70. VOL.

COLBY & RICH, Mass.

SATURDAY, FEBRUARY 6, 1892. BOSTON,

NO.

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> Written for the Banner of Light. A SUDDEN TRANSITION.

BY EMMA ROOD TUTTLE. On the damp air the funeral knell Sounds o'er the hills in measured tone. Oh! cease to toll, thou solemn bell; Let me forget my friend is gone. Four suns ago and she was here Beside me in this quiet room, Irradiating her good cheer; Now she is shrouded for the tomb!-And thus it is life's tempest shocks Bruise us upon the hidden rocks.

She left me, kissing me good by, And promising to come again; And yet—I cannot tell you why— My very heart cried out in pain To see the carriage wheel away. I thought 't was but a silly whim, And hoped to see her in a day— It was a warning shadowed dim. Oh, well! she was a precious saint; A mortal with no mortal taint.

Last morn upon my horse I sprang, And galloped to her father's door While yet the early robins sang, To chat an hour as oft before. Her brother met me at the gate As pale as stone; he turned away. " Is that your gallantry of late?" I said: "How is my friend to-day?" He knit his brow, he dropped his head. And hoarsely stammered, "She is dead!"

Dear girl! her earthly life was brief, But balmed by love's most precious dew, Now she has passed beyond all grief, Where life is reseate and new. Cry out, my heart, cry out in pain! Nurse if you will your selfish grief; Your loss is her uncounted gain, But tears are nature's sweet relief. I know to-night her head is prest Upon her angel mother's breast.

A Word to Spiritualists in Regard to Platform Workers.

BY SPIRIT JOHN PIEBPONT.

A pathetic cry from the hearts of many platform workers in the ranks of Spiritualism is reaching the intelligences of the immortal world who seek to instruct mortals through the instrumentality of these sensitives.

1. That cry is one of suffering and sometimes of indignation, and is caused by the inaufficient recognition of the service of these inspired teachers, and by the inadequate compensation afforded them for the same.

2. Not a few of those public exponents of the grand truths of Spiritualism who chafe under the burdens laid upon them by an exacting and unsympathetic world are lights well known in the spiritualistic firmament, whose long record of instructive and uplifting labor for humanity should certainly entitle them to full houses and to ample-even generous-support whenever they appear upon the rostrum to voice the sentiments of such eloquent and intellectual minds as their spiritual guides are known to be; while scores of other speak ers, as sincere and conscientious, even as highly inspired and spiritual in their discourses-if not as widely known as the first-are finding the path of lectureship a tortuous and a burdensome one.

3. Some of our best speakers have been obliged to abandon the field of public labor, being unable to gain a comfortable livelihood from its fruits; and unless one has other means of paying for his or her food and raiment than that secured from the exercise of their medial gifts upon the platform, a lecturer finds himself at times in a very precarious condition financially.

4. This is a true statement of facts in the experience of hundreds of those chosen by the spirit-world to go out among men and preach the living gospel of Truth. The cause of this lies in the apathy of Spiritualists generally, and their indifference to the subject. Having themselves gained a knowledge of immortal life through the revelations of Spiritualism, they have grown unconcerned whether the "bread of knowledge" shall be fed to the hungry and unenlightened or not. And as for the possibility of any lecturer—though he be gifted with the tongues of angels, and inspired by the wisdom of exalted souls—having the power to lift their spirits nearer the great sea of personal spirituality, or to quicken their minds to new thought and activity, seems quite beyond their comprehension.

hearts the complaint that "Spiritualism costs too much."

6. Xet "the laborer is worthy of his hire," and he who listens to the call of the spirit and goes out into the world, leaving family and friends and home associations for months at a time that he may obey the voice, surely deserves ample recognition of his services, and the certainty that he shall be as properly paid for them as he would be for the expenditure of a like amount of brain and power and time in some other direction.

