men will it out? There is plainly a will greater than man'sthere is a will mightier than all worlds, there is a will above all solar systems, in and over that floating dust-atom, giving it eternal being in the universe; all the chemic science and solvents, all the standing armies of the world have not will and energy enough to annihilate or put outside the universe this one atom of dust. By chemic forces and solvents we may cause it to disappear from this world: What have we done for it? What has become of it? It has only moved into the vast unseen; next month or next year it may appear to us again, in expanding leaf or ripening fruit. The leaf

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and life-energy of the dust-particle may appear to us in the insect's wing, the bird orest, or malden's cheek. It is never lost, never dostroyed, for an eternal will has it in keeping through all its transformations.

2

Says the higher solence, we see and know more clearly and fully with every widening discovery, in every onlarging thought, that there is a Soul of Matter, a Will of the Universe, that contains, that holds and guides each atom, each creature, sun-world and solar system alike. It is the eternal, the immortally real of all changing forms and life. Touch or call anywhere in all the seen or unseen universe, this same hand and will of the Infinite appears, alike in the sand-orystal on the sea-shore; in the petal of the spring flower at our door, or away out on the seeming borders o creation, where only the farthest seeing telescope can reach, in some great nebula of worldmist eddying and rounding into suns, into worlds and moons.

Here is another lesson in the theology of science: The insect on our window-pane sported one hour in the spring sunshine-the next, all that I can see or find is a dead body crumbling to dust; no insect more! All the physicians, all the great and wise men of the world could not keep that single insect from death. There was something within the body of the living fly that the whole visible world-will could not hold here. Out of the infinite unseen a vaster, grander will called: "Oh! flysoul, transform through death-come up higher," and the soul of the insect, obedient, ascended into the unscen. The high priests and prophets of science may not stand at the corners of the streets, at temple or church altars, crying "Lo! here," or "Lo! there is a (lod"; but the truest astronomer, geologist, chemist or naturalist, stands in humble reverence, in exultant faith and hope in the growing consciousness of an infinite presence, a soul, of which all matter, all forms of creation, all worlds and suns, are but the changing garments and transforming life.

For more than fifteen centuries the ecclesiastical idea of God dominated Christendom: It was a God enthroned outside the universe of worlds and life, who did all his work of creation in six days, then fell asleep, or abides in idleness, save for fitful spasms of miraculous cursing or blessing his worlds and creatures! Before the increasing light and revelation of science this God has passed or is passing into forgetfulness.

What meant creation under the old idea of God? Whither was it tending? What was death? What did it do for us? Questioning thus, Christendom stood in awful fear and agony of terror at the church answer. Science came! Cursed and persecuted almost into silence and death at first, but grown stronger, it arose and cried: "Oh! world, let your old gods die and be buried! Do not be afraid! A new Soul lives and is found, who eternally saves, never loses nor damns the least or lowest of his creation."

The gods of the churches would not, or could not, save the world they had created, but carelessly let it run to evil and destruction: Science proclaims a Soul of the Universe that saves and transforms through the eternal ages myriads of suns and worldsnever one damned or lost!

The gods of the churches could not, or would not, save even the noblest work of their hands, but suffered countless millions of their children to run to evil and everlasting death or torment: Science, loyal to reason and the ris-ing faith, cried: "Scorn and shame on such puny and barbarous gods; behold, oh! world, a Soul reigns and eternally triumphs, that saves and blesses the vilest and lowest; know that a Providence is over and through the world wherein even decay and death are steps of progress and glorious transformation!"

This divine purpose of the universe bids the mountain rocks crumble and decay, only to rise again transformed into meadow-grasses and forest trees; it calls to the grasses and Die, children, that you may rise again in the joy and beauty of insect and singing bird!" It overshadows the bird, beast and man with death; but through the darkness of this world's dying already the seers and prophets of the higher science discern dimly, yet ever more and more clearly, a higher light, an upper life, whither the death-way leads. This God that the higher science in-rising faith reveals is never asleep, never idle, or careless, but forever awake, and working in and for the divine rhythm and harmony of truth, love and beauty in all worlds and creatures. Those poets and seers of the higher science who have risen 'and stand in the fullest, clearest, coming light of the new day of faith and knowledge, proclaim exultantly to the millions of hoping and striving, often wearied and suffering creatures of human kind: "What you call Evil and Pain, we see and know :, what you name Sin and Death, we see and know; but over and through all this we discern an Eternal Will, whose providence of good and rightcousness is leading and transforming all into light, into love and peace untold !"

Banner Correspondence.

Penusylvania.

PHILADELPHIA.-Isaao N. Pratt writes At the First Association Hall, Sunday, Feb. 11th, Mrs. Adeline M. Glading spoke both morning and ovening to large audiences, giving very interesting tests clairvoyantly and psy-chometrically at the close of each address. The singing by the choir and congregation was very much better than it is ordinarily the writer's lot in his travels to encounter, and in part may easily explain the manifest prosperity of this 'spiritual' association. Let it be noted. The evening service was one of especial in. The evening service was one of especial in-terest. The exercises began with a recitation, 'The Painter of Seville,' which was most ar-tistically and pleasingly rendered by Miss Sophie Albert, leading lady of the Wilfred Clarke Company, and daughter of Manager Albert of the Chattanooga Opera House, and President of the Chattanooga Association.

The gifted yourg lady was compelled to re-spond to an encore. Mrs. Glading spoke upon the virtues and philosophy of Spiritualism, and their practical application to the things of this life, after which three little children were placed upon the platform and received into the Association by an improvised baptismal cere-mony, in which flowers, instead of water, were used. The innovation was in marked contrast to the method employed in winter in our earlier days, and the memory of our boyhood martyr dom rises even now to our recollection."

Washington.

BANGOR .-- J. Marion Gale writes: "There seems to be a question in the minds of some very liberal Spiritualists, whether, after all, it is best to try to build a Spiritual temple without the old-fashioned church props. While the devotees of each religious faith in all the world seem to imagine that they have a scheme of salvation world wide in its scope, I observe of salvation world wide in its scope, I observe that most of them have constructed at the ves-tibule of their temple a little gateway, so nar-row that it will not admit the broad-minded liberal. And while I find many liberals who have not yet come to the knowledge of spiritu-al truth, I find no true Spiritualist who is not, in the best sense, a liberal. With all deference due the good shepherds of the flock, what is there of enchantment about the materialistic rituals and mystic formalities of the dead past rituals and mystic formalities of the dead past to attract the soul back from the living pres-ent? Is it spiritual truth we are search-ing for? We do not see the ripe scholar sit-ting at the feet of the village schoolmaster seeking knowledge. I cannot understand why any one who has tasted the sweets of mental liberty, who has felt the joyous impulse of spirit love, who has beheld the clear light of eternal truth now dawning on a favored world, should look backward to the dim records of the dafk ages for God's inspiration; and all this, too, when we have a creed of our own broad enough to embrace every honest truth-seeker rituals and mystic formalities of the dead past enough to embrace every honest truth-seeker of the universe. Were it not better to accept the work of angels, both in and out of the flesh, and perfect our National organization?"

New York.

BROOKLYN.-V. I. M. Moorey writes, under date of Feb. 13th: "Kindly omit in your next issue the notice of meetings held at Jackson Hall, 515 Fulton street, Brooklyn, Sunday even-ings. I am happy to say that I held meetings in the above hall for three months, and my efforts were crowned with success financially, and I trust spiritually also. Feeling that I might do more good I accepted an engagement with the Brooklyn Spiritual Society, which meets at 102 Court street. The Saturday meet-ing is now under the control of the members of the Advance (Ioufcauge)

May the good work go on; may we learn to appreciate the truth and privileges of spirit-communion. May our everyday lives be no-ticeably benefited thereby; and may THE BAN-NER live and prosper in its good work."

TROY.-F. P. Edgerton, Sec'y, writes: "We

Lotter from Prof. Wilder.

To the Editors of the Banner of Light: I am convalesoing from my fifth attack of pneumonia, having run a close race, and barely escaped. Nevertheless, the veteran, feeling pretty sure, seemed willing to wait.

1 am heartily glad that for weeks past you have been vigorously sounding the trumpet against the legalized, prime of vaccination. It is timely, and it is most righteous. The small-

against the legalized) arime of vaccination. It is timely, and it is most righteous. The small-pox peddler seems now-a-days to be a privileged mortal; and some day, except stalwart resist ance be had, the slavery-hatched pretext of po-lice power will be employed to compel all--small and great—to receive this "mark of the beast." The dangers from smallpox have been sys-tematically exaggerated. More money is made from vaccinating and treating its sequences than from any other department of practice, except, perhaps, doctoring rich men. As the damsel with the spirit of divination "brought her masters no little gain," so this disseminat-ing of disease enriches those who do it. They show a like rage when the evil thing is assailed; ahd the treatment meted out to Paul and Silas (Acts xvi.) is likely to be attempted—at least virulent innuendo and calumny—upon apostles who enlighten the people in this matter. who enlighten the people in this matter.

There is not a death from smallpox to fifty from scarlatina. Why not, then, employ effort on the direct disease? I know of but one answer-that there is less money in it, and less opportunity to "multiply useless offices," and supply swarms of officers to devour the substance of the people.

Such is the end, the purpose, the whole aninus of all medical legislation.

The cure of smallpox by lemons first came to my notice from reading the letter of Dr. Moore of Ironton, O., and I have caused it several times to be reprinted.

to be reprinted. In my own, pamphlet, "Vaccination a Med-ical Fallacy," I cited astatement from a writer in a Liverpool (Eng.) journal, that cream of tartar dissolved in hot water would abort small-pox. In one case the acid salt of potash, and in the other situate acid is ariderity the wirify

pox. In one case the acid sait of potash, and in the other citric acid, is evidently the purify-ing agent. The principle is the same. The utility of lemons in other diseases has been well established. They often remove an attack of rheumatism. Some years ago, a little to my surprise, I quickly cured a severe attack of intermittent fever by permitting the free use of hot lemonade. Medical discoveries come oftenest from the

Medical discoveries come oftenest from the laity. A privileged order seldom improves its own methods. Dr. Enoch Hazard, of the innu-merable Hazard family of Rhode Island, once declared that all that regular physicians knew they had learned from quacks. The use of lemons in scurvy was empirically learned. Some centuries ago, when much of the commerce of the world was in the hands of the Dutch, a vessel loaded with lemons was crossing the Bay of Biscay. The voyage was stormy, and the provisions gave out. The crew, to avoid starving, fed upon the fruit. They had been suffering severely from scurvy; but now, to their great relief, the disorder was soon cured. cured.

The late Dr. Carl Spinzig of St. Louis wrote The late Dr. Carl Spinzig of St. Louis wrote a monograph upon the subject of smallpox, which he imputed to excess of uric acid in the body. Every physiologist knows that urates are the effete material of the body—the albu-minous matter after it has been employed for the purposes of the organism. Other diseases, the exanthemata, rheumatism, pneumonia, the "grippe," etc., date from a similar origin. Dr. Spinzig's reasonings were never refuted, but only "sat down upon" and smothered by a systematic silence. Just in the same way the public press generally now closes its columns against any free discussion, as "opposed to public policy." You have my sympathy in regard to the new impediment to civil and medical freedom in

 and evening. They are well attended and con-b ducted by our pastor, Mrs. T. U. Reynolds, when with us; in htr absence our First Vice-trespecting personal rights or the principles of this way to give us a call."
 Barney, H. M. G. A. Rutlodge, b progressing finely. Our meetings are attended tors' Laws in most of the States. Samuel Thursday evening, astisfactorily. Ben M. Barney, the medium, is with the Society at present. His power of reading sealed letters we have a Children's Progressive Luceum
 Barney, the medium is with the Society at progressing finely. Our meeting sealed letters we have a Children's Progressive Luceum spite of *their* planning. Thomson and his followers were not expert Thomson and his followers were not expert in the medical dialect, and were persecuted with fury and malice. They followed the counsel of Aristotle: "Tbink like the wise, but speak like the common people." They laid their cause and their procedures before the peo-ple in language that even the illiterate could understand. As a result, the people sustained them against their oppressors. Alabama, In-diana, Maine, Connecticut, New York-last of all Masachusetts-expunged the odious legis. diana, Maine, Connecticut, New York-last of all, Massachusetts-expunged the odlous legis-lation from the statute-books. From that time the percentage of mortality generally became less in the various States. The people, whose protection is insidiously pleaded, are generally opposed to the medical laws; unfortunately, however, liberal physicians have neglected to keep in touch with the masses; a new genera-tion has arisen that knows not of the old con-flicts, and seems to manifest less of the instinct of liberty. As a result, the work must be done of liberty. As a result, the work must be done over. "Eternal vigilance is the price," and we must pay it, or wear the shackles of an un-scrupulous medical oligarchy of half-taught doctors. The people must be shown that this is adverte controversy between factions of medi-cal men, in which they have little concern, but a matter vital to themselves, involving their very lives, health, freedom, and all that is dear to hu-man beings! lives, health, freedom, and all that is dear to hu-man beings! This may take time and labor, but it must be done. Our plebiscite must be put forth! When future years come, guard against the past mistakes. If Governors and others array themselves against government of the people, by the people, for the people, let there he in-creased effort by the enlightenment of public opinion, and the use of the franchise, to avoid the results of the misfortune. Newark, N. J., Feb. 1st, 1894.

Passod to the Life of the Spheres. I am feeling somewhat sad. I am just ad vised of the translation of Mr. J. C. Hebbard, at Topeka, Kan, January 22d. I never saw him, yot through correspondence a friendship sprung up which I am sure he has carried to the other shore, where we shall renew it when I go there:

He was naturally a liberal, and a few years ago, during a winter spent in Washington,

spirit-spheres.

spirit-spheres. My sympathy goes out to the near friends stricken by the departure—wife, daughter and sister: You will miss his genial presence and cheery words; you will find consolation, however, in that gospel which teaches that the lov-ing husband, the tender father, beloved brothawaiting hopefully the time when you shall join him. Methinks if you could catch his thoughts now they would be these:

"Hope on, ohl weary hearts, heaven's glory shines; Earth fades, and soon we shall rejoice together; Night hastes, and death its drowsy wreath entwines; Into our realm, from earth's Decembral weather, I bid you come. Gently as drops the feather From the swan's breast, your dust, ye weary-hearted, Shall from you fall, and none shall ask you whether Ye feared or hoped; each rankling wound that smart-

Shall pain no more, for peace dwells with the world's departed."

WILLIAM FOSTER, JR. Providence, 16 Peace street.

February Magazines.

THE CENTURY for this month-and which is titled the "Midwinter Number"-has for its frontispiece a full-page likeness of Laurens Alma-Tadema, which is supported by a sketch of this renowned artist by Ellen Gosse; George Wharton Edwards draws a brief picture of forlorn sea-shore life in "The Arrival of the Mail," which will hold the reader like a spell; "A Romance of the Faith," by Herbert D. Ward (husband of Elizabeth Stuart Phelps), is a singular piece of writing, quite of the "Ben Hur" flavor-the sketch is splendidly illustrated by A. Castaigne; Mark Twain's story finds interesting continuation; "A Study of In-dian Music" (with printed examples), by John Comfort Fillmore, will be found of remarkable and suggestive value; John G. Nicolay and John Coleman Adams have articles of power on President Lincoln's historic experiences, etc.; "The Real Stonewall Jackson" is skillfully depicted by Gen. D. H. Hill. There are other articles, sketches, etc., also poems, not here mentioned, which blend harmoniously with the regular departments in making up the number. The Century Company, Union Square, New York, publishers.

THE HUMANITARIAN for the present month publishes an interview with Dr. Alfred Russel Wallace, entitled "Heredity and Pre-Natal Influences," following a portrait of the great scientist and thinker, and many of the thoughts advanced by Dr. Wallace will find a kindred response in the heart of the reader; • v. Stopford A. Brooke tells the story of n's Trades Union League" in a pleasing 'The W manner; J. Rice Byrne writes against the boarding-

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

This is a foregleam of the theology of the higher science dawning in our day if we mistake not.

Is not this new theology truer to that vast nature that infinitely unfolds and flows through us? that nature of which we and the worm, the crystal and the star, are immortal parts, whose soul is God?

Is it not better for the man and the woman to live and die by than the old?

Emanuel Swedenborg.

In the course of the Facts Convention in Dwight Hall, Boston, Feb. 10th-11th, Dr. Arthur T. Buswell read on Sunday evening an interesting paper on "Swedenborg and His Writings," the subjoined being among the points stated:

After graduating from the University of Upsala, at the age of twenty-two, Swedenborg traveled extensively, gaining knowledge on a great variety of subects. Emanuel Swedenborg wrote more than sixty volumes, the first six being poems. His mind had a bent for mathematics; he studied Newton daily, and spent much time with Flamsteed, a noted astronomer of his day. No man ever questioned nature more closely or more lovingly. He was practically a vege tarian, his home life being extremely simple. He never married.

His theological works are too voluminous for most readers, the whole being not less than thirty-six octavo volumes of five hundred pages each, the larger portion being devoted to the unfolding of the deeper meaning of the Scriptures.

It should be stated that Swedenborg did not have any idea of founding a sect as has been the outcome of his labors. He wished his teachings to permeate and redeem all denominations from sectarianism and bigotry. He, like Emerson, wanted his truth understood when it becomes ours.

Hall's Vegetable Sicilian Hair Renewer is unquestionably the best preservative of the hair. It is also curative of dandruff, tetter, and all scalp affections.

remarkable. We have a Children's Progressive Lyceum

we have a Children's Frögressive Lyceum in connection with our Society, which is grow-in numbers at every meeting. A Lyceum where the children of Spiritualists could be taught the truths of our Cause has been a long-felt want in our city, and until we as Spirit-ualists awake to the fact that the children are the ones to be advanted in its truths we aball the ones to be educated in its truths, we shall The Lyceum will give an entertainment next

month.

Massachusetts.

SPRINGFIELD .- W. L. Jack, M. D., writes Manyare the good wishes which I hear expressed for the prosperity of THE BANNER, and many are the words I hear in commendation and praise of its course. Said some one to me reand the second state of th

An Evening's Fun.

Now, boys and girls, here is great fun. Get a crowd together, appoint an umpire to decide on pronunciation (with the help of the new dictionary), and offer a prize for the one who can pronounce all these words without a mistake. Ferhaps you can catch father or mother on some of them, too:

"A sacrilegious son of Belial who had suffered from hronchitis, having exhausted his finances, in order to make good the deficit, resolved to ally himself to a comely, lenient and docile young lady of the Malay or Caucasian race. He young lady of the Malay or Caucasian race. He accordingly purchased a calliope and coral neck-lace of a chameleon hue, and in securing a suite of rooms at a principal hotel he engaged the head waiter as his coadjutor. He then des-patched a letter of the most exceptional calig-raphy extant inviting the young lady to a mat-ince. She revolted at the idea, refused to con-sider herself sacrificable to his desires, and sent a politic note of refusal on resciving which ha a polite note of refusal; on receiving which he procured a carbine and bowie knife, said that he would not now forge fetters hymeneal with the queen, went to an isolated spot, severed his jugular vein and discharged the contents of the

carbine into his abdomen. The debris was re-moved by the coroner."—The Ram's Horn.

A New Cure for Asthma.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers; the Kola Importing Co., 1104 Broad-way. New York, are sending jout large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card and they will send you a trial case by mail free.

Verifications of Spirit Messages.

I noticed in the Message Department of THE BANNER of Jan. 27th a message from BARNES PUTNAM. He was a well-known resident of Nashua many years ago. He was an overseer in one of the cotton mills at that time, but later he made his home in Hollis, an adjoining

later he made his home in a some, in the started town. He said, in his message he was eighty-three or eighty-four years old; that he started out to make a call, when he was called up higher. I learned on inquiry that he was eighty-three years and some odd months old, and that he started to come into Nashua, and the sum-

mons came to him while on the way here. MRS. ELLEN F. CLEMENTS. Nashua, N. H., Feb. 14th, 1894.

In the Message Department of the BANNER of LIGHT of Jan. 20th I read a communication

Dell Rapids, So. Da., Feb. 5th, 1894.

For Nervous Diseases Use Hersford's Acid Phesphate.

Dr. F. A. ROBERTS, Waterville, Me., says "Have found it of great benefit in nervous dis eases—nervous headache, nervous dyspepsia, neuralgia—and think it is giving great satisfac-tion when it is thoroughly tried.

cluding paper on "The Esoteric Significance of the Ten Avatars"; "Spirituality," from the pen of Annie Besant, is an inspiring and instructive paper; " Violets at the Neck and Three Bars" is an interesting psychological episode by Raymond Norman. Other articles that commend themselves to the thoughtful as well as the Theosophical student, also appear. Published at the Theosophical Society's Headquarters, Madras, India.

THE PHONOGRAPHIC MAGAZINE, published semimonthly by the Phonographic Institute Co., Cincinnati, O., is an able exponent of the Benn Pitman system of phonography. It is of great value to the practical stenographer as well as student, each number containing many valuable hints and suggestions.

OUR LITTLE ONES AND THE NURSERY is brimful of delightful stories in prose and verse for the little people. The Russell Publishing Co., 196 Summer street, Boston, Mass.

THE HOUSEHOLD opens with a continuation of Mrs. Oliphant's charming serial, "My Brother Frank"; other pleasing stories are contributed, and the departments are fully sustained. Published at 110 Boylston street, Boston, Mass.

THE INDEPENDENT PULPIT .-- With the present issue this liberal magazine completes its eleventh volume, and will open its twelfth under favorable conditions and with the best wishes of its numerous friends. J. D. Shaw, editor and proprietor, Waco, Tex.