7. It is not to the few earnest, whole souled Spiritualists who maintain the various local societies of the country, that this article is addressed. These good friends have done all in their power to sustain our public workers and to aid them in presenting Truth to humanity. But it is to those who have lost consciousness of the fact that teachers of Spiritualism and exponents of the principles which it advocates must as surely be clothed and fed as the ministers of the Christian Church who receive good salaries and are cared for by the watchfulness of their parishioners.

8. It has been said by some in our ranks that the public does not need spiritual instruction from the rostrum; that the presentation of phenomenal facts through mediumship is what the world demands. This I do not wholly concede. The phenomena of Spiritualism are of the highest importance to satisfy doubting, longing humanity upon the fact of a future life; and these should be presented, whenever possible, that man may be convinced.

9. But we need something more. Man is a spiritual being, has aspirations that belong to his inner nature. Such being the fact, he needs to learn, of himself, of the purposes of being-the possibilities and destiny of the soul. These may be unfolded to him by wise thinkers, who will lead him step by step from out the darkened cell of ignorance into the clear light of discernment and knowledge. And such intelligences stand ready to give instruction. They only ask that the instruments they have fitted for the work be properly cared for and protected materially by those who receive the light.

Jan. 27th, 1892.

THINGS WORTH RECORDING."

BY OBSERVER (MRS. LOVE M. WILLIS).

MRS. GERRIT SMITH.

IN reviewing an active life, and recalling its brightest or gloomiest days, we often endeavor to learn just what made life assume these appearances, for, after all, little serious evil came and events were commonplace. We have come to believe that the brightness was frequently the effect of contact with some ted noble person who unknowingly filled the local atmosphere with radiance, or, to speak according to modern science, who gave a magnetic life to the spiritual atmosphere which made it luminous to the brain.

One of those days comes before us now: cold winter's day with a city's outlook. A wonder in the mind as to how God's poor would be warmed-a thought of the misery not far off, and withal a distaste of earthly things and a peering up, up to find the "sky line," and to see if the sun would show itself above the blocks of houses by-and-by.

A caller broke this monotonous gloom stranger-but soon self-introduced as Mrs. Gerrit Smith. She, too, had come to express appreciation of the work done in the BANNER OF LIGHT for children. Her sweet manner, so free from all conventionality, so reposeful, was like a little breath from another clime. Summer had come.

She was a woman of decided opinions, and of direct speech. Her religious nature was the dominant one. A thorough and straightfor ward Spiritualist, she lived her convictions, and at her home greeted royally all who could bring her light. In this home she had her 'house of worship," a room in a summer. house fitted up with care to which no one was admitted except by her hand. Here she ing for spiritual guidance and inspiration. thought out the great problems of life, and here communed with higher spheres of thought.

Up to her seventieth year she dressed in of truth and of light. In her home she was as queen of a realm of beauty. In her garden and little opportunity to perpetuate them. It is among her flowers, as in her drawing-room, she had a dignified bearing, and seemed at once to be near lofty ideals and every-day

The Hon. Gerrit Smith has been worldrenowned for his adherence to reform and the promulgation of liberal sentiments. This he did-largely by publishing his thoughts in the form of addresses or letters, and sending them broadcast over the land. His courage during the early years of the Anti-Slavery movement is well remembered. He was a thorough and uncompromising advocate of temperance. He devoted his time, his talents and his abundant wealth to the uplifting of humanity according to his highest perception of its needs. He did not, as we believe, accord with his wife in recognition of the fact of spiritual communication; but he allowed perfect liberty of be-

lief to all.

We cannot doubt but her quiet, calm adherence to the truths of the Spiritual Philosophy made their impress on his mind. We know that their lives ran side by side like one flow-ing river, and, although his whole life-work seemed to be given to practical reform, we

b. Therefore these lukewarm Spiritualists remain away from the lecture-room, or, if occasionally they visit it, are distinctly and distinct to do more than dole out a dime at the approach of the contribution plate, muttering in their

feel sure that he felt the impress of spiritual truth and desired its advance.