Passed to Spirit-Life.

From his home in Rochester, O., Jan. 31st, Solomon Farns

worth, in the 66th year of his age. He was an earnest, thinking Spiritualist, and passed on in full assuring faith that he was only going to a higher plane, another room, where greater opportunities would be his.

The Congregational Church was filled to the utmost at The Congregational Church was niled to the utmost at the funeral-Hudson Tuttle officiating and delivering a dis-course replete with the beautiful doctrines of Spiritualism, which are bain, and the only assurance to the suffering heart. To most of the audience the speaker's words were new, but from the breathless and rapt attention given they were a revelation, and will not soon be forgotten.

Feb. 6th, 1894, Mrs. Mary Russell Davis, wife of Mr. Fred Davis, of this city, aged 50 years."

The hady was possessed of storling qualities; and was well known, and associated with the literary societies-be-ing an able writer and historian. The funeral services were conducted by Mrs. Anna L. Roh-inson, whose address thrilled the large addience, and touch-ed with its truths the hearts of all who heard it. *Port Huron, Mich.*

From Baltimore, Md., Jan. 31st, Mrs. Barbara Schenkels, aged 82 years.

agod & years. She leaves a son and a widowed daughter—not to mourn her demise, but to rejoice that her pplrit is freed from the bonds of earth and now dwelling in the home of souls with the loved ones gone before. The funeral sorvices were conducted by Rev. Mr. Stenger of Trinity Church and the writer. MRS, R. WALCOTT.

From his home in Lowell, Mass., Feb. 8d, 1894, Mr. William

Hyde, aged 78 years and 2 months,

Hyde, aged is years and a morthal, Ho was the father of Mary E. Hyde, who will be remem-bered by many campers at Lake Pleasant. Funcrai services were held Feb, 6th, and were conducted by Mrs. M. H. Fletcher, who paid a glowing tribute to the decessed, and spoke words of comfort to the son and daugh-ter left behind. THE AFFLICTED DAUGHTER.

(Oblivary Notices not over twenty lines in length are pub-lished gratiutiously. When exceeding that number, twenty cents for each additions! lises will be charged. Ten words on an aver age make a line. No poetry admitted under the above heading.

Mess, K. K. A. 2010, Dolon, Yu., Markin, M. C., Aller, S. C. A. 2010, The Nether Stress, Marking Y. C. A. 2010, The Stress Marker, Marker, M. C. & 2010, Stress Marker, Marker, M. C. & 2010, Stress Marker, Marker, M. S. & 2010, Stress Marker, Marker, Marker, M. & 2010, Stress Marker, Marker, M. & 2010, Stress Marker, Marker, M. & 2010, Stress Marker, Marker, Marker, M. & 2010, Stress Marker, Marker, M. & 2010, Stress Marker, Marker, M. & 2010, Stress Marker, Marker, Marker, M. & 2010, Stress Marker, Marke

* Will also attend funerals.

THE SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING SOCIETY.--INFORMATIONAL CORRESPOND-ers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committees, America. Mrs. M. R. Palmer, Jiol North Broad street, Philadelphia; Australia, Mr. H. J. Browne, Grand Hotel, Meibourne, Vio-toria; France, P. G. Leymarie, I Rue Chabanais, Paris; Ger-many, E. Schlochauer, 5 Monbilou-place, Berlin, N., Holland, F. W. H. Van Straater, Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Oction Mills, Baroode, New Zealand, Guristianis; Russis, Etienne, Gelspitz, Grand Biolozeski, No. 7, Lode 6, St. Petersburg; England, J. Allen, Honeski, No. 7, Lode, St. Petersburg; England, J. Allen, Hon. Beo. 14 Berkley Torrace, White Post Laue, Manor Park, Esser; or W. C. Kobson, Fronch Correspondent, 166 Rye Hil, New castle-on-Tyne. ROBERT Coopent, Pres., 2 Manchester street, Brighton, Rag.

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To the Liberal-Minded.

To the Liberal-Minded. As the "BANNER OF LIGHT' Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law: "I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

SALEM, Mass., March 7. It has been two months since 1 left off taking your Adam-son's Balaam for bronchial difficulties. I have been com-pletely cured, and I cheerfully recommend any one suffer-ing from throat trouble to use it. Adamson's Balaam saved me much suffering, and sometimes I think my life was saved by it. Yours truly, FRANK HIBCOX.

Opportunity does not make a man; it reveals him.

FEBRUARY 24, 1894.

BANNER OF LIGHT.

Banner of Dight.

BOSTON, SATURDAY, FEBBUARY 24, 1894.

What Is a Man?

It is well understood that Rev. Mr. Savage inaugurates each new clerical year in his Unity Pulpit in Boston with a connected series of discourses on a chosen theme-one year on Evolution, another year on Jesus and Modern Life, this present year on A Man. These discourses are issued in the customary neat pamphlet form from the well-known press of George H. Ellis, and we are in receipt of the series up to date.

The first number is entitled: "The Meaning of the World: A Man"; "The Meaning of a Man: A Soul"; "Being One's Self"; "Finding One's Place"; "A Man in the Family"; "A Man in Business," etc., are among the themes treated. He first tries to set before us what a man really is, and then to consider what such a being ought to think, to feel, to do, to be, in his practical relations. His first purpose is to point out that, from the star-mist on what the world was reaching after, what the world meant all the time, was a man. When the first ring was thrown off, it was the first step toward a man; when the sun shone out, it was looking for a man; when the earth became capable of sustaining life, and the first tiny form of sentient matter appeared here, it was the prophecy of a man; and up from reptile to bird and mammal, on through all these tireless, countless ages, the world was feeling after a man; every single step of the creative power was toward the production of a man. Henceforth we are not to think of man as a being that could have been created by a breath or a word; it took the omnipotent power manifested in this universe, the power that swings the stars in their orbits, millions and millions of ages, through this long, slow process, to lift life upon its feet, give it intelligence in its eyes, a voice, and the ability to think and feel. Are we, then, to pour contempt upon this last and crowning work of countless ages of creative effort on the part of God? Are we to think that we are glorifying him by abasing ourselves in the dust or talking about our fellow-creatures as worms, pitiful beings, incapable of anything noble or grand? Let us remember that the meaning of the world, when at last it found articulate utterance, was found to be a man; what it meant from the beginning; a being who can think the universe, and so think God; a being who can cooperate with God as creator; a being who, having accomplished already such magnificent results, is not only seeing dimly through the twilight of the early morning of human civilization, but gaining glimpses of what shall be when the perfect day has dawned. Let us say we are sons of God, and to us all things are possible.

From the beginning of manhood on earth humanity was seeking its soul. We are to judge anything by its highest-judge it at the outcome, when it has given full expression to itself, and we can see its meaning. Every part, faculty, passion, taste of these bodies is healthful, pure, right. Men in some ages of the world have supposed, because they felt the conflict within themselves of the lower and the higher, that the way to cultivate and develop the soul was to abuse, beat down and trample under foot the body. We do, indeed, share these bodies with the beasts of the field, and there are still lurking within us physical traces of our animal origin. We still have the bear, the tiger, the fox, the snake in us, and it is our business to rule these or eliminate them. It is a part of the process of civilization, of the development of a soul, to outgrow these, to leave them to the animal where they essentially belong. And yet these things in themselves are right; they are not to be despised; they are to he mastered, to be used; however fine we may discover this nature of ours to be at the top. so long as it is in this world, and we are dealing with the facts of a life like this, we need bodies perfected, healthy, strong; we need to lay broad and deep our foundations, no matter how lofty the superstructure may be. The great fault of the past has been that humanity has been content to lead only a physical life. While all the parts and passions of our physical nature are right, and are to be honored, he who lives for these and in these. however magnificent he may be, is only a magnificent animal. Having reached the perfection of his animal nature, a man has only begun. Taking a step higher, he becomes a man as mind. How wonderful are these minds of ours! Nobody has ever been able to define mind, to measure it, to comprehend it; no one has ever yet been able to comprehend or predict the orbit of the mind, or to weigh or estimate a thought. The mind, the thought, share their infinite mystery with the Infinite himself. The brain, progressively through all these ages, has been goowing finer in structure; it has more involved and complex folds: its marvelous structure corresponds to the growth in the possibility and power of thinking. At last man learned speech, and speech grew from babbling to all the marvelous complexity and fineness of utterance which now greet the ear. Then he discovered an alphabet, arbitrary signs that should represent thought, and so, by making that sign, he could transfer thought from his own brain to that of another who should be capable of comprehending it. And so this mental growth has gone on, and out of it have blossomed history, poems, all that we mean by the literature of the world. But the world has discovered that thinking is not an end in itself. These brains of ours ought to be trained, indeed, to think; we are not half through yet with this matter of thinking; we are under the domination of bias, of prejudice, of inheritance, of personal predispositions, of desires; we want to find out that things are what we like them to be rather than to find out what, is true; we shall not be free thinkers until these brains of ours are as impartial as a pair of scales. Truth, truth, truth only represents and is the pathway to God. and to the highest and best conditions of humanity. And the only end of thinking is to find the truth, and to use this pathway of truth in leading humanity into right living and right thinking concerning the things that touch our human nature and our human welfare. A man, then, though he may be a magnificent animal, and though his mind be as unbiased as a ray of light, is still not through; he has not found that for which he was oreated, if that is all. He has not found his meaning.

finds expression in art, in the love of fair forms, and musical sounds. It was here, again, that man was built up to this magnificent idea of beauty through a long process of creative ages. Many think that we might be content here, and say that beauty' should be cultivated for its own sake. But beauty for its own sake is intensely selfish, so that we have not found the end of man, the meaning of a man, if there is something in our dream of a higher humanity in the way of a prophecy of a grander thing for the world. Taking a step higher we come into a realm where souls like Jesus are at home-the realm of love. Love is no new thing: the animal will die for its young, and for the herd. Man began where the animal began; beginning with the love of offspring, he has developed this love until to-day there are men in the world-men and women, too-

who love those they have never seen-the barbaric, the crude, the slave, the prisoner, the criminal, the diseased, anything and everything that lives, that can feel, that is capable of pain, of joy-that can love these and love them forever, love them enough to die for them, love them until we say that they are like God, giving themselves lavishly for all, for the welfare of all. Here we catch a glimpse and hear a whisper of the divine love flowing about us out of the very heart of God. Looking over the history of the world, these men that have lived, that have served, that have given themselves for their fellows, who are the highest? We bow the knee to them, we take off our hats in reverence as we ap-

proach them.

To more fully complete the definition, since love at its highest is of the essence of soul, the man of most magnificent body, who is clear and cultured mind, who is all beauty and art, who is all love, may yet lack one thing more to link him with God. When a man becomes conscious of the fact that he is a soul, that he has been a soul from the first, and that he has been seeking to develop a soul all the way up -when he becomes conscious of the fact that we are sons and daughters of God, that we are sparks born out of the Infinite Soul that we call God-then it is that, taking on him the perfection of all that is beneath him, he first realizer in all its fullness what it is to be a man. A man, then, is a soul, a child of God; and he leads a manly life only when he uses beauty and love like a child of God-when he walks this earth as an inheritor of eternity, as one who is at home in the universe, one who makes the things beneath him minister to the development of himself as a soul, and when he knows the life of the soul means living the Godlike life in the midst of his fellows. Then he may indeed exclaim: "This is the meaning of a man!" The soul of the man, starting in the body of a brute, cultivating it, eliminating that which is evil, subduing like a king, and establishing that which is good, climbing ever up through all-up through brain, through the realm of beauty, through love—until he stands face to face with God, realizing that his field is the universe, and that his home is eternity!

that is the meaning of a man. Connected with this consciousness is the subject of individuality, of being one's self. There is difficulty in it, there is danger, and there is duty. Every step of human progress up to this time has been the result of somebody's determination to be himself. If there is ever to be any progress in the world, if human society, politically, socially, industrially, religiously, is ever to be any better, it must be that now and then the man who asserts that the majority is wrong shall be found to be correct, because it is out of these variations that all progress comes. Every new flower that comes into existence is the result of a horticultural heresy. It is an advance, and the triumph at last of a variation. So all the grains of the world have been developed by variation and change from a few simple grains that were hardly worth the cultivation. So all the fruits of the world, all the fair and beautiful things

carry a particular thing they are ongaged in, all will be well. They carry it, and they find all is not well; and they lose heart. They have expected too much-more than it is reasonable to expect. You cannot abolish any vice all at once, and leave humanity where it was in regard to everything else. Do not think a reform is accomplished when you have passed a law or abolished a law. And do not be deluded with the idea that you can perfect human nature in some one department, leaving the rest where it was. Remember that humanity's reforms are best wrought out by the growth of humanity, that naturally sloughs off these partial conditions and leaves them behind.

Meeting at Jacksonville, Fla. To the Editors of the Banner of Light:

Our Florida camp project has passed through many trying vicissitudes since my hopeful letter to your paper in January. At that time we were all more than confident of success. Alas! for human expectation. We have beheld the wraith of our camp effort disappear amid the vapor of fruitless expectation and deferred hope. Our meeting has gone where the yesterdays blend with sad memories in the tomb of regret. But from the sepulobre a Phoenix is arising, imbued with the "spirit of the lilles"; for loi two Lillies have floated down upon the vast sea of endeavor; bave materialized at Jacksonville, and working with Herculean effort in unison with the stirring people of that city, have organized a spiritual meeting to begin Feb. 11th, and continue probably till the close of March.

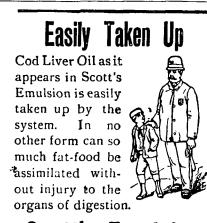
Pierre L. O. A. Keeler, the well-known slate-writer, is with us, and meeting with much success, to the great delight of Floridians, who have long been sigh-ing for this opportunity to "penetrate the vell between the two worlds."

the two worlds." Mr. Conceannon, a materializing medium from Kan-sas, is present with Mrs. Concannon as platform test medium; Mrs. Leslie of Boston, who came with Mr. Keeler and wife, is also acting as platform test me-dium. Other mediums are present, and more ex-rected dium. pected.

dium. Other mediums are present, and more expected. A program of the meeting, arranged by Mrs. Lillie, will soon be published. Music for the meeting has not yet been fully decided upon, but certain it is that the musical volce of popular "Jack "Lillie will ring its rhythmical cadences across the placid waters of the sleepy St. John, and into the heart of many an investi-gator of occult phenomena; Mrs. K. L. Bisbee of Cleveland is also to assist in the music. It is said that Dr. E. A. Smith, President of Queen City Park Camp, with a large party of excursionists, is soon expected via the Clyde Line, over which greatly reduced rates have been secured. Expecta-tion runs high, and Jacksonville people are now com-ing grandly to the front in a masteriy effort to hold alot the beacco-light of spiritual truth and progress. J. W. White of Jacksonville, of the Journal of Com-merce, also a member of the Board of Trade of that city, is one of the leading, active workers in this spiritual movement. That the efforts of the noble, earnest laborers for our glorious Cause in this land of perennial bloom and sunlight may be crowned with abundant success, will surely be the heartfelt wish of every one interested in our great truth, and its dawning fruition. Should your readers desire to know the reason of our failure at Winter Park, also concerning a re-markable horoscope of our organization, as given by an astrologer, I will send them for your next issue. [Certainly; send letters when convenient. THE BANNER is always riad to give its readers informa-

[Certainly; send letters when convenient. THE BANNER is always glad to give its readers information as to Spiritualistic and other matters everywhere. - EDS.]

1997 One often hears something funny by simply keeping one's ears open. A day or two ago I overheard a well-known Union Club man ordering a dinner at Delmonico's for quite a large party. He was most careful about get-ting everything just right, but the most cir-cumspect thing of all that he ordered was the whispered admonition to the head waiter: "And be sure to see that the bill is not brought to the table after dinner." This was surely a great piece of consideration, not only for himself but for his guests. There is always n awkward pause at every dinner given in a public restaurant when the bill is presented The guests all try to look as if they hadn't eaten anything at all, while the host, as he runs his eye down the long list of items, won-ders how in the world they could have eaten so much.-Ex.



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In the spring changes always take place in our sys tems which require attention. There is a tired, languid feeling, a depression, the digestive organs become leranged, the blood is bad, causing the complexion to become affected, and the person feels an inability to work.

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ser, of Paterson, N. J., will interest you: "Since my childhood I have been extremely nervous, easily excited, and at times suffering with extreme nervous prostration. A year ago last June I was so bad that the attacks were almost hysterical, and my appetite and digestion were in a terrible condition. I also suffered with great mental depression.



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

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8

Then let us take a step higher. We come here to the realm of beauty, of that whic

in the lower world, have come as the result of that principle which is called scientifically the tendency to vary. This new upstart, this pretender comes, and proves that he is right, that here is a new manifestation of beauty, a higher form; and so it comes to be accepted. It is because of the assertion of individuality on the part of these new pretenders that all the

growth of the world has come to pass. It is the duty, then, of a free man or a free woman to study, to think, to feel and to speak and act for himself and herself. Truth is infinite; it never yet was all reflected in any one system or in any one brain; we need as many reflections as we can possibly get, and every new idea and new suggestion is only so much added to the richness of modern thought. It is only out of the study, the suggestion, the freedom of discussion, gradual and tentative trials here and there, that an improvement in our social condition is to come. In every direction, if the world is to advance, if it is to grow, to become anything finer and higher, it must be because men and women here and there dare to be themselves. There is no virtue in self-effacement; if I am to give myself, let me first be something, so that the gift has value. Let me make myself physically all I may, mentally all I may, let me be cultured and balanced all that I can, so that my opinions may be of worth.

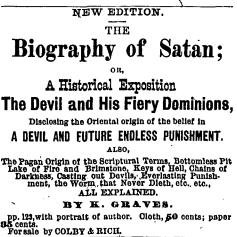
In reference to a man in reforms Mr. Savage said that a full, complete man, conscious of his position, will always be engaged in making the world better. This necessity of all true reformers is found in two great facts: first, that humanity starts in ignorance, and therefore human history means new steps taken toward the attainment of better things; and the second, the tendency of humanity to pitch its tent with a desire to stay. The life of a man is of course only a moment in the life of a nation, and unless the men learn of the great changes that have been made in the past, they will let affairs drift. But there must be enough of the conservative to keep the radical within bounds; and if the conservative could be adopted and not overthrown, there would be an ideal state of things. Yet it has rarely ever been so; the conservatives think there is no place in the world for the radical, and then come the revolutions.

Fight the evil, fight for the principle; but let us beware of hating the men whose opinions we oppose. If we look deeply into the matter, we shall find we are not able to do much; we shall also feel obliged to do this little. For the world grows by little increments | By Ald of New, Refined and Powerful Methods of the better, year after year and age after age. If you wish to work a reform, do not be afraid to go out; almost never in the history of the world has any great reform been wrought by those who were inside. And people get the notion into their heads that, if they can only

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Medical Monopoly.

In this country, among the individual States, there has been, for a quarter century past, a concerted and persistent effort on the part of be. Men seem to gloat over them as if they a class of medical practitioners and wouldbe officials, to secure prohibitory legislation against all systems competing with their own; against all newly-discovered therapeutic agencies which conflict with what they have been taught, and against the right of the citizen to choose his own medical adviser. During later lighten it by bemoaning it. Cheerfulness, years, in order to shield the real animus of this even if constrained and artificial, is a great corporate tyranny from the popular percephelp to courage. Spleen never characterized a tion, the penalties of fine and imprisonment in courageous person. Be sanguine, hopeful, conthe proposed legislative acts were made to apply exclusively to the physician who refused to practice upon an old system when he knew by experience that there existed a better, safer and surer method, and he would not forswear himself, and hazard the life of his patient by so doing. This indirect method of accomplishing their ends and enslaving the people by their concerted system of medical tyranny was purely a matter of policy; for had their proposed classlegislation in their own professional interests, fined and imprisoned a score or more of intelligent and influential citizens for refusing to take allopathic doses of poisonous drugs, and for being restored to health through nature's remedial processes, aided by experienced helpers, such fine and imprisonment would have created such a political revolution in any State that not a vestige of medical monopolistic legislation would have been found after the cyclone had passed. When Hahnemann founded the Homeopathic system of medical practice, and cured where the old school lost patients, and especially at Leipsic, where Hahnemann resided, when an epidemic of malignant typhus raged to such an extent that it became necessary to divide the patients among all the physicians of the city, and out of the seventy-three allotted to Hahnemann and treated by the Homeopathic system, only one, and he an old man, died, the special law, invoked to protect the monopolistic demands of the apothecaries-which prohibited a physician from dispensing his own medicines-was appealed to, and the successful healer tasted its bitter penalties. It is due, however, to history to state that after Hahnemann's death the city of Leipsic apologized for the crime, and honored the man and his great services by erecting a statue to commemorate him in one of the public squares of the city. To-day mil-lions use the same curative system, and its medical schools and colleges, its books, journals and successful practitioners have such a hold upon the confidence of the people that, so far as it is concerned, the old monopolistic spirit has been held in abevance. However, when the "Doctors' Plot" first assumed form, with honeyed words upon the lips of its advocates and supporters touching the health of the dear public, and the necessity of protecting that public because of its ignorance, it struck at Homeopathy as its then chief opponent; but it failed to secure the exclusive rights for which it so persistently labored. It could not obtain legal corporate protection against such a popular curative system, and finally struck that "modern heresy" from its bill, since which it has been calling to the support of its plans those Homeopathics whom it treated with contempt and ridicule and sought to legally orush, and is now wooing them "as gently as a sucking dove.'

designs. They seek, through the Act which they have drafted and are striving to force upon the Legislatures of the States, and upon Massachusetts for the seventeenth time to- age. There surely were no greater wizards in day, to accomplish by subtlety and indirection any time than Edison. The wonder worker is what they have failed to secure by an open the one who bounds at a leap to primal propoand fair disclosure of their designs. After be- sitions, and bears forward the experimenter on ing bowed out of the Legislature sixteen times, they return the seventeenth, hat in hand, back obsequiously bent and the smile of a Richelieu, to ask that a Board of five of their own number be appointed by the Governor, without supervision of the Legislature or a popular endorsement, in whose hands shall be placed the power of deciding what medical treatment the citizen shall receive or die; and if he, in the supreme trial for his life, selects other than the monopolists choose for him, then his chosen physician shall be fined and imprisoned

for "healing the sick" according to the law of a common humanity and the teachings of the great Nazarene!