To return to the morning into which a fresh radiance had come: She asked most kindly what we knew of inspiration: Did we write from an external or an interior impetus? Did thoughts surge in upon us and were we glad in these thoughts? There was nothing in her manner of idle curiosity, but a simple desire to gain knowledge. Slie said she had become convinced of the great law of inspiration. It was to her as beautiful as the sunlight to the flowers. In its warmth and light her soul had repose. God was to her not merely a power to worship, but to love. She endeavored to adjust herself to life. She would be glad to form a centre of power, but felt she was only called upon to harmoniously revolve about a centre. and adjust lierself to the harmonies of a universe. Nothing could be far amiss if God were all in all. What was the short space of life for, but the gaining of equipols ?

"Spiritual phenomena being an assured fact. I wish to learn the most reliable methods of communication. Is it a universal gift? Can we all come into the sunlight if we push above the dark soil into the day . There is much to think about in these days. I want the children to come out of fear into love, and so I am glad when they are taught the truth. You will publish your stories in book form, will you not? It would be well."

Thus the conversation proceeded. There was a motherly dignity in her manner that gave a sense of strength, as it the world was a very good place to live in, and people were intended to get good out of it, and do good in it.

A friend tells us that he will never forget a visit be made to their begutiful home in Peter-boro, N. Y., in 1862. Peterboro is one of those pleasant little villages, many of which are to be found in every State, where the railroads have not disturbed their primitive simplicity and beauty. The quiet and repose of nature seems to extend itself in a degree to the inhabitants, and such towns often produce good thinkers and reasoners.

Peterboro is twenty miles east of Syracuse. It was reached by stage from the New York Central Railroad, and is a thousand feet above the level of the railroad at Canastota. Thus free air, and an almost mountain atmosphere, give vitality to the brain. The Smith mansion was a plain but stately three-story wooden structure, with a broad hall extending through the centre. Across the front was a generous piazza with massive pillars, which added much to the stately appearance of the mansion. It was surrounded by several acres of land, which gave opportunity for a lawn, fine forest trees, and both flower and vegetable gardens. The flower garden was particularly beautiful, and in it Mrs. Smith seemed as if within her own d domain.

It was a most hospitable home, in which it was, indeed, a privilege to be a guest. An atmosphere of refinement, of literary taste, of broad humanitarianism, and of sweet, pure, most winning spirituality, pervaded the entire house. The host was a strikingly handsome man; tall and stately in person, with the clear complexion of a child. He was, physically, an ideal man. His face beamed with the purity and beauty of his noble soul. He was one of the most charming and genial gentlemen of the old school we have ever met, and it was indeed no common privilege to share in the gracious hospitality so generously bestowed by himself and his noble wife.

The family gatherings every morning in the sitting-room, which guests were privileged to attend if they chose, were seasons never to be forgotten.

When all was quiet, Mr. Smith would rise and repeat from memory, in his rich, musical voice, some familiar hymn, after which all who chose would join in singing the same. Then he would repeat from memory choice passages from the Bible, which would be followed by a prayer so touching and tender, so earnest and devout, one could but feel that it was the sincere expression of a true soul, long-

Homes like this, where simplicity, dignity hospitality and spirituality combine, seem rare in these days. They may even be called oldpure white at home, as expressive of the spirit fashioned; but it seems good to recall them, for in the rush of our American life there seems good also to remember that Mrs. Smith did not hesitate to express her belief in the Spiritual Philosophy. Its truths were to her the sacred rights of her own soul. She did not seek to make converts; but in her life she exemplified the brightness and glory of a new revelation.

It was not so much the proofs of spiritual intercourse that she needed as the proofs of a divine inspiration which should be to everyday life a perpetual joy. That she found such proofs we cannot doubt; and now that her enlarged sphere in the spirit-world has opened for her, she must entertain the same broad ideas and exercise the same liberal spirit in the giving forth of the good things that belong to her. May she know how much the world needs just such help, and be one of those angels "sent to minister"—sent by the interior impulse of a noble nature.