If these medical monopolists succeed, is there any probability that a single personal right or privilege will be left free from the grasp of monopolistic cormorants? Is not our whole governmental system in greater peril to day, through swollen, greedy corporate franchises. distributed by our Legislatures for the asking, than it eyer has been? The change to oligarchical conditions has been silently but steadily advancing. In a half century more, unless a halt is called by the people, and every present right scrupulously conserved, some of the most tyrannical scenes enacted in France under the guise of protecting "the rights of the dear people," will find repetition among us, and a Fouche arise in each State to administer the law of the masters who create them.

It is more than ever pertinent and true that eternal vigilance is the price of liberty." Will the people of Massachusetts, of every class and party, make their protests against this medical monopoly Act felt in the Legislature at once?

Times are Improving.

It is about time to call a halt on the present financial scare, which had its beginning in August last. The "calamity-criers" have had their day. The outlook is changing perceptibly. Bank deposits are diminishing, and mercantile loans are increasing. The heavy idle surplus funds are being drawn down and sent into the channels of distribution. This means that money long idle is to be put to work again. True, a good part of what is thus drawn out of the banks goes direct into the United States Treasury in payment of the recent public bond loan of fifty million dollars, but it is pretty certain it will not stay there long, for it is needed for the immediate exigencies of the country. In the face of all this, it is wicked folly to keep up the groaning and illomened prophecies, and the many other depressing and destroying vociferations that are identical with panic and despair, and never yet helped onward a single step toward recovery and reconstruction.

That there is a cure for panic is undoubted. It is simply the cultivation of courage; that is, to do as we have always been doing; keep the thoughts occupied about things normal and natural; to avoid sitting still and brooding; to indulge daily in a certain amount of active exercise; to eat more rather than less, if we can get it; and to remember that care will kill when nothing else will. There is vastly more talking about the hard times than there need welcomed their coming. We are all of us generally happy or miserable in proportion as we think we are; that is, we in a very large measure create our condition for ourselves. Then why not resolve to make it as easy a condition as we possibly can? We certainly do not

without abating an lots of their monopolistic belonged. There is a sort of inspiration likewise in all chemical discoveries to those who find the primal propositions. He who makes the first discovery is the wonder-worker of his his wave of inspiration. The genius for invention dreams out his invention before he can make it practical; he has seen it in a vision; it came to him suddenly in the stillness of the night. The discoverer passes out on the wings of the spirit. On the breath of a mighty magic this wonder-worker of the world finds the principle for which he has been seeking; he has dreamed it from out the upper air. All these discoveries are the result of a mysterious power. brought to man in answer to investigation from the wonder-workers in the upper air, reaching the minds that are to receive them upon the earth. People forget these spiritual sources when the illustration of a scientific principle is before them; they say it all depends on natural law. But what is natural law? It is that which is governed by intelligence; and if intelligence governs, and intelligence perceives that natural law, then that is all there is to a "miracle "-the real wonder is that it was not known before.

A New Civilization Needed.

Are the politicians of this age and country so ignorant of the laws of God, voiced through spirit and matter, as to suppose they can formulate and pass human statutes, and thus repeal and render nugatory these laws by their united adverse wills? What jurisdiction have they on their coercive and restraining purposes over an intelligent citizen who, having left his body behind, still lives, returns and acts according to the measure of his intelligence and spiritforce? The experiment of attempting to coerce intelligent spirits is not new-fines, imprisonments, stripes, ostracisms, expulsions from churches, and from a conceived future heaven of special blessedness, and eternal imprisonment in a fiery hell, have all been used to coerce an individual intelligence, to make the conscience forswear itself and the truth clear to the individual perception and reason. Human laws are not valid or effective against the spirit when it shall appear unclothed of the mortal, before the great spirit universe and its just and living God, to be adjudged and to judge itself by the eternal laws applicable to its nature and its earthly life.

The limit of society laws and punishments is the limit of society itself. It may hang a body in chains, to die of starvation, it may drive a fence-stake through it in burying it at the cross-roads, but such acts only disclose the measure of ignorance, prejudice and brutality in society. They do not inflict a pain upon the escaped spirit. And this spirit can return in spite of the civil law, judges and executioners, and the hatred of society, to move among its former persecutors, and force the latter to receive its benefactions of forgiveness and service, if the spirit be exalted and wise, or taste the spiritual wormwood of revenge, if the spirit remains earth-bound, malignant and revengeful.

Persecutions, hangings, gibbetings, beheadngs, legal tortures of all kinds ending in a premature unclothing and banishing of the spirit from its earth-life and tuition, are simply brutal. They are not designed to reform a criminal, but to punish him. The more repulsive

the form used, the nearer society approaches barbarism. For the unfortunate, suffering from vicious pre-natal conditions and corresponding early environment, who becomes a menace to society, both mercy and justice call for restraint, not punishment-which both awakens and gratifies the spirit of revenge.

A true humanitarian; a lover of all the paternal attributes of deity; who respects and

power to save the lives of those dearer than life to him; and yet this is precisely what is compassed by medical monopoly laws. It is a legal orimo to enact a statute which tempts law-abiding officens to become law-breaking citizens; and yet this is what every Legislature is guilty of committing when it disregards the great fundamental right of the individual to the employment of whomsoever he desires in the hour of sickness, and at the behest of interested persons onacts class laws.

In the name of science, whose prophets and torchbearers have time and again been denounced as quacks; in the name of freedom, upon whose pathway progress ever makes her most rapid strides; for the protection of the health and life of the people, and, lastly, in the name of that priceless and sacred right which when wrested from a people leaves them slaves to a degrading despotism, I urge all broad-minded, liberty-loving citizens to stand determinedly against the stealthy and dangerous, encroachment of a well organized monopoly, arrogant and intolerant as it is selfish and avaricious, which in its own interest is striking at the dearest and most sacred rights of every intelligent and free American citizen."

The Banuer's "God's Poor Fund."

At the Circle for spirit messages, held Feb. 16th, Spirit John Pierpont, through the mediumship of Mrs. B. F. Smith, made the following appeal for contributions to our God's Poor Fund, which we trust will meet with a ready and hearty response. All sums received will be duly acknowledged in the columns of THE BANNER:

THE MESSAGE.

"The winter months, bringing in their train more than the ordinary amount of suffering among the poor, are upon us, and we desire to make an appeal to the more fortunate, to those who have been prospered, to contribute whatever they may feel they can afford to help swell our God's Poor Fund. Many have already been assisted, but the calls for aid have been more numerous and urgent than usual. In order, therefore, that the worthy poor may not ask in vain for relief, we appeal to all classes to assist us, in proportion to their means, in carrying on this work established long ago by the spirit-world—the smallest sum being as acceptable as the largest, bearing with it, as it will, the spirit of sympathy from the donor. JOHN PIERPONT."

Verification.

We published in THE BANNER of Jan. 6th, 894, a message given at our séance held Oct. 20th, 1893, purporting to come from a spirit who gave his name as ARTHUR VAUGHAN. Through the mediumship of Mrs. B. F. Smith he stated that when in the earth-form, many years ago, he was a doorkeeper at the Boston Theatre. As neither ourselves nor the medium\previously knew of the existence of such a person, we had the curiosity to ascertain if the statement made by the spirit was correct. Meeting subsequently a theatrical gentleman of this city, the senior editor of THE BANNER inquired if he ever knew a man by the name of Vaughan-showing him the message. He replied in the affirmative, and said the statement was correct. Here, the reader will see, is yet another evidence of the many we have received from time to time corroborative of the validity of the Spirit-Message Department of this paper.

We have also received evidence of the correctness of the message lately printed on our sixth page from Spirit WILLIAM MOUNTFORD, formerly an English clergyman, who had re sided in Massachusetts for several years.

A Strong Statement.

In the February number of The Arena there is a very able and incisive article upon "The Menace of Medical Monopoly," from the pen of the editor, which should be read by every member of the Massachusetts Legislature, at least. The two illustrations, the death of Prof. Richard A. Proctor, through medical ignorance and blundering on the part of regular M. D.s, and defends the rights of another as if they were the experience of Mrs. Flower, the editor's his own; who delights in and would not co- wife, in passing to the very shadow of death in

FEBRUARY 24, 1894.

A Portfment Illustration.

"The exclusion of homeopathic physicians from the eity hospital is probably responsible for the death, this week, of one of Springfield's promising young men who would have gone to the hospital if us could have had his homeopathic doctor. It is about time this allopathic doctors' trust was broken up. Springfield has no business to contribute money for its support, as she does in her hospital appropriations."

The foregoing from the editorial of The Homestead of the 3d inst., a first class paper published in Springfield, Mass., is a fitting commentary upon the spirit and actions of the "old school doctors," who are now seeking to railroad through the Legislature a "Docrons' PLOT" law, and who so dread the voice of an indignant people that they were not willing to give time for the signing and presentation of remonstrants against the iniquitous measure.

It is understood in private circles that the Governor is holding his pen in readiness to approve the act, for thereunto did he receive the political support of these conspirators against the liberties of the people. There will be a political cyclone if this act passes into a law, and some politicians will get badly hurt politically.

It is also understood that all the machinery for the trial, fining and imprisonment of those who do not swear by the old medical "shibboleth," has been prepared. A few martyrs to principle and conscience will arouse the "newer Massachusetts," should the contemplated bill become law, and then a broader freedom, and a still "NEWER MASSACHUSETTS" vindicate the Old Bay State! Theodore Parker once said, "the palm tree of liberty grew out of Mary Dyer's grave "! Remember this, everybody, the members of the Massachusetts Legislature especially.

Shall Massachusetts Do So?

The many successful physicians in this State who are accustomed to privately visit medical mediums for the diagnosing of the intricate diseases of their patients and appropriate prescriptions or suggestions, would do well to interest themselves in the selfish attempts of their less intelligent and successful but hungry professional brethren to subordinate the Legislature, now in session, to their bad purposes. Should their professional brethren succeed, then their source of information and help for their patients will be cut off, or they will be forced to visit the jail to receive the intelligent aid of their unseen co-workers.

Does "the newer Massachusetts" propose to fine and imprison by law the beneficent gifts of God to humanity, if those gifts come through modern men and women? And is the unwise recommendation of the Governor, backed by the demand of a few doctors, hungry for shekels. who secured it, a sufficient reason for rejecting the divine gifts, and imprisoning those who for humanity's sake receive and use them?

Spiritualists of Massachusetts,

Have you perused our report of Dr. F. L. H. Willis's able lecture at the First Spiritual Temple, Boston, Feb. 11th-the salient points of which we gave in THE BANNER of Feb. 17th? This lecture was a grand effort. His address last Sunday, Feb. 18th, at the Temple was a masterly piece of oratory, brimful of thought, bearing on the life immortal. IIe will give his closing lecture in Boston for the present in the Temple Sunday afternoon, Feb. 25th, to which the public generally are freely invited.

807 At the suggestion of the National Constitutional Liberty League (through its Secretary, J. Winfield Scott, Room 30, 383 Washington street, Boston,) THE BANNER has sent by mail to its subscribers in Massachusetts, for circulation, signature, and return as quickly as possible, copies of remonstrance petitions against the proposed "Doctors' Plot Law."

BO Prof. Alexander Wilder of Newark, N. J., on our second page, pays his respects (and they are keen ones, too,) to the vaccination "fad" and the "Doctors' Plot Law" heresy. erce or restrain the happiness of another, and consequence of mistaken diagnoses and wrong Give this straightforward protest a careful

These conspirators against the medical liberties of the oltizen have changed their tactics it was discovered in the direct order, where it

fident; if things do not come about as we would have them, they at least will come about better than they otherwise would, and that is something. By all means let us practice prudence, but if we practice only prudence we aggravate and perpetuate just what we lament and deplore.

A man who had just failed in business told a friend that the first thing he was going to do was to go and buy a new suit of clothes. It was no time to proclaim despondency by displaying seediness. In the present times people of means are publicly advised by the wiseacres to abstain from spending money on such things as they have been accustomed to spend it on. What, then, is to become of those who are dependent on the production and sale of what they are advised to refrain from purchasing? Is it not plain that the community is a unit, composed of many members, each dependent on the other? If an industry is suddenly cut

off, simply because the voice of the croaker is heard in the land, do not all who are concerned in that industry suffer? Therefore it is false economy, as well as a cruel policy, to decry expenditures that can be well afforded, merely because of the artificial scare which always finds so many ready promoters and echoes Those who have money to spend ought to spend it as they always have done, and thus alleviate. if not prevent, the very suffering that some people all the time pretend to be so much afraid of. And the State and nation could greatly relieve all suffering if each would choose this very time to prosecute public works that can now be done to the best advantage.

The Working of Wonders.

The theologians utterly come short of the truth when they say the age of "miracles"-or wonder-working-is past; as if the law which governs all things in the universe, and works continually, was not itself a wonder. They proclaim thereby their materialism equally with the men of science, and as both alike deny the working of "miracles," the wonderworking of the world seems blotted out from the vocabulary. Nevertheless, the wonderworking goes on.

Because creedal bigotry has rejected the di vine interpretation, and persecuted and put to death those who have had wonderful gifts of science and art, the world has taken the cue from theology, and has likewise concluded that all material knowledge is the result of material investigation. The inspiration was outside of the church, but it was none the less inspired. In every discovery that has been added to science for the last five hundred years there is a distinct trace of inspiration in the primal method of discovery.

Herschel knew there was another planet not then recognized in the system long before it was demonstrable, and he announced it. And

who has no pleasure in the serfdom or slavery | treatment as a result, and her restoration to of body or spirit, is judged by the selfish, ma- health by a skillful physician using his own jor sentiment of society to-day as Jesus was judged and traduced by the selfish, prejudiced mob in Pilate's judgment hall, or amid the infuriated, howling rioters around the base of Calvary.

When society through its laws ceases to punish barbarously, when it refrains from infringing upon the sacred rights of its individual members with fines and imprisonments as coer-

cive forces; when it ceases to inculcate pride

of place and power, and writes upon the walls of its legislative chambers, courts, halls of finance and trade, the three essential rules of individual and society conduct, "Do justly; Love mercy: Walk humbly," and obeys them, then it will cease to be a relic of barbarism. and enthrone a civilization in accordance with the laws of God and the rights of man.

Medical Despotism.

Mr. B. O. Flower closes an elaborate and convincing paper in the February Arena by a particular description of his wife's nearly dyng under the old school medical practice, and being restored to health under the more modern metaphysical treatment-with the followng appeal:

"This case, in so far as it affords an illustration of the saving of a precious life, by means which would have been impossible under medical despotism, is by no means exceptional. Thousands upon thousands of cases might be presented which tell the same story. Indeed; I have met with nothing in recent years which has so astonished me as the number of intelligent and thoughtful people who assure me that they

have been cured by the newer, subtler and safer means and methods of, treatment after regular practice had signally failed. I do not wish to be understood as assailing the regular school as a school. I am assailing unjust and un-American legislation which makes unfair distinotion and unconstitutional discrimination. I fully ap preciate the services and faithful and conscientious ndeavors of thousands of noble-minded medical men in the ranks of regular practice, and I am not unmindful of the extensive curriculum and the elaborate scholastic requirements of many of their educational institutions, although I think that here much precious time is wasted in digging in the cellar with the aid of very uncertain lights to guide them, and that in many respects their teaching resembles the extensive but useless memorizing which characterizes Chinese edu sation.

'The point I am making is not against any particular school, as a school, but against oppression, injustice and dangerous class legislation, which certain members of the regular school are year by year seeking to lasten upon the people. "I should defend the right of the free American citizen to employ a regular physician, if homeopathy sought to outlaw regular physiclans by proving that the practice of the latter was more fatal to life than the newer methods, because I hold that the passage of any such law would be essen tially unjust, inasmuch as it would deprive some citizen who had faith in the old school of the liberty of employing the physician he desired.

It is a very serious thing to take from a man thy

system of healing, can be supported by thousands of similar cases. The danger of medical class legislation to personal and popular freedom is presented with great force. To those called upon to act officially upon this question, it is a crime not to fortify themselves with

such information as is found in this able paper.

An Inquiry.

If each Senator and Representative of the present Massachusetts Legislature, with the Governor, should ask himself the question, 'Would I vote in favor of this 'Doctors' Plot' Act if my vote would legally prevent me from selecting such physician as I chose to administer to myself and family, or would fine and imprison any physician who responded to my call and served me conscientiously and faithfully?" would such affirmative vote be cast? And if not, why should he so vote as to place his neighbor or any citizen under such a legal tyranny?

It seems to us that there is such a thing as a legislative conscience, with a public oath behind it, from which the individual cannot absolve himself, as there is a sense of fairness and right represented in human justice, and that in a true republic all these should be conserved.

Exactly Sol

Herbert Spencer in his "Social Statistics," speaking of the purely selfish plea for medical monopoly, says that these would be monopolists are moved by the same influences "as the projectors of a railway, who, whilst hoping for salaries, persuade themselves and others that the proposed railway will be beneficial to the public-moved, as are all men under such circumstances, by nine parts of self-interest, gilt over by one part of philanthropy. Little do the public at large know how actively professional publications are agitating for State-appointed overseers of the public health."

THE BANNEB OF LIGHT ESTABLISHMENT (9 Bosworth street, Boston) has the largest assortment of books in the world devoted to the Cause of Modern Spiritualism, and deserves the attention and patronage of believers and investigators as well. Works of a general reformbe found on its extensive and inviting shelves.

827 The present issue of the BANNER OF LIGHT may well be called an "anti-medical monopoly" number. We have devoted most of our editorial space to efforts for the arousing of the friends of freedom in medical practice in Massachusetts to a realization of the danger now impending-and we trust our appeals will not be made in vain.

perusal, reader

We shall print in the next number of THE BANNER a strong article by Hudson Tuttle, Esq., of Berlin Heights, O., entitled "THE DOCTORS IN OHIO," showing up the fallacy of the few ruling the many by law.

The Boston Globe of Saturday, Feb. 17th. solemnly entered its editorial protest against the proposed "medical law."

An Imperial Medium.

It is announced that since the tragic death of the Crown Prince Rudolph, the Empress Elizabeth of Austria has developed rare qualities of mediumship, and the attempt is of course volunteered to make it appear that it is a case of eccentricity and imbecility combined, or rather of emotional insanity and a morbid infatuation for a teacher. The Empress's association with Professor Parker, her instructor in modern Greek, is named as the direct cause of this conversion or evolution. Nothing unfavorable was ever spoken of it until he likewise became a teacher of spiritual truth. Then it was that one of the purest and loveliest women in Europe became the victim of ome of those assassins of character who dim the radiance of every shining light while basking in its rays. Because this really gifted and noble woman chooses to withdraw herself at times from the society of certain persons at the Austrian court whose presence is abhorrent to her, and to seek solace for her grief in the proven companionship of loved ones who have gone before, she is accused as above. When she seeks the seclusion of her boudoir or of a distant castle for the purpose of spirit communion, her motives are impugned and her conduct condemned.

It was the same with Queen Victoria, who endured censure from high and low for many years past, and suffered almost insult from members of the royal household, on account of her openly expressed regard for the late John Brown. She showed this honest Scotchman, when he was in the mortal, such marked respect simply because she believed him to be a medium, through whose instrumentality she could converse with the spirit of Prince Albert, her beloved consort

Seeing that these things are so even in high places, is it to be wondered at that the instruments and bene ficiaries of spirit intercourse do not give to the facts in their possession wider publicity?

Decease of Dr. Ware.

A private telegram announces the sudden transition, on Tuesday, Feb. 13th, of Dr. Charles F. Ware of Bucksport, Me. Dr. Ware was a successful spiritual physician with an extensive practice, his Indian control being very skillful in diagnosing disease and applying the proper remedies.

Dr. Ware was highly respected and greatly beloved atory, liberal and theosophic nature may also by all the people of Bucksport and vicinity; a man of sympathetic nature, vigorous and active; a firm and intelligent Spiritualist, and the founder and manager of the Verona Park Camp Meeting. His busy life has been one of great usefulness to his fellow-beings, and his memory will by cherished throughout New Eng-land and the Pacific Coast. He leaves a heart-broken widow-a true helpmest in all his life-work--children and graadchildren, who will receive the generous and loving sympathy of thousands of friends. An appreclative notice of his demise will be found on our eighth. page.

LIGHT. BANNER OF

TIMELY TOPICS.