DIVERSITY THE SOUL OF JOURNALISM.-How truly remarks one of the brethren of the general newspaporial household, that no man has a mind so broad, comprehensive and so versatile, or one so richly stored, that he can meet all the demands of the reading public. Every human mind has its peculiar channel. One is broader and deeper than another; one is poetical, another strong, but without genius; one is cold and merciless, another impulsive and sympathetic; one is dull and logical, another brilliant, but without analytical powers. No two minds are exact counterparts, and hence no one mind is capable of meeting universal demand."

Foreign Correspondence.

MY TENTH TRIP ACROSS. ENDING WITH

ATHENS AND CONSTANTINOPLE.

BY HENRY LACROIX.

NO. 111.

CONSTANTINOPI.E.

As our steamer approached this great Eastern city of over one million inhabitants, the morning og drew aside its heavy folds, and revealed to our eyes a tableau of sublime grandeur. To the right there loomed out Soutari, occupying the high and extreme point of Asia. Europe

and Asia here stand close by, in an immediate embrace almost, as to the left and ahead are Péra and Stamboul, the two great halves of Constantinople: the lower portion of the first, Péra, being Galata, or the port. Yes, here the continents of Europe and Asia meet in close neighborhood. The Sea of Marmora expires at this spot, meeting on the right the narrow and short outlet of Bosphorus, which empties itself into the Black Sea; and, ahead, the Golden Horn, connected with sweet waters, divides Péra from Stamboul. The bay leading thereto is both grand and commodious, fronting a half-circle of fine heights or seven hills, thickly populated. That is the concise or exact state of the tableau before us. The extreme point of Stamboul, or Turkish quarter, to the left, reveals what is left of the old Palace or Seraglio of the Sultans, near which stands out boldly the celebrated mosque of Saint Sophia, a Christian temple under Justinian and Constantine, the Frank emperors. Many mosques tower around this main one, near and far, with grand cupolas and high, sparkling minarets-those of Sultans Ahmed, of Bajazet, of Laleli, of Soliman, of Sultaness Validé, forcibly flx the attention with their vast proportions and beauty.

Many European writers, the best pens, have lescribed Constantinople as a fairy city, as one defying competition, on account of its immense contrasts. And I am of that opinion. It bears in every way or lineament the stamp of the past, of Eastern glory, with its innumerable details of barbarity, mixed up with the mysticism or poetry of languid conceptions and fanciful boldness of execution. The posttion which this queenly city of the Orient occupies is extremely favorable to set it off from others, and establish its predominance over them. It is like Chicago in the West, bound to enliven the attention of the whole world. Were it gifted with the spirit of the great Western city named-what a wondrous city would it not bel

As the anchor touched bottom our deck was piece. I soon was paddled ashore, and not to a wharf, as there are none as yet. But that improvement, as a matter of fact, is near, as the contract for it is already signed. It will cost contract for it is already signed. It will cost eighty million francs. I was landed at a Custom House post, in the low suburb of Galata, where I was dealt with in a liberal way—being of the fraternity! Starting from there with a guide, who spoke many tongues, I climbed up steep narrow streets, badly paved, until nearly exhausted. I arrived at the top, in the main street called Péra, of the Péra or European superter. Near by there I found a Franch Ho. quarter. Near by there I found a French Hô-tel, which suited me, called Hôtel des Colonies, on the Boulevard des Petits Champs, facing on the Boulevard des Feths Champs, facing directly the Golden Horn—the fibrest position of Constantinople—where most European Hotels are situated. In front, across the street, is a public garden nicely shaded, which forms the very edge of the great hill on the west side. A tramway starting from the foot, at Galata, courses sinuously upward and goes by the Holler, on its way to the extreme north end of the city, through the main street of Pera. This quarter is also connected with the low one, callata, by a tunneled railway, cut upward through the solid rock—over two thousand feet in length—the fare being two and three cents. It is owned by an English Company, and was built some ten years since. That bore is a valuable improvement; so any one would find who had been obliged to climb and tumble about in the street leading upward, and which is very badly paved with stones of all shapes. I went through the experience several times, and can claim to know. The extreme summit of Galata is graced with a high round tower, with a conic is graced with a high round tower, with a conic cap covered with copper, which was built by the Genoese when under a republic. This most prominent tower is used as a fire-watch. Alongside of it is a large square building, in which are the Ottoman Bank and other public offices.