"A' Censorship of Medicine."- Under this caption the Boston Post of Feb. 17th gives (with no uncertain sound) its views in condemnation of the medical bill now proposed by the regulars and their friends for the benefit of said medicos, and the enslavement of the free citizens of Massachusetts:

"It is proposed, by a bill now in committee, to create a State Board of Registration in Medicine and Sur-acty, whose certificate shall be required of every ber-son practicing as a physician or surgeon in Massachu-

son practicing as a physician or surgeon in Massachu-setts. This is not a new idea. It is a revival of a project which has appeared from time to time, in one form or another, in past years. There is no reason why it should command greater support, now than hereto-

fore, It is objectionable in its very essence, for the rea-It is objectionable in its very essence, for the rea-son that it assumes to interfore unnecessarily with individual liberty; not more with the liberty of an in-dividual to practice medicine than with the liberty of being practiced upon according as the patient may prefer. It ought to be recognized as an inalianable right of a man to be "doctored" in any way that pleases him; and any law which says to him that he shall be doctored by no one who is not certified by a State board or commission, robs him of so much of his independence.

The bill not or commission, robs him of so much of his independence. The bill now under consideration accepts the di-ploma of a recognized medical school as sufficient; if such a diploma cannot be produced, the applicant for registration must be examined by the board, and his cupillouicans for due that sufficient

registration must be examined by the board, and his qualifications fix-d by that authority. But medicine and surgery are not exact sciences; they are not sciences at all; their practice is empiri-cal in all the numerous schools. To set up a consor-ship over a profession which has no more definitely settled basis than this, is as incongruous as to estab-tish in this age of the world a State church with stat-utory tests of Orthodoxy."

The Pharisco. He is a noun of multitude. in almost every community. If he only recognized himself without giving others the trouble of sketching his portrait, he would be spiced making complaint of what he is invited to behold in the mirror thus held up to him. He belongs to no ane or country. He is one who has ceased to believe in he, and come to believe only in forms and rules. Life is greater than any theory that assumes to contain it. Rev. Charles Fer guson of Cohasset described and dissected the pharisee in a recent discourse in Boston, saying of him that he kills the Lord of life to defend a notion. He has no spring within, but is full of prejudice and self-conceit. and settled formulas. He is a reminiscence, a dead body, a mere shape and shade of a man. The speaker defined pharisaism thus-to lose faith and love, to lose conscience and common sense, and to become a mere thinker and schemer, the mouthplece of a Procrustean theory. The end of life, the speaker said, is not specially the holding of correct opinions. It is impossible to think out a way to right living; but it is necessary, instead, to live out a way to right thinking. Faith and love, conscience and common sense, are greater than any philosophy, for these are life itself and all our thinking is only the shadow of life itself. The sum and substance of all things in life is sincerity, truth, integrity; there is no doing without these, there is no going beyond them. All else is pharisaism, in some form or other. If one would reform others, would reform the world, the true and right way is to begin with himself, to begin at home; example is worth no end of precept; being and doing far surpass preaching and proposing.

Dr. Briggs on Unity.-In a sermon preached in New Haven, Ct., in the United Church, on the first Sunday in February, on "Keeping the Union of the Spirit in the Bonds of Peace," Dr. Briggs of the Union Theological Seminary remarked that the Kingdom of God is an area that expands or contracts as the bond of peace is tightened or loosened. But how has not the bond been broken, said he, since the founding of the church! The unity of God has been neglected, and this furnishes the reason for the antagonism of the masses to Christianity. Why, he asked, cannot there be unity in the church of God on all matters of which there is concord, with, of course, the privilege of free debate? He denounced denominationalism as the great curse of American Christianity, calling it the curse which exists nowhere else in the world, and asserting that in consequence of it the war against sin is terribly impeded. Nothing is more obvious or true; religion, professing the simplicity and sincerity of the Christ, cut up in little warring camps; hostility where unity alone should be found; ecclesiastical courts; charges of heresy; envy, hatred and malice; love almost unknown, certainly unfelt; denomination fighting denomination, and sect wrangling with secthow is grace to grow and how are good works to abound?

Renan's Glance at the Future.-The fifth and last volume of Renan's "History of the People of Israel," just published in Paris, is regarded as almost his masterpiece, the climax of the great philosopher's life-work, now finished. In the graceful vivid thrilling final chapter, he maintains again that the general physiognomy of Jesus 1s, after all such as the synoj tic gospels have reflected him; that he was great and beautiful, however hidden that beauty, and however small the centre in which he lived; that he was so much loved that he must have been divinely lovable. And, casting a glance into the future of religion and belief, this most eloquent of writers, discoursers and philosophers says: philosophers says: "It is not certain that the immediate future will have the light... But the ulterior future is sure. The future definitively will no longer believe in the super-natural, for the supernatural is not true, and all that is not true is condemned to die. Nothing lasts like the truth. This poor truth appears pretty well aban-doned, served, as it is, by an imperceptible minority. Be trangull. It will trumph. Judaism and Chris-tianity will disappear. Jewish work will end; but Greek work - that is, science, rational and experi-mental - civilization without chariatanism, without revelation, founded on reason and liberty, will, on the contrary, go on forever." The Way to Use the Churches.-Eleanor Kirk's Idea, speaking of the fact that the daily papers state that there is no more room in our charitable institutions, while the suffering from destitution is something appalling, remarks that a city like Chicago has opened its churches to the poor, and their wants are ministered to by the earnest and generous men and women of that progressive place. The Idea well adds that this is a blessed example for other cities to follow, and that it is about time that the poor, ignorant. sick and afflicted should have some benefit from these untaxed institutions, built in God's name, but until now given over entirely to those who can wear good clothes and help pay the minister. Open the churches, and let the hungry dwellers in highways and byways come in. Warm and feed them, and after awhile. when their hearts are softened by the influence of love and good cheer, let the men and women who love them and who know the value of the spoken word talk to them. **Oremation** has been fully adopted in Massachusetts, and there will be a steady development in favor of this more desirable disposition of the body which cannot longer hold the soul. Ancient sentiment has made too much of the mere frame. After the spirit has left it, its disposition should be governed by sanitary considerations, always retaining that respect which is due to the outworn and to the presence of death. Since the body of Lucy Stone was cremated at Forest Hills crematory on the 30th ult., six bodies have been incinerated there, among them the remains of Mr. and Mrs. Henshaw of Newton, and there are to be two or three more cases of cremation this week. The advantage of having such an establishment in Boston is self evident. Whereas it used to be necessary for those thereabouts who desired to have their bodies disposed of in this way to leave directions for the incineration to take place at Troy, N. Y.: or at an establishment on Long Island, the ease with which Forest Hills can be reached, and the fact that public curiosity is no longer unduly awakened by cremation, makes it increasingly likely that this reform will make rapid progress.- Religio Philosophical Journal.

NEWSY NOTES AND PITHY POINTS. [WOULD THE MASSACHUSETTS RECULARS HAVE STOPPED HIM?]

" IIIs hand was rough and His hand was hard, For He wrought in wood in Nazareth town; With naught of worship, with no regard,

In the village street He went up and down. His hand was rough, but its touch was light, As it lay on the eyes of him born blind;

Or stroke sick folk in its healing might, And gave back joy to the hearts that pined."

Eternity is neither short nor long; it is an environment, simply; it is the atmosphere in which a soul breathes free from the flesh, and has nothing to do with duration.-Edith Brower.

At Kiel, Feb. 10th, while the German cruiser Brandenburg was trying her new bollers, the main steampipe of the starboard engine burst with terrific force and, according to report, some forty men were killed and others wounded-among the dead being three chief engineers who were to report on the workings of the machinery, etc.

CHEESE PUDDING .- One-quarter pound of cheese one egg, one teacup bread crumbs, one half cup cream or milk. Stir over fire till cheese is guite melted, then pour into a shallow dish, and brown in front of fire.

The difference twixt tweedle-dum and tweedle-dee The difference twixt tweedle-dum and tweedle-dee was illustrated in the case of a negro minister, who, impressed by the energy and tactics of Sam Jones, proceeded to warm up his congregation with such en-dearing terms as "black devils" and "imps of hell." When he recovers sufficiently to return to his pulpit, he will resume his old style of argument as better adapted to the temper and understanding of his con-gregation.—The Dally Eclipse, Parsons, Kan.

Send to H. F. Tower-whose notice appears under New York advertisements-for copies of January Borderland.

Envelopes were first used in 1839.

The first thing a kindness deserves is acceptance; the next transmission.- George Macdonald.

The Bank of England note is not of the same thick ness all through, says an exchange. The paper is thicker in the left-hand corner, to enable it to take better and sharper impression of the vignette there, and also considerably thicker in the dark shadows of the centre letters and under the figures at the ends counterfeit notes are invariably of one thickness.

I am partial to the poets who can sing without a "sigh." Who are conscious of the sunshine and who do not

want to die, But are glad that they are living, and are not ashamed to own

That they take an honest pleasure in some "joys" that are not "flown." There is something hale and hearty in the songs these

poets sing; They are like the songs of blackbirds 'mong the alders

in the spring— Just as bithe and just as jolly, just as free from care

Care away. Some may say they are not poets; that they 've not "the touch divine," But they seem to suit "the masses," and the masses' taste is mine. -L(fe.

All the grandsons of Charles Dickens bear the name of Charles. One of them, Gerald Charles Dickens, son of Henry Fielding Dickens, Q. C., has recently entered the British navy.

The butcher had just carried a basket of calves' heads to the [restaurant] kitchen. I recalled boyhood days, when "calves' head and brains" was a favorite country dish, but knew the calé menu never had such country dish, but knew the cale menu never had such an offering. So I inquired of the young lady (waiter) what use they made of them. "Calves' head?" said she, "why," (and here she smilled) "I think they make ox-tail soup with them."—" The Observant (Mizen," Boston Post.

What a pity that all anarchists-whether on the mental or physical plane-don't get blown up, or down, as that fellow did of late in Europe, by his own bomb, which he was carrying to destroy some innocent fellow-beings.

They are having "rare sport" in Texas. Some colored convicts have escaped from the penitentiary, and the huiters are amusing themselves pursuing them with bloodhounds; and Texas claims to be an American commonweaith!

Fast Day will soon be a past day-so people say, anyway. This is the beginning of our "new Common wealth," probably.

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relatives do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.-Ex.

King Lo Bengula : he has beer

Attention, Healing Mediums, with the prefix of "Dr." to your names! There is something of great interest-adverse interestto you and your humanitarian work in the new to you and your humanitarian work in the new "Doctors' Plot" act, now before a committee of the Massachusetts Legislature, which requires your immediate attention. Send in to the Leg-islature thousands of earnest remonstrances against the proposed injustice. For sixteen years THE BANNER has successfully defended in the direct of Massachusetts, under a penalty running to one hundred dollars' fine and three months' imprison-met.

Three years ago, when a "Doctors' Plot" act was before a legislative committee for hearing, an able, successful, progressive physician, of middle age and extensive practice, a graduate from an Allopathic Medical College, and a member of the State Medical Society, well known, respected and honored in Boston, came to the writer and urged him as a friend, and as a personal favor, to accept a fee and go before the legislative committee and make a plea in his name against the passage of any act of the kind proposed, as it humiliated him, placed him in the position of a beggar asking for legal protection against others who claimed to be more successful by the use of therapeutic agencies not permitted by the old schools. "Tell them," said he, "I am no pauper; I want no protection in my practice, for I use all agencies and remedies which will cure my patient. A dead patient is of no use to me, only a sorrow that I could not cure him. I will not be blind, nor restricted in my work, and this legal effort disgraces the profession and humiliates every successful practitioner."

The proposed act was defeated, to his great DELTA. relief and satisfaction.

The Mediumship of Mrs. Foye.

To the Editors of the Banner of Light; The renowned medium, Mrs. Ada Foye, is doing a grand work among skeptics, as well as the earnest inquirers after the knowledge that places beyond the shadow of a doubt the fact that there is communion between the two worlds-the seen and the unseen. The First Society of Spiritualists of this city secured her services for Wednesday evenings at Carnegie Hall-during her two months' engagement in Brooklyn as the speaker at Conservatory Hall on Sundays. Her engagement was made last summer, for so popular is she that it is always necessary to engage her many months in advance. It is rather unusual to find a medium who can be used as successfully as Mrs. Foye, through four phases of mediumship, viz., writing, rapping, seeing and hearing.

She requests that the name of some dear friend. from whom you desire to hear, be written upon a slip of paper before leaving home, folding the same very carefully. These ballots are collected at the hall, placed all together upon a table, in plain sight of the andience. As she touches the ballot, if the spirit named therein is present, the raps are distinctly heard throughout the hall. Her hand is instantly seized and the name is written, always upside down and back-

ward. She usually calls some one from the audience to come to the platform and hold the ballot during the writing. When the ballot is opened, it has never falled to perfectly correspond with that written me(From the Sunday Post, Boston, Mass., Feb. 18th.) Mind and Body.

It is proposed that the Legislature enacta law forbidding the practice of medicine or surgery in Mas-sachusetts except under authority of a certificate

as in the State is overwhelmingly with services in the State is overwhelming to prove the state is overwhelmingly with services.
The combination against you is more powerful the conditions of practice in Massachusetts, he can be service.
The combination against you is more powerful than ever. It is backed by political forces, and has won the present executive of the State is overwhelming to the service wants to be size is overwhelming with the service or submit to the grant of the friends of freedom and lovers of truth and humanity. And action should be taken at once, if you are to escape fine and imprisonment for earning your bread in serving suffering humanity! The public sentiment of the State is overwhelmingly with you; but it needs to be called out and voiced in thousands of remonstrant petitions asking the chard of the State to add in keeping the people from the grip of a medical oligarchy!
The Dectors' Plot-A Reminiscence.
Three years ago, when a "Doctors' Plot" act was before a legislative committee for hearing of the state serving suffering the people for a playsicitie of the state is overwhelming to understand the influence of the state serving suffering the people in the suffering the people in the state serving suffering the people in the suffering the defering the people in the suffering the people interval the the suffering the people interval the the suffering the people inte

ministers. The treatment of the mind in disease is hardly sec-ond in its importance to the treatment of the body; and in this the feelings—the preferences and the prej-udices—of the patient go a great way. The power of what is known as "suggestion" in the nomenclature of hyportism is power of your at les true value what is known as "suggestion" in the nomenclature of hypnotism is not yet appreciated at its true value. And the "suggestion" in the mind of a patient that he can be cured by an uncertified physician, and that he will surely die under the hands of any one of those holding the certificates of the State-Incord of Registra-tion, ought surely to be recognized as an unportant element in his case. He ought to be allowed to gratify his preference. It is not enough to say that the five doctors of medi-che commosing the State Board will know petter than

cine composing the State Board will know better than the sick layman what manner of treatment will be the best for him. The man himself ought to be free to satisfy his own ideas in a matter of such immediate personal consequence.

W. J. Colville's Work.

On Sunday, Feb. 18th, W. J. Colville again delivered two lectures in Pythian Hall, New Bedford, to very large and appreciative audiences. The afternoon topic was "True Spiritual Marriage"; that of the evening, by choice of the audience, was a combination of the ethics of cooperation with an elucidation of many points of interest connected with Spiritual Phenom-

ena. Mrs. Scannell-Pepper of Providence gave many re-markable tests at the close of both lectures, and Mr. Colville concluded the meetings with fine impromptu poems. The hall was so crowded in the evening that a large number of persons stood throughout the entire exercises, which lasted from 7 till 9:40. On Sunday next, Feb. 25th, Mr. Colville will give his last bectures in New Bedford for this season in Pythian Hall at 2:30 and 7 m M. Swhich's to be aftern by the Hall at 2:30 and 7 P. M., subjects to be given by the

Mr.Colville's work in Hartford, Ct., under the efficient management of Mrs. E. M. Sill and the kind coöpera-tion of *The Times*, which gives lengthy and accurate reports of the addresses, is proving remarkably suc-cessful. On Friday, Feb. 23d, he will give the last lectures in the advertised course in Unity Hall at 2:30 and 7:30 P. M., but as the interest is so great and sustained, he will give six extra lectures in the same place Wednes-day, Thursday and Friday, Feb. 28th, March 1st and 2d, at same hours. 2d, at same hours. ...

Mr. Colville's work in Boston is confined at present to Copley Metaphysical College, 18 Huntington Ave-nue, where he is lecturing to select and often large audiences on Mondays at 7:45, Tuesdays and Satur-dament 2020. M

nue, where he is lecturing to select and often large audiences on Mondays at 7:45, Tuesdays and Satur-days at 2:30 p. M. On Saturday, Feb. 17th, the exercises were extremely and unusually interesting. Mr. Colville gave a singu-larly forcible exposition of the spiritual meaning of many incidents in the career of the Israelles in the wilderness between Egypt and Canaan, bringing out most important lessons for the present times. After the regular discourse Mrs. Helen Van Ander-son of Chicago, author of "The Right Knock," and other popular and valuable works on mental science, was called upon for a brief address, which she gave in her happiest veln. Mrs. Margaret Peeke, author of "Zenia, the Ves-tal," was also present, and she, too, responded to a request to briefly address the meeting. Both ladies carry with them a beautiful and harmonizing atmo-sphere, and their heartfelt words were a benediction to all who heard them. Mrs. F. J. Miller, President of the College, brought

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5

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SPECIAL NOTICES.

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

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

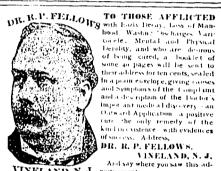
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ET If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the cir-culation of the paper will be speedily doubled.

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

ADVERTISEMENTS.



VINELAND, N. J. Ard say where you saw this ad-VINELAND, N. J. vertisement. I wish to say that I am a stanch Spirinalist-a be-ilever in all things progressive- and I trust the friends of progress will give me their patronage. DR. FELLOWS, Vineland, N. J. Feb. 24. k26t

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

Mrs. M. A. Hawley, Fest and Business Medium, 1041 Washington street, Boston, Feb. 24. lw*

Dr. Marie A. Purdie, Magnetic and Scientific Massage, 6 Boylston Place, Boston. Feb. 24.

Mrs. T. F. Deane,

Business and Test Medium, 109 Appleton street, Boston.

We are informed by Mrs. Sarah A. Byrnes of the decease of Mr. Herman Snow, who passed to the higher life the 6th inst., from his home in Cotult, Mass. He was a veteran Spiritualist, and was well and widely known as a former President of the Har-

by the British, et al., many times, but is now alleged to have died Feb. 16th of smallpox at Cape Town, Af rica.

And the pot said unto the kettle, You 're dirty and grimy and black; And no one can know you 're metal Unless they give you a crack.

The World's Fair directors will declare a ten per cent. dividend of one million dollars on March 15th.

The difference between men and angels is, that angels are under the spiritual sun only, but men are not only under that sun, but also under the sun of this world; for the bodies of men cannot possibly ex-ist and subsist unless they are under both suns; not so the bodies of the angels which are spiritual.—Swe-denborg.

There is a great deal of crank legislation getting be fore the House and Senate on Beacon Hill, says last Saturday's Evening Gazette. Yes, indeed! Self-inter. est has altogether too much to do with our State legislation. For instance, the bill now before the Judiclary Committee in regard to the "practice of medi-cine"! No wonder The Gazette is of the opinion that there is too much "crank legislation." But we believe that the said committee are sensible and just hand, and is a strong number, filled with choice artimen, and will summarily squelch "The Doctors' Plot" by reporting leave to withdraw.

Hans von Bulow, the distinguished planist, died in Cairo, Egypt, Feb. 12th.

There is no demand for such legislation on the part of the people, and the doctors ought not to be our dictators in matters of this kind .- PHILIP G. PEA-BODY, in Boston Post.

It is said that over sixteen hundred of Boston's public school children have not been vaccinated. The number of pupils who became seriously ill after vaccination is not given.

The way in which the gypsy moth has been eating his way into the State's finances is pretty well shown by the immense financial demands of the commission.

McKane, who was the Superintendent of a Sunday school, evidently wanted to boss the religious world as well as the wicked people outside. But alast his labors as a reformer are now over, and he will probably have ample time, in his retirement, to consider the good he has accomplished as creator of voters on paper. As he is a New Yorker, he will get several years in Sing Sing.

Liberty is precious, and no curtailment of the people's rights [in the choice of a physician, etc.] should be allowed in this good old Commonwealth. Fight for the cause of liberty .- CHARLES E. DREW, in Boston Post.

The dog that bays the moon is wiser than the one that bays a bigger dog that is viciously inclined.

The Mississippi river is said to be higher, between the Ohio and New Orleans, than any record has ever shown at this time in the winter. It seems to prophesy an early and great spring flood.

The balloon route to the top of Olympus has never been successfully traveled.

chanically by the medium. Messages are often seen by her as though written in the air.

One test after another is given in rapid succession; frequently the persons fail to recognize names given, but invariably they flock to the platform at the close of the séance, and state that after a little reflection they distinctly recall the name as that belonging to some friend.

Mrs. Foye needs no word of mine to emphasize her vonderful powers, for she has been so long before the public, both in the East and in the West, that hundreds, yea, thousands, to day rise up to express their gratitude that through her instrumentality they have been enabled to see the light: The door has been opened, and from out the silence messages have come to strengthen them on their way. No words can convev the gratitude of those who stand ready to-day to declare their knowledge that those we call dead do live, and can send us proofs of their existence and their identity, standing ready to manifest whenever the opportunity is afforded through a good medium.

New York, Feb. 14th, 1894. MARY A. NEWTON.

THE PROBLEM OF LIFE.-The February issue of this most excellent magazine has but just come to cles, and sterling moral essays such as every true Spiritualist will doubtless fully endorse. Its contents are: "The Telepathic Age "; "American Health University"; "Transcendental Therapeutics"; "Scientific Religion"; "Let Us Forget" (a poem); Book Reviews; a serial story by the editor, entitled "Onesimus Templeton, a Psychic Romance," etc., etc. Published by H. E. Sanders, 352 Ogden Avenue, Chicago.