Many papers are published in Constantinople—the leading ones in French, such as le Stamboul, la Turquie, le Moniteur Oriental, le Levant Herald, the last in French and English. Paris and London papers, three and four days late, are for sale in many bookstores.

It is a hard task even to broach the subject before us. Our impressions, as we now endeavor to describe Constantinople, are so mountainous and varied, as to number and aspects—having engendered within us the most pleasing and conflicting sensations—all of a strong and novel character, that really we know not how to begin, what part make the leading one. Even in

conflicting sensations—all of a strong and novel character, that really we know not how to begin, what part make the leading one. Even in the so-called European quarter, Péra, where inodern civilization has established itself with a strong footing, conquering with will as the capital every inch of ground it occupies there—notwithstanding its many fine stores, cafés, restaurants, business-offices, hotels, sumptious embassies, located on Péra street, principally—the plain and staring fact is that that main street is a bungle, a monstrosity, here and there enlisting not only surprise and disgust, but the liveliest interest at the same time. No sooner is the mind painfully disturbed with views and scenes that are crude and gross, immediately others intervene which obliterate them completely. The horrible even becomes attractive at times when it is coursed with matter-off conditions of genuineness—with, matter-off conditions of genuineness—with matter of genuineness—with matter-off conditions of genuineness—with matter-off conditions of genuineness—with matter of genuineness—with ma

The quarter where the English hospital and post-office are situated is a perfect labyrinth, incongruous in aspect, devastated, filled with interesting ruins of the Middle Ages, along side of fine modern buildings, with middy streets scarcely payed and hovels that are dirty, and forbidding. Every nationality has here its own separate post-office, which shows a bad state of things on the part of the Ottoman government. Shops of all Eastern and Westgern sorts are promiscuously mixed up on every street about here, retailing goods, eatables and drinks. The sidewalks are invaded—where they exist—by groups of dogs lying down, as if dead, and they thus become stumbling blocks to pedestrians who are not accustomed to that peculiar institution. They lie, also, in the middle of the streets and are often run over by vehicles or tramways, which accounts for the frequent loss or lameness of legs which they exhibit. These civic, untaxed inhabitants, brought here by the Turks since their invasion of the country, have greatly multiplied, and the streets in all geasons are their hower. No brought here by the Turks since their invasion of the country, have greatly multiplied, and the streets, in all seasons, are their homes. No one thinks of disputing them that ownership. They are a mongrel set—half, wolf and fox—not vicious as a rule, and their usefulness is that of serving as scavangers. They never get rabid, and that fact is most, attonishing. In every nook and crock of the city they are met, even on the highways outside city limits. Their barking at night is loud and frequent, and thus they announce house breakers and

and thus they announce house breakers and other ill doers.