THE LYCEUM BANNER [for February], beside the Lyceum announcements, lessons, reports and news, contains interesting stories and poems. A letter from the veteran Lyceum worker, Alonzo Danforth, touching on the duty of educating the children of Spiritualsts in the truths of our Cause, also appears. Among the good things promised for next month is a charming story by Mrs. Kate Taylor, and a Temperance paper

by Mr. H. W. Smedley. J. J. Morse, 26 Osnaburgh street, Euston Road, London. **N** !

Read what E. J. Bowtell has to say (on first page) regarding "Our Practical Work."

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

Dr. G. O. Beckwith-Ewell closes four months' con-tinuous engagement in Philadelphia with February. He is engaged in Bridgeport the first two Sundays in March, and in Hartford the remainder of the month. He may be addressed 368 Kossuth street, Bridgeport,

E. J. Bowtell is holding meetings and giving inspi

L. J. Bowtell is holding meetings and giving inspirational discourses on Saturday evenings at the residence of Mrs. Reeves, 202 5th street, S. E., Washington, D. O., Societies desiring his services may address 1202 Pennsylvania Avenue, N. W., that city.
Mrs. E. M. Shirley spoke in Malden Feb. 11th; in Salem, 18th; would like one or two further engagements—near Boston. Her summer address is Lake Pleasant, Mass., at cottage "Wayside Rest."
Geo. A. Fuller, M. D., lectures in Grecowich, Mass., Feb. 25th; in East Dennis, Mass., March 4th; Providence, R. I., the 22d. Would like engagements for April 16th and 20th and May 6th and 20th. Address 7
Mason street, Worcester, Mass.
Abble N. Burnham spoke in Manchester, N. H., Feb. 4th and 18th, [A report of her meeting on lat. Fed ate, etc., will appear next week.] She will speak in Stoughton, Mass., March 4th.

Mrs. F. J. Miller, President of the College, brought the meeting to a close by a few exquisitely chosen words breathing the spirit of perfect union and sympa-thy with all good work and workers.

All letters, etc., for Mr. Colville may be addressed in care of the BANNER OF LIGHT.

Veteran Spiritualists' Union. To the Editors of the Banner of Light:

The regular monthly meeting of the Union was held on the first Wednesday of the month at Gould Hall. No. 3 Boylston Place, at 7:30 P. M., President Storer, Chairman.

The committee on disposal of the new sewing ma

No. 3 Boylston Flace, at 7.30 P. M., Fresident Storer, Chairman. The committee on disposal of the new sewing ma-chine, recently given to the Union, reported consider-able progress, but asked for another month's time to complete the selling, which was granted. President Storer read a letter of inquiry from Mrs. Wm. B. Adams of Washington, and remarked that the Veteran Spiritualists' Union is an established success; it has come to stay; is now nearing the end of the *third* year of its existence; it has already done a large benevolent work—the calls are many, but it can do more. He said the Veteran Spiritualists' Union is a chartered institution, legally incorporated, is well managed, and is entitled to the confidence of Spiritu-alists with abundant means at their disposal. The Clerk being called upon for the statement of the Home Fund contributions, reported \$603 to date. The Quick Relief Committee reported the names of the three recipients for the new comforters recently given to the Union by a member in Northampton, Mass. Mrs. Cushman and Mrs. Shelby—the former forty-two years in the field—both spoke earnestly and feel-ingly of the benevolent work of the Union; said they knew of it by ludividual experience, and felt grateful to it for certain aid rendered at a time of need. Treasurer Dole stated that on Feb. is the paid out monthly installments amounting to \$128, this being for one month; and that up to the present time he had paid out \$3,200 totai to about five hundred recipi-ents—and this in a little over two and one-half years' growth of the V. S. U. Remarks for the good of the Cause were next in order. The speakers were Vice President C. C. Shaw, James H. Lewis, Jacob Edson, Mrs. Pope, Dr. D. S. Baker, Dr. Magoon, Byron Haskell and others. The former reported as to the encouraging progress of liberal thought among some of the clergymen of his native town of Millord, N. H. Mr. Haskell apoke earnestly for the BANNER of LIGHT mad the aid it has rendered to the Union in subiling the reports of its meetin

No. 77 State street, Boston.

EF For additional editorial matter see

third page.

A Valuable Work.

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

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Who was a public medium at the BANNER OF LIGHT office for nineteen years.

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

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SPECIAL ANNOUNCEMENT.

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

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

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

CONTENTS.

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SPIRITUALISM, and its True Relation to Secularism and Christianity. An Inspirational Lecture by W. J. COLVILLE. Paper. Price & conta. For sale by COLBY & RICH.

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LIGHT. BANNER OF

Message Department.

6

The Messages published from week to week from prearmated individuals under the above beading are here-ficer to be given in private, and reported as per dates-as pur Public Circle-Room has been permanently closed.

they perceive-no more. They perceive-no more. The sour carnest desire that those who recognize the published mesages of their spirit friends will verify them by informing the undersigned of the fact for publication. The sepactally desired by our spiritual advisers that idea of holding its scances in private, we should continue to place upon our circle-table choice natural flowers, as for-menty, many spirit visitors being in consequence pleased and attracted thereby. Those friends who feel disposed to do so, are consequently requested to donate flowers for this purpose as they have in years past.

Letters of inquiry in regard to this Department should be addressed exclusively to OOLDY & RIOH.

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

Report of Seance held Dec. 8th, 1893. Spirit Invocation.

Oh! Eternal Father, we would ask for thy blessing at this hour, and for the blessing of all humanity. Teach us more and more of thy laws that govern us, and teach us to be chari-table. Send forth thy ministering angels from home to home, that all may know more of thee and more of the relationship they bear to one another. We ask thee, oh! Father, to bear with us, and teach us to be more humble, more forgiving, that we may come more and more into thine atmo sphere.

May each ministering spirit at this hour bring comfort to some lonely and sorrowing one; may we be lifted up from the material plane unto the spiritual. We would ask that thou wilt guide us, that not one word may be spoken amiss, but that thy spirit may be shed abroad among thy children. would not come to thee beseeching more than thou seest is good for us, but we would ask the assistance of the angels in our work, and unto thy name would we render all JOHN PIERPONT. praise now and forevermore.

INDIVIDUAL MESSAGES.

Lucinda Dawley.

It is pleasant that we are permitted to speak in this meeting. I have been attracted here many times—not to speak, but to listen—for we gain a great deal from one and another in this way.

As I gaze upon the spirit faces that are gath As I gaze upon the spirit faces that are gath-ered here to-day I see and sense the interest of each one, and we esteem it a privilege above all price that we may send forth comforting words to those that yet dwell upon the earth-plane in sorrow and sadness. Never would you drop a tear if you could only draw the vell a little way and know the happiness we gain from the change that has come to us. Often are we asked, "Are you upon the earth-plane all the time?" I do think we are upon

all the time: do think

form. I feared not to go, but being young I had much rather have dwelt here longer, yet after the change I never had a desire to return

after the change I never had a desire to return to stay. When in the mortal form I traveled much. I crossed the waters to the West Indies, then came home to go out of that material form. I have always felt a thankfulness that I could be so near to you all when the change came. I have beard you, dear mother, say to your-self, "Why did Clarence have to go? why could he not have stayed longer?" If you are to believe your good Book you must know God doeth all things well. It was right, or I should have been given a much longer life in the mor-tal. I am perfectly satisfied with the change through which I entered a great school of life, and sometime you will understand these things better. better.

better. Father feels that he is well versed in a knowl-edge of the other life. He is, as far as he has gone, but he will find there is a great deal for him to learn when the summons shall come to him. I know it is not a mere bellef, but a fact, that there will be a grant reünion when we shall all meet again to be separated no more, and that is the best part of it. I was conversing a short time since with an old sea-captain, Capt. Hunt, and he said to me: " My bov, you know very little of the waters." I thought I knew considerable, but I will ad-mit, however, he could teach me a great deal

mit, however, he could teach me a great deal in navigation.

I mavigation. I am very, very glad, and I certainly appreci-ate the privilege granted me of speaking from this platform to-day. Clarence Dennett, of Beverly, Mass.

William L. Benedict.

In New York City and in Ogdensburg, where I have some friends and where I spent a part of my life, I shall be remembered. Three times I have been privileged to speak

from your platform-once soon after I passed away. I think it might have been in '84 or '85,

I foim your platform-once soon after I passed away. I think it might have been in '84 or '85, but I do not know. I am very happy where I am. I want to give the people to understand I have a desire to aid somebody, and what I falled to do here I think I can make amends for, partially, now. [To the Chairman:] There is a George Waldo who, I think, will see your paper, for his people know that spirits come to earth. I do not want to be called a dead man, for I was never more alive than now. When I was told by an advanced spirit, called a guide, that I could come back here to my

When I was told by an advanced spirit, called a guide, that I could come back here to my friends, I did not feel as if I cared to re-turn and go through what I had to. She seemed to know what I was thinking of, for she said: "Dear sir, you will know no suf-fering, but you can perhaps ald somebody by doing so." As soon as I found I could help some one through my influence I was only too eager to come, and I think I have done some good by assisting mortals. good by assisting mortals. My name is William L. Benedict.

Dorinda Horton.

I readily see that that spirit hardly knows how to come on to the earth-plane, but he has been progressing in spirit, which is the privi-lege of us all. If I have been rightly informed,

it matters not where we dwelt when in the flesh, for all are privileged to speak here. Before I passed on I was not ignorant of many of these truths, although there is much I have gained through experience since I left

where a lance through experience since 1 left the mortal plane. When 1 passed out, my two daughters, that were so kind to me, and Samuel, too, were sad; not that they did not feel it was well with me, but they felt lonely without my presence in the physical. Dear Grace and Hannah were and ministered to my wants and sided me and ministered to my wants, and aided me very much in passing over, which seemed to me like taking but a step. Soon after I passed on I reported at your Circle Room, Mr. Chair-

In Fowler, Ohio, where I was well known, In Fowler, Ohio, where I was well known, many kind, loving friends shed a tear for me; kind words were spoken over the form that was laid away to crumble back to Mother Earth, but the spirit in all its activity went on. Oh! how glad I was when I knew dear Samuel was coming to me. It was a holy mo-ment when he came to dwell with me, and in God's own good time will the family be re-united. united.

As we came to visit you, dear children, we felt it was all well with you, although mother knew of the changes, knew of the trials, knew

of the heart-aches you have had. My name is Dorinda Horton. Samuel, my husband, stands beside me, and sends loving words to the friends yet upon the earth-plane. Some that he knew in Ohio and Philadelphia he has met in spirit-life.

Austin Dewey.

It is a pleasant thought for mortals while journeying here that we are with them, and I never could understand how any one got any comfort by placing us so far away. I could not

When it was said that Harriet Jackson was dead, oh! what a feeling came over my spirit! I knew everything—the dressing of the body and the funeral, and I was back at the house before any of them. The first one I met just after leaving my body that I could recognize was my old Grandmother Jackson. She beck-oned with her hand and said, "Harriet, come; all things are ready."

all things are ready." Then I met old presiding Elder Taylor, and after a few minutes I saw Dootor Ingles, who used to be over in East Boston when I lived in your city here. At one time my people lived in what is called Dorchester. In a few mo-ments a gentleman came along whom the doc-tor called Mr. Alonzo Crosby, and I saw they when each other so Lift them

knew each other, so I left them. You see now how quickly I knew these peo-ple, and they knew me; then I should like to ask of all humanity, where are the dead peo-ple? It seems to me that mortals are more

There are so many anxious spirits gathered here that I think I am highly privileged in being permitted to speak to day. Before I fin-ish I wish to say that I feel I have made a good deal of progress, and I shall make a good deal more.

Maria Hill Cruise.

Dear grandfather wanted me to speak here. He said, "Maria, speak; it will help to lift the clouds from your mother's heart, by which she

clouds from your mother's heart, by which she is troubled upon the material plane." Mother, remember these words: We will never fail you, and Lizzie is here with me. Dear little Abbie is with us, that was never born into mortal life. Fred is with me, also Uncle Robert. I find he has made much prog-ress since leaving the mortal. We are with you day after day, and sometimes with the medial power you possess you sense us, and at other times we seem so far away. I am so sorry for you, mother, when troubles assail you. I am more with you than I could be in the mortal, while sister Lizzie and Fred are to-gether often. We are all often together, but not always. Abbie, dear child, prattles and talks so much! At one time, only a few weeks ago, you sat by the window in your rocker, placed your hand on your cheek, and looked so

talks so much! At one time, only a few weeks ago, you sat by the window in your rocker, placed your hand on your cheek, and looked so sad! I knew of the trouble that overshadow-ed you, but I would not have you drop a tear for us, but for those in this life. Dear brothers, let me say to you that your sister 'Ria will never fall to watch over you. Andrew, it matters not where you are, we can come, and there is a law of attraction that brings us into your atmosphere. I can aid you wherever you are—at the Revere House, at mother's, in East Boston, or in New York. We will watch over you. Sister 'Ria knows all the mistakes in mortal life, and says, "Look up alittle higher." Uncle Robert says, "Look up alittle higher." Uncle Robert says, "there never was a cloud without sunshine; then let us gather all the sunshine we can." Mother, the flowers are blooming every-where, and often does little Abbie come and say, "Mamma will take these to grandpa and grandma"—beautiful flowers, real and tangi-ble to us. Mother, we are trying to give you some notes upon the piano, that you may know we are there, for Lizzie and I never fail to visit you every day. Sometimes seemingly we are

we are there, for Lizzie and I never fail to visit you every day. Sometimes, seemingly, we are

Father, as you sit in your chair in the cor-ner, often musing of this or that in the mate-rial, the thought will come, "Where are the children? Where are the daughters?" We are

children? Where are the daughters?" We are close beside you. I would not come to stay, but I would visit you every day. Only the thinnest veil hangs between us. Although the waters cover the body they penetrate not the spirit. It seemed to me not one hour before I was with you, but I cannot tell the time. I make this promise solemnly: will merer fail you doer mather for you up derstand a great deal of Spiritualism, which consists not only in a name, but in works and acts. And this is the way my mother regards it. I am very grateful for this privilege of speak-ing. I am Maria Hill Cruise, wie of Captain Fred Cruise. We all went down in the deep

am very graterul for this privilege of Spear ing. I am Maria Hill Cruise, wife of Captain Fred Cruise. We all went down in the deep waters together. This message goes to friends in Gloucester, and some in East Boston, where my mother still resides. It was a hard blow to her. Little Abbie says, "Give love to grandpa and grandma."

grandma.'

Dr. John H. Currier.

How true are those words that Spiritualism does not consist in a name merely ; but, instead, in good works. I have reported many times from your Circle-Room, and I hope what I may have said has been of benefit to some one. While I under-stood much of those laws that govern us, yet

cept and others reject of the theory of rejucar-nation, the unanimous verdict of all noble, exnation, the unanimous verdict of all noble, ex-alted communicating intelligences has been, from 1848 to the present hour, and for ages be-fore this century, that in the spiritual world there is a perfect adjustment of all things, and that at length perfect justice is revealed to all. People do not see behind, within or before; they see only an immediate speek before their eyes, and, knowing nothing of antecedent or conse-quence, they condemn the scheme of the eter-nal without the slightest knowledge of what it is. it is.

In spiritual life it will some day be revealed In spiritual life it will some day be revealed to all that "good is the final goal of ill," and that "nothing walks with aimless feet." What Tennyson hoped, celestial influences KNOW. If persons who feel oppressed with the heavy load of misery they see around them would contemplate the meaning of the title of a The-osophical leaflet, "Karma as a Cure for Trou-ble," they might grow less sad. All experi-ences are educational; there is no needless suf-fering: all souls are progressing. whether they there's are educational; there is no needless suf-fering; all souls are progressing, whether they in present realize it or not. Pessimism is the inevitable outgrowth of short-sightedness and impatience; its tendency is as demoralizing as it is unsigentific. Nature proves to us, if evo-lution be true, that though it often takes long to accomplish a great end, progress is slow, but sure

If we are asked to reconcile endless punishnent, or the total extinction of some souls, with Infinite Goodness, we shall not attempt the task, for the unwarrantable assumptions of blind theologies are unreconcilable with truth; but if we are asked to harmonize the actual experiences of spirit-life with measure-less beneficence, the task is not hard. Only the bonelessness which sometimes accompanies

less beneficence, the task is not hard. Only the hopelessness which sometimes accompanies sorrow makes grief unbearable; directly we feel that good will result from tribulation, we can carry a heavy load with cheerfulness. The Spiritual Philosophy is surely calculated to open our eyes to reality, and cause us to turn away from sophistries based on narrow observation. Before we can know that things work together for good, we must arise to an al-titude from which we can see clearly where tortuous pathways lead. Beyond the deserts there are fertile fields; beyond tempestuous oceans there are smiling countries.

oceans there are smilling countries. The wrong doer is the sufferer; he who does an injustice is the one who really suffers from t. There is a perfect compensation manifest n spirit-life, and though it may be impossible for every one to see its workings immediately, this glorious truth will be sometime revealed to the satisfaction of every soul. When Lady

to the satisfaction of every soul. When Lady Somerset was in great perplexity of mind it seemed to her as though the voice of God spoke in her soul, saying, "Act as though I were, and thou shalt discover that I am." Oftentimes the purest fives are harassed with doubt; but is not the fighest character devel-oped through the trying experience of doing right from love of right when there seems no politic reason for doing right? To rise above injustice, to pass unscathed through flery trial, is to undergo the initiation for heavenly bless edness. When the soul has met and resisted all temptations; when it has conquered every earthly allurement; when it has attained the earthly allurement; when it has attained the victorious height reached only through perfect-ed endurance, then does the answer come to givery question, and the knowledge that right is infinite become a conscious possession.

Q .- [By Delta, Torrington, Conn.] What men-

A .- Absent-mindedness, so-called, is really mental concentration on some object remote from present exterior surroundings. It is always a mistake to suppose that mental vacuity is conducive to spiritual development, but the term absent mindedness is, when rightly applied, as good a phrase as can be used to ex-press one of the ideas we wish to convey. The external things with which we are per-

The external things with which we are per-petually surrounded are all occasions of mental suggestion of some sort. Every article of or-dinary wearing apparel, and every cooking utensl, as well as every book, picture, musical instrument and piece of household furniture, suggests a distinct idea to the mind, as each ar-ticle is designed and appropriated for a use pe-culiar to itself. When the things about us are suggestive of only mundane thoughts and uses, and we wish to receive some definite spiritual and we wish to receive some definite spiritual impression, the mind must be absented from these material environments, and concentrated elsewhere. Aspiration is always helpful, and the chief good accomplished by prayers or in-vocations is that they voice desirable senti-ments, and by their very language call the attention of those who hear, as well as those who utter them, to higher things than the crude ex-ternals incident to mortal existence.

Two conditions of mind are necessary to the reception of definite spiritual inflow: First,

entire misundorstanding of the references to ages, cycles and dispensations common to Holy Writ.

We are now at the end of an age in a period of transition from one dispensation to anoth-er. Those who, about twelve years ago, de-olared that a cycle had ended then, and that the termination of a dispensation was foretold in the architecture of the great Egpytian Pyra-mid, were, no doubt, on the right track; but if the grand gallery in the pyramid, measuring eighteen hundred and eighty-one and one-half inches, denoted the same number of years, commencing with A. D. one, then we are now about twelve feet from the entrance to the narrow passage-way connecting the grand gal-lery, which we have not yet entered, and prob-ably cannot reach for at least fifty years to come. We are now at the end of an age in a period come.

The present orisis in the earth's history is, in a sense, an interregnum, a period of transi-tion, during which preparation is being made the world over for a new and higher state of

the world over for a new and higher state of affairs. Lieut. Totten and others, who figure out years and months, are compelled to frequently change their dates and rectify their tables, be-cause they have no true key to the real mean-ing of the hieroglyphical Scriptures they vainly seek to literally elucidate. A new cycle is very near at hand, and as it approaches there will be intensified excitement everywhere on all questions. All that is unfit to live in the new age will be destroyed; all that can be regenerated will undergo recon-struction. Those who can read the signs of the times at all clearly must agree that we are now on the eve of an amazing transformation. The Church must either be redeemed from now on the eve of an amazing transformation. The Church must either be redeemed from within or perish from without; so with all governments. There is only one alternative: accept the new light, and let it reform your institution, be it what it may, or allow the in-stitution to pass into the limbo of outworn and forgotten things, to make room for a new crea-tion.

Q--[By the same.] If the earth is to be destroyed, will it be by fire or water ?

A.-When the earth is finally destroyed, it will A.--When the earth is finally destroyed, it will be by reibsorption into the great ring whence all planets proceed. Fire thou art, and unto fire shalt thou return, is a sentence truly de-scriptive of a planet's birth and destiny. Born of flame, all worlds return to the flame whence they sprang; but this ultimate reibsorption is not a doom; it is the lot which must befall every orb, no matter how nobly it fulfills its destiny. Worlds are not burned, but they are eventually cremated or vitrified.

Every world is thrown out into space to serve a definite purpose as school, workshop, laboratory for the experimental use of circles of souls to whom it is assigned as a theatre for operations. When the grand cycle of its des-tiny is accomplished, it is indrawn by the same force which propelled it, and then, after ages of apparent rest it is again theorem out to co

of apparent rest, it is again thrown out to ac-complish another mission. During the period of a planet's career, land and water change places upon its surface many times, but the ultimate of every world must be its return to its source, and fire, not water, is the primal source of all expressions.

A Great Secret

Underlies the principle that has brought success in tal condition in a person is best to enable a spirit to impress an idea on said person—a concentra-tion of the mind on one subject, or a condition of absent mindedness? If neither of these, what? Thirty years in the lead.

SPIRITUALIST MEETINGS.