The constant and creat activity witnessed everywhere on all the streets, which blocks up almost every avenue, wide and narrow, so as to impade every wealthing the streets. almost every avenue, wide and narrow, so as to impede even walking at times, is not a silent one, but a monstrous hue and cry that is deafening. Every vendor, carrying on his head or back immense loads of eatables, candies, pastries, vegetables, fruits, etc., assails the air and your ears with cries that are Turkish, Armenian, Greek, etc. They are all bent ou selling their goods. Donkeys, heavily loaded, steer through the crowd and add their discordant braying to the general concert. Now a Turk, "as strong as a Turk," bends himself through the thick congregation, and victoriously carries a tremendous big box of goods which is saddled on his back, and which is kept in proper position by a sort of cushion strapped on the lower portion of the spine. That is a novel and ingenious way of doing that is pecuwhich is saddled on his back, and which is kept in proper position by a sort of cushion strapped on the lower portion of the spine. That is a novel and ingenious way of doing that is peculiar to this country. Another one also is that of carrying things for sale on both ends of a long pole, the middle of which rests on the shoulder. Sometimes you meet four or six men who bear along a big cask or boxes in the middle of such poles. In fact the men here are beasts of burden, and they do n't seem to complain about it. They are used to it. They carry not only heavy and ungraceful loads, but light and elegant ones also in palanquins. The Turkish women are fond of being swayed to and fro in that sort of vehicle without wheels. They spy about them through their thick veils, (yackmaks) and as queens on a throne they deport themselves in a way to be admired, without ostentation or boldness, however. They are seen with slaves on the streets, or shopping, acting invariably in a modest way. Their silk dresses, of peculiar colors, are not fashioned so as to show off their form, but rather the contrary. They are packed up into bundles, from head to foot, and look thus like our

the contrary. They are packed up into bundles, from head to foot, and look thus like our squaws. Those who are pretty—and there are many so blessed—carry veils, that are like spider-webs, while others wear thick ones. It is seldom that men accompany women on the streets. Turkish beauties differ from European ones; they often stain their eyebrows and elongate them; they powder their faces and necks, wear mouches on their cheeks, and color their finger-nails red. Their féredgé, or topgarment, comes over the head. As a composite of Arabian, Persian, Circassian, Georgian, Tartar blood or origin, the Turkish women have altogether an Oriental cast of features, and their gestures are languid and childlike. is seldom that men accompany women on the have altogether an Oriental cast of features, and their gestures are languid and childlike. It is rare now that eunuchs accompany them in their walks and rambles; they enjoy at present a good deal of freedom, formerly refused them. That is due to European invasions of all kinds, which modify conventionalities between the two sexes. But for all that the Turkish women occupy a position which no Christian ones can envy—not even the Armenians who live alongside of them. Cloistered and barred in at home, living with slaves and and barred in at home, living with alayes and eunuchs, without education of a serious kind, without occupations that interest the mind without occupations that interest the mind and please the senses, without contact with the male element of society, not even with their lords and masters—who look upon them as subjects of pleasure as only fit to grace a harem—they thus contract habits and penchants that are futile and enervating. Orientalism, with its brightest varnish of the past, when it held the loftiest position in the world—notwithstanding its gorgeousness and controlling influence then, as described by noglic effusions of ancient and modern authors—is but a "whitewashed sepulchre," "found wanting!"

ing!"

The European business quarter is solidly built of stone; only in its outskirts, far away, are wooden buildings seen, while the residences of Stamboul, or the Turkish portion, are principally built of wood. It is easy to distinguish an Ottoman's house from a Christian's: the windows of the first are closely latticed at the lower end, so that the female inmates may not be seen when they look out. Mahomet must have had the whole spirit of his race when he taught his followers to keep the beau sere from view, and instituted ennuchs to watch over them.

One evening, as I was walking on Péra street, I saw great orowds of people, tremendously excited as if some big event was happening. It was simply a chimney fire near by,

pening. It was simply a chimney fire near by, and the men and women were obsering on the ragged and barefooted sort of firemen; who were running in broken lines to the seat of the

calamities, and a queer custom used to exist formerly, that the Sultans were apprised of such an event by the sudden appearance of one of their odalisques, or women of their harem—all dressed in red from head to toe—who had to appear before them silently, at any hour of the day or night, wherever they happened to be in 1750 a great fire destroyed eighty thousand houses in Stamboul.