Albany, N. Y.-Spiritual meetings every Sunday from 3 to 5, and 7 to 9 P. N., at G. A. R. Hall, 31 Green street, con-ducted by Miss G. Reynolds. [BANNER OF LIGHT on sale.] Allegheny, Pa. - The First Spiritual Church meets every Sunday at 2% and 7% P. M., Wednesday at 7% P. M., at 8 Ohio street

Buffalo, N. Y.-First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 3% and 7% P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.
Baltimore, Md. - The Religio-Philosophical Society meets every Sunday at 11 A.M. and 8 P. M. at Raines Hall, corner Baltimore Street and Post Office Avenue. Miss Es-tella Kapp, 1100 Clifton Place, Secretary. The First Spiritual Charch holds services every Sunday at 8 P. M. at Benson's Hall, opposite Academy of Music. Mrs. Raobel Walcott, speaker.
Chicago, III.-The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Bunday at 03% A. M. and 7% P. M. Speak-er, Mrs. Cora L. V. Richmond. The Progressive Spiritual Society holds meetings in the Massonic Home Temple, 3120 Forest Avenue, every Sunday, atternoon and evening.
Cleveland, O. - The Children's Progressive Lycoum

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

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

Colorado Olty, Col.-Meetings are held in Woodman Hall, Sundays, at 2 alaloak **Dayton**, 0. — The Spiritualists' Library Association holds meetings every Sunday at 7½ P. M. at its hall in Central Block. Second floor, corner 5th and Jefferson streets. J. O. Cox, Cor. Secretary. Cox, Cor. Secrethry.
 Detroit, Mich.-Fraternity Hall: Mrs. Minnie Carpentor gives lectures and tests Bundays at 24 P. M.
 Dubuque, Iowa.-Services are hold every Sunday at 24 P. M.
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 Grand Rapids, Mich.-Spiritual Association holds public meetings every Sunday at 10% A. M. and 7% P. M., also Wednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street.
 L. D. Sanborn, Secretary, 205 North Lafayette street.
 Grand Rapids, Mich.-Progressive Spiritualists' Society, Elks' Hall, Jonia street. Meetings Sundays, 10% A. M.
 Josselyn, President.
 Lynn, Musa.-Shiriyual Fraternity holds meetings at 25 P. M. Josseiyn, President. Lynn, Mrass.-Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2% and 7% Providence Hall, 21 Market street, Sundays at 2% and 7% Providence Hall, 21 Market street, Sundays at 2% and 7% Providence Hall, 20 Market street, Sundays, 12 M., in the same Hall. Children's Lyccum meets Sundays, 12 M., in the same Hall. T. J. Troye, Conductor; Mrs. A. 8. Hines, 203 Broadway, Seo. Milwaukee, Wis.-Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2% and 7% P. M. Sec-retary, H. O. Nick, 213 Lloyd street. Mineapolis, Minn.-Services are held every Sunday at 2% and 7% P. M. in the "K. of P." Hall, Masonic Temple, Hennopin Avenue, corner of Sixth street. N. O. Wester-field, President.

e are upoi the earth-plane a great deal more than we are upon the spiritual, for you as mortals need our influences much more than those in the immor-

that life. Wherever we see we can aid any one, we seek to do so. It is a pleasure for us to report as we gather herefrom time to time; and certainly, Mr. Chair-man, we do appreciate the kindness that has prompted you to open the doors for us that we may reach some loved one that is sorrowing tomay reach some loved one that is sorrowing to day for those that have gone only a step beyond, but you cannot behold us as of old. The time is fast approaching when mortals will realize more and more of the companionship of those that have passed on into the higher life. We can and do return to comfort and enlighten those that are yet dwelling here. I cannot under-stand myself why these partings are, but as my dear grandmother Dawley has said. "It must be right, for God cannot do a wrong." I have not seen God only as I see him in every blade of grass and in every manifestation of life. In St. Albans, Vt., where I once dwelt, I have some friends at the present time, and some in Waterbury of that State. I love to attend their meetings as they are wont to gather there once a year.

a year. Lucinda Dawley.

Sarah Stone.

I would like to send a few words to the hand-ful yet dwelling upon the earth plane. My first attraction is to the Ladies' Aid, where I was in the habit of going, and where I still feel an interest. Our own kindred draw us very closely, and I find on entering the higher life that we are attracted back to where our interest was when in the words!

when in the mortal. Dear ones, I love to come into your own rooms with you at home, and still I love to be a visitor in the hall where I used to go when able.

able. Dear Mrs. Lincoln, I would send loving words to you; and yet I would not be partial, but would extend this love to each one of you, dear friends. Since passing over I have been one of your number often, and I have realized so much the interest you have felt, not only in our Soci-ety, but in all humanity, the your desire to aid all markind. all mankind.

I find dear Sister Richardson there often in the room where you are accustomed to meet, and it is pleasant for us to feel the freedom to come and go whenever we choose, for the spirit

The old body grew weak, and when it would not bear building up any more I was given a new form, which I find I always carried. I have only thrown off the mantle of clay.

I am very much pleased to say to you of the Society to day: Go on, take courage, for you are aided by spirit-power; and I also desire to say that I am very much pleased to still be one of your number there. Sarah Stone,

Olarence Dennett.

How pleasant it is to be remembered, but how much pleasanter to know we have the privilege of sending messages to our friends

here. Father, dear father, you have walked long here upon the earth-plane, and mother, too. Oh! how I wish I could open the eyes of mother

as clearly to this truth as yours are, father. Father, I promised you mentally I would sometime report from this Circle Room, and to-day I find I have gained power and permission to speak.

sion to speak. Oh! how grand, how beautiful was the vision that came to me before I passed out of my

CASE OF ALL AND A

do it when here. These words I wish to send to Chicago, to Hattie and Ida-yes, I will class you all. George stands beside me, but will not speak for himself to day. I would send this message: You had better

suffer wrong than do wrong. There is "Baby," too. 1 can hardly call her "Baby" now, yet

too. I can hardly call her "Baby" now, yet that is the term I see fit to use. Oh! how I have longed in my spirit that Hattle might bebold me in the form; and you, Mother Mary, have been anxious to see us. Father Joseph is here in the meeting, but not to report. He has often said to me that if I had made use of the knowledge I gained while here I would have been just so much further sd. I would have been just so much further ad-vanced in the light when I was called to pass over

[To the Chairman:] I feel a little crowded and circumscribed here. I was a pretty good-sized man in the body, but George will aid me. That is my brother; he stands beside me, and I find I gain strength from him to control the

medium. I have felt many times, Hattie, the same as I have feit many times, Hattle, the same as you have, that I ought to have stayed here longer. I have never had any desire to return to live here, but I bave been anxious to come to visit you. We shall meet again, and the thought is very comforting to me as well as to you. In all your transactions I know I can in-fluence you for the right, for I can see clearer than I could here. Henry, I want to extend thanks to you for

Henry, I want to extend thanks to you for your kindnesses to Hattie and Ida. You have done what you felt was right; and to Anna also I would give thanks, not merely in words, but in the feelings that spring from my spirit

but in the feelings that spring from my spirit to-day. When I passed out I felt strangely, and I said, "Where am I?" for I went very suddenly. It seemed to me not a minute before I saw my brother, George. He had told me many times when I was in health. "Austin, you won't have a long sickness, and I promise I will come to meet you; I will open the gate for you." He kept his promise to the letter, and I beheld him standing beckoning me on. We are very companionable, and we are together most of our time, for I find we are social creatures in spirit, just the same as we were here. We have spirit, just the same as we were here. We have our likes and dislikes the same, because if the magnetisms do not blend there is no attraction ; but if they do blend, congenial friendship is the result.

result. I send these few words to you, Hattle, par-ticularly, and Ida, although the others may sliare in the love and greetings I extend to you. I am Austin Dewey.

Harriet Jackson.

Oh! how sweet is the thought that emanates from mortals that they shall find their own; but it is a knowledge with us. In your room here I find very few in the mortal, but it has been said in times of old, "Where two or three are gathered together in my name, there will I be also." There must be that number here in the mortal, and there is a best in the immortal.

be that number here in the mortal, and there is a host in the immortal. They called me quite along in years when I passed on—they said, when I died; but I aint going to use that term, for I never felt more alive than I do to day. I feel I am privileged in being permitted to come into this room to speak for myself when I look over the assembly congragated here, all anxious for their friends to know they live, and that if they live, they must be active, in-telligent entities.

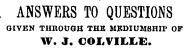
there was much for me to learn when I entered

the spirit-world. I met A. G. W. Carter (Judge Carter) a short time ago, and we had an interesting conversa-

tion. I have also met Bro. Berry. I suppose you understand who is speaking to you-Dr. John H. Currier, formerly of Ames-bury, but later of this city, and I am only too glad to announce myself from this new plat-

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Dec. 15.—Willard Griswell; William Buckman; Hannah White; Dr. Abble Cutter; Indiana Jamoson; Lester Day; Irs. Sarah Hammond.





QUES.—How about this great." Almighty Pow-er" that rules—or is said to rule—the universe, but that fails to recognize justice and equality between man and man? Please explain from a purely spiritual standpoint. Ans.—We know of no "Almighty Power" ruling the universe which fails to recognize justice and equality between man and man; such a supposititious governor is a Calvinistic fiction, or may be a much earlier product of disordered imsgination. We recognize a Su-preme Being of infinite love and wisdom, who is absolutely equitable, and whose law is so perfect that there is no real injustice for a single instant in the entire universal domain. The questioner wants a reply from a purely spiritual standpoint; if he is ready to receive and accept such a reply he must cortainly ask his sour and not his senses to make observa-tion.

tion. Leaving aside all that some Spiritualists ac

the positive, then the negative. Make yourself positive against externals by concentrating your thoughts upon internals. Every magnet necessarily has the two poles, and as we are all magnets, we are all positive and negative; but

magnets, we are all positive and negative; but the important query to be raised is, how are we polarized? as upon right polarization de-pends success in all enterprises. • I positively desire to go somewhere, to do something, or to relate myself with some one. In consequence of this fervent desire, I become voluntarily negative to whatever will help me to coheve my numerous but positive in my attivoluntarily negative to whatever will help me to achieve my purpose, but positive in my atti-tide toward all that would hinder its consum-mation. I am no more positive or negative than I was before, but I have regulated the po sition of the poles of my magnet at will, and having done so I am no longer like a leaf in the storm, or a straw floating with the river cur-rent. Having earnestly desired to relate my-self with a certain plane of intelligence to the end of acquiring certain definite knowledge, I invite instruction and influence from the sphere with which it is my pleasure to be in communion. A calm attitude of quiet confi-dence and agreeable expectancy is far prefera-ble to any excited conditions. Earnestness without nervousness is very much to be dewithout nervousness is very much to be desired.

Q.--[By the same.] Please describe physical and mental sensations of death by hanging, drowning, and lightning.

A .-- It is impossible to describe such sensations in any arbitrary way, because the sensa-tions experienced at the time of death are so largely the result of the mental state of the one who, physically speaking, is in the act of dying. You can imprison an honest man, but you cannot endow him with a thief's conscience; there-fore you cannot rob him of his self-respect, though you may mete out to him the earthly penalty attaching to a wrong he has not com mitted.

mitted. Just so may a man be condemned to death on the gallows because appearances are against him while he is innocent of murder. If a very spiritually-minded man is hanged, he suffers only the brief pang of physical suffocation, and is then very quickly conscious of a happy home-life existence in the spirit-world; but in cases of murderers whose crimes were premeditated of murderers whose crimes were premeditated or who were actuated by hatred of a fellow-man or ware accurated by natred of a fellow-main still fleeing from the justice which they believe is yet pursuing them. The subjective penalty for guilt continues until purification is accom-plished, then it ceases because it could no longer serve a useful end.

longer serve a useful end. As to death by drowning or by lightning, the subsequent effect upon the spirit is nothing, while the physical sensations in either case may be nothing more than an instantaneous shock. In drowning, the sensations are usually quite are cable, and an electric shock is so sudden that there is very little opportunity for suffer-ing. Mental sensations are not affected in the least by external occurrences, but mental states are due to the kind of life the person has lived prior to physical dissolution. Whenever any prior to physical dissolution. Whenever any one is really prepared to enjoy transition to the unseen state, death occasions no regret and no agony.

Q.-[By C. G. B., Santa Ana, Cal.] For cen-turies the destruction of this planet has been prophesica. Is such a thing possible within the next century?

A .-- We consider the expectation of the destruction of the earth during the next century nothing but a wild vagary, an outgrowth of

New Bedford, Mass.—First Spiritnalist Society meets Sundays, 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 1% and 7% P. M. Ohli-fren's Progressive Lycenn meets every Sunday at 11% A. M. in the same hall. Mrs. F. H. Spalding, Conductor.

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

Nashville, Tenn.-The First Bpiritualist Church holds meetings every Sunday at 11 A. M. and S. M., and every Monday for spirit communion at S. M., at 6024 Ohurch Strock. Mediuma with remarkable gits officiate. O. H. Stock-

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

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

Pittsburgh, Pa.-First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thurs-day, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmey. ar, Secretary.

Providence, IR. I.- The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% P.M. Progressive School at 1 P.M.

2½ and 7½ P. M. Progressive School at 1 P. M. Portland, Me. — The First Spiritual Society holds meet-ings in Mystich Hall, Monument Square, every Sunday at 2½ and 7½ P. M. Strangers visiting the city cordially invited. N. H. Lord, President; Mr. F. E. Ward, Vice-President; H. O. Berry, 112 Branklin street, Olerk, to whom all communi-cations should be sent. The People's Progressive Spiritual Society at Reform Club Hall: Sundays, at 1 o'clock, for developing class; 2½ and 7½, lectures, tests, psychometric readings; Tuesday even-ings, mediums' meetings. Sents free, Parties withing en-gagements can address Dr. O. Goodrich, & Proble street. Port Huron, Mich. — Meetings held regularly, Sunday

Fort Huron, Mich.-Meetings held regularly, Sunday ovenings, at White Building. Mrs. Annie L. Robinson, 886-iced speaker.

Lied speaker. Springfield, Mass.—The First Spiritualist Society— T. M. Holcomb, Secretary, (14 Howard street)—holds meet-ings in the Spiritualists' Hall, corner Main and State streets, Sundays at 2 and 7½ P. M. *The Ladies' Aid Society*—Mrs. H. G. Holcomb, President (14 Howard street). Sociables at hall in Fobt's Block, cor-ner Main and State streets, Thursdays, atternoon and even-ing. Strangers cordially welcomed. Support of Programmers of Supported 111 - The Societ, Wheel of Programmers of Supported 111 - The Societ, Wheel of Programmers.

Byringffeld, III.-The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% F.M. in G. A. R. Hall, on oth street, between Monroe and Adame. Roy. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary, St. Louis, Mc.-Spiritian Association holds meetings every Sunday at 10% A. R. and 7% F. M. at Howard Hall, 5001 Olive street. A welcome extended to all. M. S. Beckwith, President.

Son Francisco, Cal. - The Society of Progressive Spir itualists moots every Sunday in Fraternal Hall, Alcazar Building, O'Farrell street, at 2 and 8 P. M. Conference at 2; lecture, with mediums, at 8. Mrs. M. T. Longloy, speaker until April. Mrs. 8. B. Whitehead, Secretary.

4.

Worcester, Mass. - Association of Spiritualists, Arca-num Hall, 566 Main street. Geo. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Smith, Secretary; Edgar P. Hewe, Treasurer. Lectures at 2 and 7 P. M. Children's Progress-vo Lyceum at 12 M.

al Ballis

FEBRUARY 24, 1894.

FRANCIS PARKMAN.[*]

He rests from toil; the portals of the tomb Olose on the last of those unwearying hands, That wove their pletured webs in history's loom, Blob with the memories of three distant lands.

One wrought the record of the royal pair Who saw the great discoverers sail infuried, Happy his more than rogal prize to share The spoils, the wonders of the sunset world.

There, too, he found his theme; upreared anew | Our eyes beheld the valished Aztec shrines, And all the sliver splendors of Peru That lured the conqueror to her fatal mines.

Nor less remembered he who told the tale Of empire wrested from the strangling sea; Of Leyden's woe, that turned his readers pale, . The price of unborn freedom yet to be;

Who taught the new world what the old could teach; Whose silent hero, peerless as our own. By deeds that mocked the feeble breath of speech, Called up to life a state without a throne.

As year by year his tapestry unrolled, What varied wealth its growing length displayed! What long processions flamed in cloth of gold! What stately forms their glowing robes arrayed!

Not such the scenes our later oraftsman drew: Not such the shapes his darker pattern held; A deeper shadow lent its sober hue, A sadder tale his tragic task compelled.

He told the red man's story; far and wide > He searched the unwritten records of his race; He sat a listener at the sachem's side, He tracked the hunter through his wild-wood chase.

High o'er his head the soaring eagle screamed; : The woll's long how'r ang nightly; through the vale Tramped the lone bear; the panther's eyeballs gleamed; The bison's gallop thundered on the gale.

Soon o'er the horizon rose the cloud of strife,

Two proud, strong nations balting for the prize; Which swarming host should mold a nation's life, Which royal banner flout the western skies.

Long raged the conflict; on the crimson sod Native and allen joined their hosts in vain; The lilles withered where the lion trod, Till peace lay panting on the ravaged plain.

A nobler task was theirs who strove to win The blood stained heathen to the Christian fold; To free from Satan's clutch the slaves of sin, Their labors, too, with loving grace he told.

Haiting with feeble step, or bending o'er The sweet-breathed roses which he loved so well, While through long years his burdening cross he bore, From those firm lips no coward accents fell.

A brave, bright memory 1 his the stainless shield No shame defaces and no envy marsi When our far future's record is unsealed His name will shine among its morning stars. --OLIVER WENDELL HOLMES, in Atlantic Monthly.

• The Boston Post of Wednesday, Feb. 14th, repro-duces from the Atlantic Monthly magazine (for Feb-ruary) this sterling poem, together with appreciative comments upon it by several litterateurs. From the number given we select the following words of Mr. Roche and Mr. Mead:

Roche and Mr. Mead: "James Jeffrey Roche, editor-in-chief of *The Pilot*, said: "The only sign of age about Dr. Holmos-and it is anything but an infailfible sign-fles in his own assortion that he is old. I am not going to dispute the authority of the parish. Any man can achieve longevity if he but makes up his mind to it, and avoids the accidents which commonly interfere with success in that direction. Mit he Autocrat alone has mastered the art of keeping young where youth is most precious-in heart and brain. His latest poem could not be improved were its author twenty years younger. I think and trust he will write as good a one twenty years hence. He has discovered the true fountain of youth, and it is made of ink."

The has discovered the true foundaries of youth, and it is made of ink." "Editor Mead, of the New England Magazine, expressed his warm interest in the poen. 'It is not only highly in teresting in itself, he said, 'but especially so as the tribute of our greatest living poet to our greatest historian. The vigor of the poen, couling from Dr. Holmes at eighty-four, is noteworthy; and the tribute is the more valuable be-cause Dr. Holmes is not only a poet, but a fine historical scholar, able, as few men among us are, to appreciate Park man's great work at its true worth.'"

New Publications.

THE SAFE SIDE. A Theistic Refutation of the Divinity of Christ. By Richard M. Mitchell. Cloth, pp. 475. Published by the author at New York.

Fearless and without favor another person steps into the arena of a censorious public and throws down the gauntlet in an attack upon the divinity of Christ. The advocates of liberalism will claim that Mr. Mitchell has done their cause great good. They will claim that he has made a masterly presentation of the theme. The author manifests a reverent belief in God, notwithstanding he attacks Christianity and hews it unmercifully. Mr. Mitchell argues logically, but not as a partisan. He has the appearance, and it is justified by everything honest and convincing, of one bound to find the truth and of speaking it. Re furnishes much advice in several of his chapters, that on "Worldliness" being particularly advantageous to the morals of the young. He attacks the clergy and churches for their extravagance, and expresses the belief that the money could be expended to better advantage, and cites many instances in support of his argument. The book is worthy a careful reading.



Dec. 2. THE LYCEUM BANNER. A Monthly Jour-nai for Conductors, Leaders and Members of the Chil-dren's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLOBENCE MORSE. American sub-scription 40 cents per annum. U. S. postage stamps taken in payment. THE LYCEUM BANNER contains Interesting Berials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceum Sand their Secretaries, No-tices of the Spiritualists' Lyceum Union, etc... For Notes, Lices of the Spiritualisis' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see THE LyCEUM BANNER, Monthly, price 2 cents. Special Ternis to Lyceums. The Progressive Literature Agency, 28 Osnaburgh street, Euston Road, London, N.W., Eng. cam



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WAS **ABRAHAM LINCOLN** A SPIRITUALIST?

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SEARCH-LIGHTS AND GUIDE LINES; OR, MAN AND NATURE. WHAT THEY ARE, WHAT THEY WERE, AND WHAT THEY WILL BE. By Edgar Greenleaf Bradford. Cloth, pp. 103. Fowler & Wells Company, 27 East 21st street, New York. Mr. Bradford is to be compared

Mr. Bradford is to be congratulated upon having put into a brief amount of space material that cannot fail to hold the rapt attention of the reader from beginning to close. He does not claim originality, yet the ideas are not borrowed from other authors. The little book is the result of study and meditation, but the theories advanced and conclusions reached are not put forth in a dogmatic spirit. The aim is conclu-sively to awaken thought along profitable lines of inquiry, and help to clearer conceptions of life and duty. In continuation of this statement the chapter devoted to "good and evil, health and happiness," is particularly interesting, and commends itself to the thoughtful reader. The book is printed in large type, and in very convenient form.