This great city being overcrowded with poor people, it follows that they have to resort to all sorts of industries to keep away starvation; hence, men and women are seen acting the part of animals, begging most piteously, offer-

part of animals, begging most piteously, offering for sale all kinds of things, proposing their ing for sale all kinds of things, proposing their services in every possible way, and watching every opportunity to gain some small coins. One imagines in sceing at almost every step, everywhere, so many piles of gold and sliver, temptingly exhibited by money-changers, in tobacconists' small shops principally, that such riches imply public prosperity—but it is only a lure, a lie. These sort of sharks, being Jews, Armenians and Greeks mostly, are quickwitted and voracious, and they readily take advantage of the instability of the finances and rates of exchange to exact usury profits. Small change being scarce, such as cents (a compound of different metals) called metalliques, valued as ten paras, these changers keep a good supply of them, as well as of a small sliver coin called piastre, or dollar, which is worth only four cents and a fraction. A medjidie is twenty piastres, and a livre is a hunmedidié is twenty piastres, and a livre is a hundred.

Is worth only four cents and a fraction. A meditidie is twenty piastres, and a livre is a hundred.

As a modern Babel all tongues are spoken in this city, and it is wonderful to hear so many speaking four and five languages fluently. French is heard very often, and it is the official language, even at the American embassy or Legation, so called. Turkish young men generally discard the red fez and wear French hats, but old men hold on to tradition. The conservatives are seen with long, colored pelisses, or cloaks, lined with furs, which they wear even in warm weather, very often. They have also big turbans, very wide sashes around their loins, and yellow slippers on their feet. They partake of neither wine, fermented liquors nor pork in any shape; but the new gen eration, it is said, violate quite freely the commandments of the Prophet—the five timesaday prayers and ablutions in the bargain. Orthodoxy is losing ground there as elsewhere. Mahometan priests are a sorry set, not over clean nor well dressed; the Iman is the preacher, and the muezzin is the crier who calls out from the minarets or towers of mosques: "God is great! There is but one God! Mahomet is the prophet of God! Come to prayer! Come to salvation! God is great! There is but one God! Come to orayer! That formula is repeated five times, from sunrise to setting, and all good Mahometans have to go to the nosque in the neighborhood, make their ablutions before entering, take off their shoes and prostrate themselves three times toward Mecca. or the East, and say their prayers, either on beads or otherwise. It is a singular sight to see those fanatical devotees going through those operations, either in the mosques or elsewhere. With many of them the beads are their constant companion, at work or repose, and they finger away at them unceasingly. The dancing dervishes are another kind of priest or monk, who go through a sort of dance or promenade, in mosques, which is somewhat elegant as to movements. They perform as on a stage, and look like actors going

Catholics of all shades, such as Maronites (who have wives), Armenians, Protestants, Persians, Hebrews, Mahometans, etc. The Imans are seen with long yellow fez, that are dirty looking. Friars and nuns are also met, and they have here large educational and other establishments. In fact, all religions are represented in this city, without hindrance. Turkish indolence allows them all, until such a day that it becomes expedient to wake up fanaticism.

Street scenes are so various, so multiplied, so lence allows them all, until such a day that it becomes expedient to wake up fanaticism.

Street scenes are so various, so multiplied, so queer, so kaleidoscopic in Constantinople, that I defy any one to enumerate them. They form the greatest bazar in the world. Even the subject of costume is one replete with incredible variety. Washed and unwashed rags of all colors up to the richest fabrics covered with gold and precious stones, are seen, so mixed in crowds as to dazzle the eyes. The richest and the poorest elbow one another in common fraternity, forming but one body, like atoms moving and rolling, each one intent on performing its part or particular mission. Orientalism and Westernism vie with one another in a stupendous show, indifferent toward one another, as if quite separated, moving in a different circle. There are two distinct worlds here: in Péra, the Western, motion is rife, active, ascendant or progressive, while in Stamboul it is somnofent, dreamy, indifferent, sensuous and as stifled under ashes. Physically speaking, however, the contrast between the two individual elements is more in favor of the second. The Turks are a stalwart, strong, fine and noble-looking race, who bear still the stamp of their former deeds of greatness, while the Europeans look puny alongside of them. The females are looking race, who bear still the stamp of their former deeds of greatness, while the Europeans look puny alongside of them. The females are also more female-like than their Western sisters, and they exhibit a charm which the latter have not. Take it easy! is the motto and guidance of the Mahometans. Make it stirring! is that of Westerners—and the result in each case is quite different. Fatality, as understood by Mahometans, is according to the letter and not the spirit—hence its drawbacks.