SUN SEALED. By George P. McIntyre. Cloth, pp. 186. Published by the Astronomic Pub-lishing Company, Chicago.

Whatever criticism may be drawn forth after a careful examination of this work, it cannot be said that the author was not in earnest in his efforts. He has taken the various planets, beginning with the sun and ending with Neptune, and has, as by inspiration. unfolded many rare thoughts and clothed them in beautiful poetic language. Sealed under Uranus are many lofty sentiments, those on Spiritualism being emphatically in favor of it. The eighteen poems under the seal of Uranus are meritorious, soulful and significant to believers in Spiritualism. There are over one hundred poems, and there is not a dull line in the whole volume. It is a book which ought to find a firm place in the field of general literature.

AMERICAN BOYS AFLOAT; or, Cruising in the Orient. By Oliver Optic. Cloth, pp. 343. Lee & Shepard, publishers, 10 Milk street, Boston, Mass.

The name of Oliver Optic is synonymous always with that of an intensely interesting readable story, and the American Boys Afloat is no exception to the rule established almost a half century ago when "The Boat-Club" series captured the boys. In the latest effort, the author takes Louis Belgrave around the world on board that queen of steam-yachts, "The Guardian-Mother." The presence of wealth makes possible all sorts of freedom and adventure, accompanied by a generous amount of geographical and historical matter conveyed in the genial manner characteristic of Oliver Optic's style of writing for his young friends. The illustrations are numerous and finely executed.

THE OHILD PHYSICALLY AND MENTALLY. By Bertha Meyer. Paper, pp. 165. Published by M. L. Holbrook Co., New York. This little work is a supplement to one written some thirteen years ago by the same author, and will

undoubtedly attract the attention of as large a num-ber of readers as did "From the Oradle to the School," The new book will assist mothers and educators to watch intelligently over the development of. the children under their charge, thereby averting many dangers. It goes without saying that the author has made childhood her most devout study, and has given the public much to think about and put into practice. It will make an excellent text-book.

A TENEMENT HOUSE CENSUS OF BOSTON, from the twenty-third Annual Report of the Massachusetts Bureau of Statistics of Labor, has been received from Horace G. Wadlin, chief of the Bureau.

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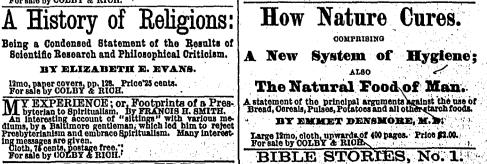
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BOSTON, SATURDAY, FEBRUARY 24, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Tomple, Berkeley Hall, 4 Berkeley Street.-Lectures Bunday at 104 A.M. and 74 P.M. J. Frank Baxter speaker for February. William H. Banks, President. The Heiping Hand Society of the Boston Spiritual Tomple meets Wednesdays at 3 Boylston Piace at 2% P.M. Business meeting 4. M.; to at 6 P. M.; public meeting 7% P.M. Miss Bucetto Webster, President.

Lucetto Webster, Fresident. First Spiritual Temple, corner Newbury and Bireter Streets. Spiritual Fraternity Society: Sun-days, at 24 F.M. Sunday School at 11 A.M. Sociable Wednesdays at 74 F.M. Other meetings announced from platform. Seats free. All are welcome.

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

FIGCO, ST 1% P. M. Dr. H. B. StOFOF, President. **Ohildren's Progressive Lyzeum meets overy Sun-day moring in Red Mou's Hall, 514 Tremont street, at 10%. All welcome, J. B. Hatch, Jr., Conductor. The Ladie's Lyceum Union meets every Wednesday.** Busi-ness meeting at 4 P. M. Suppor at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.-Sundays at I A.M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Tuttle, Conductor. **Rathbone Hall, 694 Washington Street**, cor- **ser of Kneeland**.—Splitual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting fn Commer-cial Hall) Thursday at 2% P. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.-Meel ings are held every Sunday at 11 A. M., 2% and 7% P. M.; als Tuesday and Thursday 3 P. M. W. L. Lathrop, Conductor. America Hall, 784 Washington Street.-Meetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Con-ductors.

The Ladies' Industrial Society meets every Thurs-day afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President.

Hollis Hall, corner Washington and Hollis prests.-Meetings Sonday at 11 A. M., 2% and 7% P. M.; uosday at 2%, test meeting. Every Friday evening, social ad dance. M. Adeline Wilkinson, President.

and dance. M. Adeline Wilkinson, President. First Spiritualist Ladies' Ald Society Parlors, 1031 Washington Street.—Business meetings Fridays, 1041 Washington Street.—Business meeting fridays, 1040 Market Street, Social meeting at 7% P. M. Pub-lic Circle last Friday in each month at 3 r. M. Mrs. A. E. Barnes, President. Society of Psychical Evolution will hold meetings Sundays at 10% A. M. 23 and 7% r. M. Good music. Marle A. Chase, Director.

Montgomery Hall, 785 Washington Street.-Rectings every Sunday 11 A. M., 2½ and 7½ P. M., and every Wednesday 3 P. M. Dr. A. C. Davis, Conductor.

Unity Hall Spiritual Conference, 724 Washington treet, meets every Thursday evening at 8 o'clock. Good aediums; good music. Chas. O. Gridley, Conductor. The Home Rostrum (21 Soley street, Charlestown).--Keetings Sundays and Tuesdays at 7% P. M. Dr. E. M. San-lers, President.

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

Boston Spiritual Temple, Berkeley Hall .--The morning service last Sunday opened with the sliging of "Nearer My Home" by Mr. George B. Cut-ter, accompanied by Mr. W. H. Boyce upon the plano. In the absence of President Banks Mr. James H. Lewis, Vice-President, presided.

Lewis, Vice-President, presided. Mr J. Frank Baxter was the speaker, and prefaced his lecture with one of his beautiful songs. He an-nounced as his theme "Mediumship." In opening he remarked that this subject is one of the most difficult to explain. This morning he proposed to consider the question. Is there any basis for the claim of medium-ship by Spiritualists? The skeptic denounces it be-cause he has no experience in that direction. How-ever, mediumship has become an established fact, and has a powerful influence upon the community. The spirit world really forces men and women to investi-gate the subject. gate the subject.

gate the subject. A great many sleight-of-hand performers have to a certain extent duplicated some of the physical mani-festations, but they have had to admit that there is a power beyond them which produces results unknown to their science. Mr. Baxter noted the fact that nothing had ever caused so much deep thought and so fully answered the problem of a future life. He cared very little about what men believed, but more about what they know. Belief was very forcibly illustrated as "guess-work," while knowledge is as definite as any mathematical problem.

problem. The phenomena of mediumship prove that there is a real invisible world around us, from the denizens of which we receive intelligent communications. Too much is generally expected of the spirits, and many ask, "Why do u't they tell us who committed muriters, or whether the cause of death was suicidal or natural?" etc. The reply was that the spirits have less to do with graveyards than they do with the liv-ing realities of life. The several phases of mediumship ware discussed

less to do with gravegards than they do with the liv-ing realities of life. The several phases of mediumship were discussed at length, and clairvoyance and clairaudience were declared to be the best proofs of its reality. Mediumship has existed from time immemorial. Human testimony is abundant all through the history of the past to prove that spirits have been seen and heard by susceptible morials. Science proves that what is seen or heard in the natural world is subject to law. We affirm that there is a psychological law by which spiritual science can explain the phenomena of Spiritualism. Spiritual sight and hearing must be conceded to be facts beyond contradiction, which demonstrates the existence of another world. The speaker closed with an earnest appeal for the encouragement and support of all honest mediums and the denunciation of everything which partakes in any degree of frand; we shall then rise to a higher perception of life and its duties, and the realization of the grandeur and beauty of the spiritual world. The evening service opened with a song by Mr. Cut-ter Wice. President Lawis apple.

Dr. W. J. Hardy, some tests; the Chairman, C. O. (Frid-ley, an inspirational address, and recognized psycho-metric readings. The conference meets every Thursday evening at 8 r. ar. Good mediums and good music. At the next meeting the subject is "Thoughty. Jittle Eddle will be present; and there will be refreshments. O. The Regular Weekly Meeting of the Heart and Hand Spiritural Scolety was held on Wednesday even-ing at 7:45 elenck. The following mediums partici-pating: Dr. O. D. Fuller, C. O. Gridley, W. B. Hall.

First Spiritual Temple, corner Exctor and Newbury Streets.-Dr. F. L. H. Willis gave his third lecture on Sunday afternoon, Feb. 18th; subject,

'The Divine Law of Sympathy or Attraction."

Newbary Birects.-Dr. F. L. H. Willis gave his third lecture on Bunday afternoon, Feb. 18th; subject, "The Divine Law of Sympathy or Attraction." We find pervading infilling all matter, he said, a divine law which we denominate the law of sympathy or attraction, which terms are synonymous, and mean the eternal, basic principle of Love. This infinite law underlies all the expressions of life. In every human soul lie the attributes and powers of the Infinite, because every soul has within it the principle of life, and as all life is indissolubly linked to all other life, so every soul by its law of life must be connected with the entire universe of souls. Man comes into the world as a unit, holding the at-tractive centre within himself. The lifant is a map-net, holding within its little form what must forever be to it the centre of all spirit force. He is the very principle and power of all spirit force. He is the very principle and power of all spirit force. He is the very principle and power of all spirit force. He is the very principle and power of all spirit force. He is the very principle and power of all spirit we of attraction. As his body has taken from all the natural kingdoms to form its parts, so has his spirit taken unto itself from all spiritual things of whatever degree or quality with which it has been surrounded, and thus has been formed the inner or spiritual being, the result of the life-influences received from infancy up; and thus bord him to every mind he has ever received from. Let this individual pass from the nortal body, and enter the spirit where his spirit is not alone the ceu-tre of the body, but is the hody itself. Where now are the ties that bound him to all those who nourish-ed and ministered unto his life? Were they fiesnly ites, pertaining to the body only? Most certainly not. Then the spirit were life spirit. Transferred to another clime in the mortal life friend loves friend no less; but transferred from the materi-al to the spiritual; from the earth-home to the spirit. The

DP Next Sunday afternoon, Feb. 25th, is the last of Dr. Willis's present engagement. He will be fol-lowed through March by Mr. W. J. Colville.

Harmony Hall .- On Tuesday, Feb. 13th, a fine

circle; Dr. S. H. Nelke, Mr. Gridley and Dr. Lathrop were the mediums. Thursday afternoon, Mr. C. O.

were the mediums. Thursday alternoon, Mr. C. O. Gridley, Mr. C. Marston and Dr. Lathrop gave some wonderful tests. Friday alternoon we had the larvest circle of the week, and grand powers apparent. Mrs. Fogg, Mrs. Stratton, Mrs. Hatch, Mr. Gridley and Dr. Lathrop gave recognized tests. On Sunday morning our circle was very good. Ex-cellent tests were given by Mr. Haucock, Mrs. Strat-ton, Mr. Varcoe, Mr. Gridley, Mr. Martin, Dr. La-throp and others. In the afternoon Mr. Martin pre-sided, and gave three remarkable tests. Mr. Gridley, Mr. Hersey, Dr. Fuller, Mr. W. H. Rollhus and Dr. Lathrop contributed fully to the evidences. of spirit-presence. In the evening, Mr. Gridley, Mr. Hersey and Mrs. Piper interested the audience finely. "Wild Rose," through Dr. Lathrop, gave a séance of over an hour, with beautiful tests and readings. She will hold two receptions on Thursday, Feb. 22d, at 2:30 and 7:30, for her medium's benefit. Ticket's fifteen cents, Developing circle on Tuesday at 3 P. M. On Thurs-day, at 2:30 and 7:30 P. M., receptions by "Wild Rose," The BANKER OF LIGHT, our literary medium, is for sale at all of our meetings. W. L. LATHROP, Conductor. **Engle Hnil.**—Wednesday afternoon, Feb. 14th, a

Engle Hall .- Wednesday afternoon, Feb. 14th, a good meeting. Recognized tests and readings, Mrs. M. Knowles, Miss A. Hanson, Mrs. Robbins, Dr.

M. Knowles, Miss A. Hanson, Mrs. Robbins, Dr. White, Mr. Tuttle. Sunday, Feb. 18th, morning circle full of interest and success. Afternoon. Song, Mrs. Cariton; invocation and remarks, Chairman; fine readings and tests, Mrs. M. Knowles, Dr. H. F. Tripp, Mr. E. H. Tuttle; excellent remarks and readings, Mrs. J. K. D. Conant. Evening, duct. Mrs. Cariton, Miss Hich; remarks, tests and readings, Mrs. A. Hanson; satisfactory tests and readings, Mrs. R. Shackley, Mrs. M. Knowles; solo, Mr. Gorze Cleveland; pleasing remarks and tests, Mrs. I. E. Downing; tests, Mr. E. H. Tuttle. The meetings throughout the day were satisfactory in numbers and results. Meetings Sundays, 11 A. M. 2:30, 7:30 F. M.; Wednes-

lesson: recitations by Willie Sheldon, Justin Mo-Naughton, Dalsy Hurford and Homer Hall; songs by Miss Louiso Horner and Eddey Hill; remarks by Mr.

Wood, Thursday evening next, Feb. 22d, the Lyceum will give their Old Folks' Concert, A grand entertainment is promised, and every one should attend. The price of tickets is but 25 cents, and can be obtained from members of the Lyceum, or at the ticket office at Union Hall.

IAN, BANNER OF LIGHT is on sale evey Sunday. GRONGE S. LANG, Sco'y, 12 Fountain street, Roxbury.

MEETINGS'IN NEW YORK.

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

President. Knickerbocker Mall, 44 West 14th Street.-The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 8 F. M. Mrs. Helen Temple Brigham, speaker. New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednes-day evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres. Boul Communion Meeting on Friday of each week, S. P. M.-doors close at 34-at 510 West 26th street. Mrs. Mary O. Morrell, Conductor.

mary v. morrell, Vondutor. Independent:Meetings.—J. W. Fletcher will lecture and give tosts every Sunday at 3 and 8 p. M. at Fifth Avenue Hall, 27 West 424 street, between Fifth and Sixth Avenues. Spiritualist Headquarters and Lodies' Aid, 105 West 213d Street.—Open daily from 11 A. M. to 8 p. M. for S. httualists and friends. Wednesdays, entertainment day; business meeting at 2 o'clock; supper from 6 to 8 p. M.; en-tertainment, etc., to follow.

The New York Psychical Society (114 West

14th street), on the 14th inst., was entertained and instructed by addresses and tests before a large

The new rore representation sources, the new rose list street, on the 14th inst., was entertained and instructed by addresses and tests before a large and appreciative andience. Attention was invited to the interesting debate now progressing on Sunday afternoous for three weeks between Prot. J. Clegg Wright and the Rev. Dr. Watkins, at the Criterion Theatre, Grand Avenne and Fulton street, Brookin, of which a *verbatim* report by the writer may appear later in booklet form. The Tresident of the society delivered an address on "The Identity, Duties and Responsibility of Spirits," and took occasion to advise proper caulton, before committal, in investigating claims involving time, anxiety, expense and possible failure. Mrs. Mary Wakeman again appeared, after many urgent calls, related some of her strange experiences as a psychic, and demonstrated to strangers the accuracy of her wonderful spirit vision and hearing by giving names of spirit-friends and incidents of their lives. Her statements and descriptions were most convincing and satisfactory. Mr. Albert A. Woods related the deception-proof conditions under which he obtained several communications between two sistes, bought and retained by him until the moment of their execution. He had enjoyed Spiritualism for over forty years; had read about it, thought about it, taiked about it, attended hundreds of séances and spent hundreds of dollars, but nothing else had afforded him somuch solace in life and such comfort in advancing years. Mr. M. A Hammitt, a prepossessing lady of New Rochelle, declared her great satisfaction in Spiritualism and her grability in answer to her prayers, and their presence, counsel and love were a constant inspiration to right living. Mr. V. J. Moorey of Brooklyn was again welcomed, and ably proved his rapid growth as a true psychometrist and clairvoyant medium since his first introduction to America and this Society. His remarks were instructive, and his numerous tests pointed, just and true is not in ther prokenge to her with thei

Fifth Avenue Hall, 27 West 42d Street .-How Intimately Connected is the Spirit-World with the Earth-Life?" was the theme which Mr. Fletcher's guides handled with great clearness last Sunday af-

guides handled with great clearness last Sunday af-ternoou. The speaker said: The interpretation given by old theology is in no sense a comprehensive or satisfying one. This life is the stage of undertakings never completed, and consequently the spirit is continually being attracted here with the desire of carrying on its work, which a clearer view, gained by life in the spirit-world, is bound to accentuate. You mortals do not move alone, as some of you are prone to think, but are constantly attended by some spirit or spirits who add their power to your own. Every reformer is responsive to the sphere of reform, and is helped and inspired by those spirits who hold the welfare of humanity at heart. Every inventor gains his suggestions not through the impetus received from the unseen. And around each one of you some dear one walks, sorrowful in your sorrow, happy in your happlness. The lecture was listened to with marked interest.

The lecture was listened to with marked interest, and was followed by many remarkably convincing tests.

"My Personal Experience as a Medium" was the theme for the evening. The lecture was most inter-esting, and was couched in simple language, that car-ried conviction to every heart. Some sound advice as to trusting in spirit-guidance was given, while the jealousies of mediums were deplored. A scance fol-lowed

Many regrets were expressed over Miss Grace Dor-ley's lliness. Next Sunday Mr. Flotcher speaks and gives tests at and 8 P. M. A. E. WILLIS.

3 and 8 P. M.

were much pleased to greet Mr. and Mrs. J. W. Storrs of Hartford, who were present. Mrs. Storrs's control gave several fine tests, and supper, music and readings filled out the ovening. A Children's Entertainment is being arranged by Miss Alida Kendall and others, and it will probably be held Filday ovening, March 2d. The Dramatic Club will give another entertainment soon.

Bonn, We are hoping to appropriately celebrate the Anni-versary March Sist,

Lynn.-Mr. T. H. B. James, Scoretary, informs us that the audiences at Cadet Hall, Feb. 18th, were large and intelligent. Mr. Edgar W. Emerson offi-Argo and intologent. Mr. Edgar W. Emerson offi-clated admirably as lecturer and test medium; Dr. Charles F. Faulkner presided; Mrs. O. D. Merrill fur-nished appropriate music. Next Studay, at 2:30. Mrs. William S. Butler and Mrs. S. A. Byrnes of Boston will lecture and give tests. At 7:30 Mrs. Butler. Mrs. Byrnes and children of the Boston Lyceum will give a grand concert. Through March Mrs. A. H. Colby Luther will occupy the platform.

the platform.

Newburyport.-Last Sunday Mrs. Cella M. Nick-

rson was our speaker and test medium. Next Sunday Mrs. C. Fannie Allyn is expected to F. H. F. be with us.

MARYLAND.

Baltimore.- During February our spiritual needs have been administered to by Mrs. Ida P. A. Whitlock (of Boston), whose soul-stirring lectures have been the means of crowding our spacious hall to its utmost capacity. On the evening of Feb. 8th the question of Hypnotism and its relation to Spiritual-ism was submitted for the consideration of her guides; and the query was answered in a masterly manner, proving conclusively that Hypnotism is an essential aid to the development of mediumship in all its nhases.

essential and to the development of mediumship in all its phases. At the close of each lecture she gave many (recog-nized) tests, he which consolation was afforded to the sorrowing. We have here at the present time Mr. William Dupp mice proceeds a present time Mr.

We have here at the present time Mr. William Bun, who possesses a marked degree of hypnotic power; he is forming classes in all sections of our city for the development of mediumship, and is meet-ing with marked success. We heartily recommend his services to all societies. It present address is 2117 Fairmount Avenue. We have on sale at all our meetings the BANNER OF LIGHT, an exponent of our most beautiful Phi-losophy. EDW. WRIGHT.

A Correspondent writes concerning Mrs. Whitlock's services, this month, before the Religio-Philosophical Society: "Her lectures given thus far from subjects presented by the audience have been logical and per-tinent, and such as to do credit to any cause. An in-cident of considerable import took place in the test séance that followed the lecture on a recent Sunday evening: Among the other questions was one reading, 'A person commits suicide, his body is cremated and the ashes thrown into the sea. Can such a spirit man-flest? If so please do so, as parties interested are in the hall.' Mrs. Whitlock in a kindly manner referred to the fact that cremation did not influence or inter-fere with the spirit; but stated that it might be diffi-cuit to distinguish the intelligence who had thus passed away to spirit-life, among the others who might be present. After describing several spirits, which were fully recognized, she said to a lady: 'Your mother stands near you, trying to comfort you; and she brines a young man who committed subcide.' The lady referred to fully recognized the test. Mrs. Whitlock then hesi-tated a moment; turning to the woman she said: 'Did you place the question in reference to the suicide upon the desk?' The woman stared that she did, and felt satisfied that the boy still lived." A Correspondent writes concerning Mrs. Whitlock's

PENNSYLVANIA.

Philadelphia.-The First Spiritual Association inaugurated the first of its Wednesday evening series of lectures with a very learned and lucid disser-itation by Dr. Jas. H. Washburn. His theme was "Spectrum Analysis." The Doctor was our Min-ister to Greece under Harrison's administration. He is a scientist of broad and deep thought, and a Spirit-ualist of whom we may feel proud: his lecture was listened to with profound attention by a deeply-inter-ested audience. M. H. PRINCE.

Philadelphia.-Sunday evening, the 11th inst. the hall of the First Spiritual Association of this city the ball of the First Spiritual Association of this city was taxed to its utmost capacity by those eager to witness the impressive ceremony of christening two children of tender years and one infant, and each and all were amply repaid. The rostrum was decked with a profusion of rare excites. The pastor, Mrs. Glading, who was appropriately gowned in white, delivered a very logical and instructive lecture on the subject of "Virtue," which was very satisfactory. At its close the parents of the children were requested to rise, and the children, who were on the platform, were each in turn addressed in a most impressive and affecting manner. The name being given, a wreath of flowers was placed on the head of each, with a benediction. The infant was held in the arms of the pastor, and a bouquet placed on its breast. Mrs. Glading concluded the services with psycho-metric readings, two of these from the voice-one a lady and one a gentieman, Mrs. G. standing with back to the audience so that she could not see them. My wife, who is unknown to the medium, was the lady. We were sealed at the extreme end of the hall, and were surrounded by skeptics and Orthodox people, who were filed with amazement when told of the accura-cy of all the medium gave utterance to. I must ad-mit I was none the less astonished, for it was the first time I had witnessed that phase. Mrs. Glading said to the audience that these tests were not given for their amusement, but to convince them that Spiritual-ism means something. Mrs. H. PRINCE. was taxed to its utmost capacity by those eager to

FEBRUARY 24, 1894.

Food raised with Cleveland's baking powder has no bitter taste, but is sweet and keeps sweet and fresh.



does more work and finer work than a heaping one of any other.

In Memoriam.

To the Editors of the Banner of Light: The beloved and honored President of Verona Park. Camp-Meeting Association, Dr. Charles F. Ware, of Camp-Meeting Association, Dr. Charles F. Ware, of Bucksport, Me., has answered the call, "Come up higher," and joined the hosts invisible. A faithful and indefaileable worker for the Cause; a genial, charita-ble, loving and sympathetic friend and physician, his good works and tender sympathy endeared him to all hearts, and he leaves hundreds of sincere friends. Verona's President since the Association was first organized in 1883, he has been largely instrumental in making it as successful as it has been. For Verona he has worked as well as prayed, and by the angel-world was christened "FAITHFUL" ere he was called hence.

world was christened "FATTHFUL" ere he was called hence. In his early life he followed the sea. Although at that time knowing nothing of Spiritualism, he was possessed of fine clairvoyant power, and by its exer-cise on two occasions saved. his ship and the entire crew from destruction. During the war he served un-der his country's flag in the navy. At the close of the war, having previously become an ardent Spiritualist, he engaged in the practice of medicine as a clairvoyant and magnetic bealer. In this vocation he has bren very successful. He num-bered his patients by thousands, and they are scat-tered over the country from the Atlantic to the Pacific coast.

bered his patients by thousands, and they are scat-tered over the country from the Atlantic to the Pacific coast. Saturday night, Feb. 10th, he was taken ill, appar-ently with pneumonia, but was relieved, and seemed out of danger. Tuesday morning, Feb. 13th, he passed unconsciously and easily, though suddenly, into the higher life, of neuralgia of the heart. He leaves a wife, who for over forty years has walked by his side, and aided in every good work in which he has been engaged. A true Spiritualist, she calls him not dead, and, though the loved form has been laid tenderly away, she knows he is still her own, the same tender, loving husband who leaves her not to mouru in lonelines, but lingers still in the loved home. His son Charles and a dear grand-daugh-ter preceded him to the spirit-world, while one son and two grandchildren remain to cheer the wife in her earthly pilgrimage. God speed our axeended brother in the bright and glorious life he has entered.

glorious life he has entered. MATILDA CUSHING SMITH.

Are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily.

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tion, it has proved most grateful.

nursery.

Women and Women Only

The evening service opened with a song by Mr. Cut-er. Vice-President Lewis spoke earnestly against the proposed "Doctors' Plot" act, and urged upon every lover of liberty and human rights the import-ance of signing a remonstrance against the passage of any law appointing medical, salaried inspectors to in-vade our homes.

All faw apporting include, shall be inspectors to in-vade our homes. Mr. Baxter read a poem, and announced as the tople of the evening, "Spiritualism." Psychology was not accepted until its facts con-vinced the world. Mesmerism opened the way for Spiritism, which is now accepted as a fact. The church accepted Mesmerism, but denounced Spiritism is accepted by these very church people as defining the power of mind over mind, we say that Spiritualism is the power of mind over mind, one of which is disem bodied. We assert that we in the flesh are spirits as much as we ever shall be. Just as surely as Mesmer-ism and hypnotism have been accepted. Just so surely

bodied. We assert that we in the fiesh are spirits as much as we ever shall be. Just as surely as Mesmer-ism and hypotitsm have been accepted, just so surely will Spiritualism be accepted by the church. Spiritu alism derives no power whatever except from the do-main of nature; it will acknowledge no such thing as the supernatural. Mr. Baxter said that Spiritualism is governed by law. The facts that mind can read mind and answer mental questions, can travel, and is independent of the body, have been established. Some of the most orded physicians of different countries have lavesti-gated these phenomena, and admit their truth, plac-ing themselves on record in regard to the facts which they demonstrated after years of study. We know that we can and do hold latelligent con-ferences with our departed friends. The sum-total of all the exposures does not overbalance the real tests given. We are glad to have fraud exposed, although sorry that fraud exists to be exposed. We know that there is genuine mediumship. The soul is virtually the principle which constitutes the marvand survives the natural body, and which will animate the spiritual body. We educate the spir-itual man, which is to enter upon a higher state of ex-istence, rising triumphant over the physical. The world to which we go will be adapted to the wants of the spiritual man. The spiritworld will be one of continual progress, where we shall grow in knowl-edge; a world of enjoyment, where we shall live on forever. After singing by Mr. Outter, several tests were given by Mr. Bayter's contol.

edge; a world of enjoyment, where we shall live on forever. After singing by Mr. Cutter, several tests were given by Mr. Baxter's control. The first name given was that of one well known in this city, Susie Nicker-son-White, who was accompanied by her mother, Mary Nickerson. Then came Frauk W. Matthews, who passed out from Lincolnville, Me; he was recog-pized by several present. Will Thompson was well remembered. An old man, as the world would call him, asserted that there was no such thing as decrepi-tude in spirit-life; he gave the name of John S. Ad-among them being Dr. Simeon C. Hewitt, who pro-tested against the legislation demanded by the regu-lars, asserting that no one has a right to say who shall treat you when sick. He announced himself as having been an old-school doctor, and was accompa-nied by Dr. A. S. Hayward, who advised the people not to submit to oppression. Francis J. Baxter, who passed away from South Boston, was well known. POINTS.

POINTS.

POINTS. The Helping Hand Society of this Temple will give a reception to Mr. J. Frank Baxter at their requ-iar meeting in Gould Hall, Wednesday evening, Feb. 28th. All are invited. The songs of Mr. George B. Cutter are greatly ap-realetted.

28th. All are invited. The songs of Mr. George B. Cutter are greatly ap-preciated. Over three hundred signatures were obtained in re-monstrance against the Doctors' law. F. A. HEATH.

The Helping Hand Society held its regular weekly meeting Wednesday, Feb. 14th, at 3 Boylston Place-Miss Webster, President, in chair. Evening, singing; Alls webster, it ostaten, it danatis, in canas, so and so opening address by Dr. Magoon; remarks by Mr. Chas. Day; singlug, Feb. 28th the Society tenders Mr. Baxter a reception, to which all are invited. Bupper served at 6 in Banquet Hall.

Unity Hall Spiritual Conference, 724 Washington street, met Peb. 15th-O. O. Gridley in the chair. Remarks, Dr. Baker; "Harmonica" solo, L.

Methodal March Contractor

Meetings Sundays, 11 A. M, 2:30, 7:30 P. M.; Wednes

Meetings outwars, day after moon, 2:45. The BANNER OF LIGHT, a paper of true merit, for cale each session. E. H. TUTTLE, Leader.

Rathbone Hall, 694 Washington Street corner Kneeland.-The usual meeting was held. Dr. N. P. Smith, Mrs. A. Woodbury, Mrs. W. H. Burt, Mrs. Minnie E. Soule taking part. Baby Guilford sang and recited.

Commercial Hall .- At the Sunday sessions Mrs. M. Commercial Hall.—At the Sunday sessions Mrs. M. Irwin, Mrs. A. Woodbury, Mr. Fernald, Mrs. Collins, Dr. N. P. Smith, Mrs. A. Forrester, Miss A. Hanson, Mrs. A. Woodbury, Mrs. F. A. Bray, Mr. Hancock, Mr. A. H. Quint, Mrs. W. H. Burt, Mr. J. T. Coombs, Dr. E. A. Blackden and Mrs. A. E. Ferkins particl-pated. DR. N. P. Smith, Chairman.

The Ladies' Spiritualistic Industrial So-

ciety met Feb. 15th. Business meeting in the afternoon. Our evening entertainment was varied, and noon. Our evening entertainment was varied, and much enjoyed by all present. Miss Edna Smith, plano solo; Dr. Coomby, Dr. Tripp, Mrs. Wilkinson, partici-pated; Miss O. S. Smith, recitation. An open discus-sion took place on the "Doctors' Bill," now before the Legislative Committee. *Mrs. Cushman* will hold a musical and test scance Feb. 22d, at 4 P M. at our hall. Our usual dance in the evening (a "Martha Washington" party). H. E. JONES, Sec'y.
19 Oak Grove Terrace, Roxbury.

America Hall .- Last Sunday the following mediums participated: Mr. Haynes, Mrs. Osborn, Mrs. M. A. Chandler, Mrs. Robbins, Mrs. Ott. Dr. S. F. Thayer, Mrs. J. A. Woods, Mrs. W. H. H. Burt, Mrs. Stratton, Prof. Hartmann, Dr. C. D. Fuller; Mra. Piper was elecutionist; Miss Sadie B. Lamb, Prot. Baumgartner and Eddle Hill furnished music; Dr. S. H. Nelke made remarks. SIMPSON D. CLARK. [The above report arrived too late (as did some oth-

ers under the Boston head) to be published in full .-EDS.]

The First Spiritualist Ladies' Aid Society met at the Ladles' Aid Parlor, 1031 Washington street. Feb. 16th, 1894. Meeting called to order for business

At 4 r. M. Evening devoted to social enjoyment, singing by Miss Amanda Balley, Mr. Cleveland and others. The Valentine Party proved a great success. The next meeting will be held Feb. 23d. Business meeting at 2:30, circle at 3:30. Mediums invited. E. D. MAYO. Sectu. E. D. MAYO, Sec'y.

The Ludies' Lyceum Union held the best oir cle this season on Wednesday, Feb. 14th, at Dwight Hall. Supper was served at 6:30 o'clock. Evening entertainment consisted of songs and reoltations by the following: Miss Balley, May Small, Louisa Hora-er, "Little Eddle," Miss Gertle Cook, George Sawyer and little Willie Sheldon. L. Wood, Sec'y.

Montgomery Hall (735 Washington Street) -Wednesday, Feb. 14th, it is stated by Dr. Davis, a large and interesting circle was held. Sunday, Feb. 18th, morning, alternoon and evening, meetings were well attended, and of interest.

The Home Rostrum, 21 Soley street, Charlestown (Dr. E. M. Sanders, President).-O. B. informs us that the usual meetings were held on Feb. 13th, 15th and 18th: the work of the different mediums was un-

usually satisfactory. Good music. There will be services held on the 22d appropriate to the day, 2:30 r. M. BANNER OF LIGHT always on sale.

The Children's Progressive Lyceum held its regular session last Sunday at 514 Tremont street. J. Souther; "Little Eddle " gave two fine recitations ; Mr. Wood spoke briefly upon the topic of the day's

MEETINGS IN MASSACHUSETTS.

[Owing to THE BANNER forms going to press one day in advance on account of Feb. 22d, we are naturally obliged to condense our general locals-also our Boston meeting notices-arriving on Monday, to the shortest compass; while those arriving on Tuesday will, necessarily, fail of insertion.-EDS. B. OF L.]

Melrose Highlands .- Sunday, Feb. 18th, the services usually held by D. Evans Caswell were turned into an "experience" meeting, as Mr. Cas turned into an "experience" meeting, as Mr. Cas-well was called away to attend a funeral in Stone-ham. Mr. Thomas Ripley gave an interesting account of tests received through Mr. Watson, the slate-writ-ing medium, and Mr. A tel Willis related his expe-rience in converting an avowed athelist to the truthes of Spiritualism. Prof. Littlefield rendered several musical selections, both vocal and instrumental. Services every Sunday afternoon at 2:30. 3 Appleton street, Boston. EDWARD P. FAXON. On Friday evening, Feb. 5th, Mr. J. Frank Baxter, despite the raging storm and deep snow, addressed a fine audience in Rogers's new hall on the subject of Spiritualism, accompanying the same with singing, and supplementing it with an hour's séance. He was not altogether a stranger, as many had heard him at different times in Boston.

not allogether a stranger, as many had heard him at different times in Boston. Mr. Baxter was much liked, and it was conceded by all that he is a powerful and convincing speaker. His music was enjoyed, but his descriptive séance held the closest attention of his listeners. A Mr. Steele and Mr. Ripley received marked evidence of spirit-trasence.

It is anticipated that he will visit the Highlands again, and it is hoped it will be soon. Mr. D. E. Caswell holds weekly Sunday meetings, creating and holding the interest of the community. REPORTER.

J. R. SNOW, Sec'y.

Malden .- At Odd"Fellows Hall Sunday evening, Feb. 18th, Prof. J. W. Kenyon gave one of the ablest

Stoughton,-Joseph D. Stiles occupied the plat-

form at the Spiritual Temple, afternoon and evening,

livered very able lectures on the following subjects:

discourses of this season on "The Science of the

MICHIGAN.

Lansing .- Michigan held its midwinter meeting of the State Spiritual Association here, beginning Feb. bit. Including the meetings of the official board four days were occupied, but the large hall where the meet-ings were held was well filled always, and sometimes to overflowing. A sound basis for future work was laid on which all

A sound basis for future work was laid on which all Spiritualists may unite. Prof. H. J. Walker provided abundance of superior music, with the aid of Alvina Hessier, planist, the local choir, and Minnle Carpenter, the musical medi-um. Every minute for lectures was filled by the speakers engaged, all of whom were in attendance, although Mrs. Sheets was unable to speak Sunday evening by reason of sickness. The ceremony for ordination of ministers of the gos-pel of Spiritualism was an unusual feature, which at-tracted many church people. Our President conduct-ed this part in a very acceptable manner, and his extr-est words no doubt intensified each candidate's feeling of broad responsibility assumed. The ordained are Luther V. Moulton, Abble E. Sheets, Anna L. Robin-son, George H. Brooks, Julia M. Walton, Neille S. Baade, David P. Dewey and Martha E. Root. Many spirit tests and readings were given by Geo. H. Brooks. Anna L. Robinson, Franc Jackson and Aman-da Cofiman.

a Coffman. Charters to nine auxiliary societies were issued by

The State Association. The best of feeling prevailed; generous contribu-tions indicated satisfaction, and enabled the payment

The press sent able representatives to our meetings, and their liberality should be appreciated by all Spir-

and their liberality suburd to appendix the spiritualists. The citizens of the capital city were most cordial, and the Spiritualists there did everything possible to aid in the success, which was abundant. MELVIN A. ROOT, Sec'y Mich. State Spiritual Ass'n.

CONNECTICUT.

Peo. 1sth. Prof. J. W. Kenyon gave one of the ablest discourses of this season on "The Science of the Bible," astronomically and astrologically considered. Next Bunday evening, at 7:30 o'clock, Mrs. Kimball, the well-known test medium of Lawrence, Mass., will be with us, and it is expected that we will have many proofs of the return at our spirit-friends. J. R. B. The Children's Progressive Lyceum met at Odd Fellows Hali at 2:30 P. M. Sunday last, W. E. N. Potter, Conductor. Souge, marches, Invocations, etc. Special topic, "What are the Evil Effects of Indelence and Laziness?" led by the Assistant Conductor, was duly considered. Remarks by Dr. Toothaker and Mrs. F. B. Willard, who awarded merit cards to John Kenyon, Ralph Carter, Belle Fagan, Ned Leland, Florence Willard and Annie Goodwin. Recitation, Charlie Chaffield plano solo, Miss Florence Willard; declamation, Hugh Carter; recitation, Miss Etta Palmer; Target March; remarks by Mr. S. O. Newhall.
Special review next Sunday of the topics "Obedience of Children to their Parents," "The Evils of Indelence and Children to their Parents," "The Evils of Indelence and Laziness," and "How should Children Treat their Companions?" Public contially invited. Beats Iree. J. R. Snow, Sec'y. Norwich .- Last Sunday Mrs. Jennie Hagan Jackon continued her ministrations for our society, taking, according to her usual oustom, subjects and questions from the audience as the foundation of her

Justice and the sudmer of the subject state of the sudmer state of the st

Throughout the first half of the eighteenth century, Massachusetts was an arena of theological conflict; and though a modified form of toleration was in 1780 grudgingly admitted into the first Constitution of the State, it was not until 1833—when the third century of its history was already entered upon—that complete liberty of conscience was made part of the funda-mental law. The battle of religious toleration had been elsewhere fought and won; Massachusetts reluc-tantly accepted the result.—*Charles Francis Adams*.

afternoon, "The Worshipers of Gods and Religions"; evening, "The Three Essential Saviors; or, What Shall Man Do to be Saved?" The Socials of the Ladies' Aid are flourishing as usual. Thursday evening, Feb. 15th, there was a good attendance, considering the weather, and the company,

1

new book of Songs by C. PAYSON LONGLEY. Containing fifty.eight choice compositions, with Music and Chorus, suitable for our Spiritual Lyceums, etc.

Echoes from the World of Song.

The following is the table of contents:

The following is the table of contents: Bring Us Some Beautiful Thought: Ecantiful Days Gone By: Beautiful Here, Glorions Now; Beautiful Home of the Soul; Beautiful Flowers in Heaven; Beautiful Golden Gate; Beyond the Mistz; Beyond the River; Come in Thy Beauty, Angel of Light: Calling Back the Old Days; Coming Back to Claim Our Owa; Dear Old Days; Dear Piedding Voices; Forever Young; Gathered Home to God; Gathering Flow-ers in Heaven; Grandmother's Waiting; Heavenij Music Fills the Air; Home of My Beautiful Dreams; I Shall Be Satisfied; Just Beyond the Gates of Gold; Just Over There; Love's Golden Chain; Little Baby Fingers; Lifting of the Veil; Loved Onesin Heaven; Only a Thin Veil; Open Those Pearly Gates; Our Beautiful Home Above; Only a Whisper; Our Native Land; Some Day We Shall Meet; Sad Memories Come, Oh I Heart; Bometime We Shall Know; Sheep On, Comrades; They Are Waiting for Us Now; The Garments Wo Make We Shall Wear; The Old Man's Spirit Welcome; The Golden Gates Are Left Ajar; Truth Shall Bave the World; The White Immortal Shore; The Old Man's Spirit Welcome; When the Dear Ones Gather at Home; Whon I Go Home; When the Dear Ones Gather at Home; Whon I Go Home; When the Dear Ones Gather at Home; Whon I Go Home; Wars of Watching and Waiting; What Shall Be My Angel Name? When We Pass through the Beautiful Gate; Who Sings My Ohild to Sleep ? Whon Wil Greet Me First in Heav-en Y war Song of Progress; When My Soul Shall Be Free; Your Darling Is Not Sleeping. The above book is handsomely bound in cloth, with gilt illustration on cover, contains a lithographic frontispiece bearing portraits of Mr. and Mrs. Longley, and is an orna-ment for table or plano, as well as a work adapted to the home gathering, meetings, strices, or places of social as-sembly. Price **81.50**, postage free. Kor sale by COLWY & KICH.

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Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894.

BY DR. F. L. H. WILLIS.

Pamphlet, pp. 16. Price 5 cents; 6 copies, 25 cents copies, 50 cents; 30 copies, 31.00. For sale by COLBY & RICH.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 74 octock. Good speakers and mediums. Mrs. M. Evans, Fresident.

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

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

The Advance Spiritual Conference meets every laturday evening at 102 Court street. Good speakers and nediums. Herbert L. Whitney, Chairman. Sents free.

American Hall, 600 Bedford Avenue.—The First piritual Mission moets at 3 o'clock for conference; 8 o'clock or lecture and texts. Mediums and speakers welcome. S. Vines Sargent, Chairman.

Womar's Progressive Union. -- Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Friday ovenings, at 102 Court street. Miss Irone Mason, Secretary.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. Prosident, Benj, P. Benner, Vice-Prosident, James Marior; Secretary, Frank H. Morrill, 221 Chestnut street; Trossuror, Jainos H. Marvin. Bervices at 10% A.M. and 7% P.M. Lyceum at 2% P.M. Spiritual Conference Association meets at the northeast corner of 6th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.G.

First Society. Metzerott Hall, 12th Street, be-tween E and F.-Every Sunday, 11%, A.M., 7% P.M. M. C. Edson, Pres.

M. C. Edson, Pres. Second Society-"Seekers after Spiritual Truth"-meets every Sunday, 7% r. M., at the Temple, 425 G street, N. W., opposite Pension Office. Roy. E. B. Patrchild, Pres.

Feb. 18th. Notwithstanding the inclemency of the weather he called together two large audiences... Bunday, Feb. 25th, Mrs. Carrie F. Loring of East Brain-tree will speak here afternoon and evening. Mrs. Loring comes to us very highly recommended. FREDERIC BEALS, Conductor. Springfield .- Mr. A. E. Tisdale is continuing his good work in this city. On Sunday, Feb. 18th, he de-