Vehicles are numerous and of all kinds. Fine carriages, both public and private, with double

Vehicles are numerous and of all kinds. Fine carriages, both public and private, with double team, are plentiful. Cab fure is dearer than in France, Italy or Russia, but not excessive, after all. Small donkeys of a fine species are used a good deal on small carts and to carry heavy loads of baskets filled with vegetables, fruits—principally grapes, which are plentiful and luscious indeed. I never tasted as good anywhere. Own are frequently met incoming anywhere. Oxen are frequently met jogging quietly along the streets, hitched on by twos anywhere. Oxen are frequently met jogging quietly along the streets, hitched on by twos to heavy wagons. They are of a good size and fine looking. The horses of perambulating vendors are miserable, lean and exhausted, and, as camels in Smyrna, they are often seen tied four and five together and following one another in line. Camels are now rarely met in the city, as of yore. Important personages or high officials driving through the streets are frequently preceded by runners who blusteringly cry out to make way, and apply their rods on the backs of recalcitrants. The policemen make themselves scarce in daytime, but at night they go about and strike their long, ironed sticks on the stone pavements to announce their presence. Rather poorly lighted, the streets at night present a mournful aspect, after the closing of shops at eight o'clock. Saloons and theatres are alone seen ablaze. The latter are French and of poor kind. Small military posts are numerous in every ward, and fine large barracks are met in many parts. The army is well equipped and large, considering the state of the public finances. Its pay is a thing out of question. It must be said, however, that these soldlers, of all arms, present a remarkable martial aspect and mancouvre well. They are kept tidy and clean, and the bands of music, who often play in public gardens, are aptly trained, mostly by foreign masters. The regiments of cavalry and lancers make a fine show. make a fine show.

Tramp (entering a country store)—"Could n't you help me a little?" Proprietor (angrily)—"Can't you help yourself?" Tramp—"Thank you!" as he snatched up two loaves of bread and disappeared like a flash of lightning.—Ex.

A Valuable Privilege.

If you are sick, and have not been helped, why do you not write a full description of your case to the great specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., known everywhere as the discoverer of Dr. Greene's Nervura, and who is without doubt the most successful physician in the cure of all long standing complaints?

Consultation in all cases is entirely free, personally or by mail. Thousands consult him by letter, and he returns an answer to all perfectly explaining their diseases, giving advice, etc., without charge.

His success in curing diseases by his marvelous vegotable remedies, is, simply wonderful, and he has made a speciality of the cure of persons at a distance through letter correspondence and treatment. In this manner thousands of people, have been and thousands more are being cured, and we should advise you, if you desire a sure cure from your disease, to immediately write him all about your case. It will cost you nothing to get his very valuable advice. great specialist in curing nervous and chronic diseases,

THE PROPERTY OF THE PARTY OF TH

Bunner Correspondence.

Pennsylvania.

ALLEGHENY .- "One of the Ulrole" writes: Those who live on theory have very little uso for practical facts when demonstrated to them. The following facts which we present to the

for practical facts when demonstrated to them. The following facts which we present to the many readers of The Banner—who take an interest in all the phenomena in their various phases, and are always glad to hear of any new manifestation through which the cause of spirit-return can be proven to the world—show that there is no death, and that what the majority of people call death is a birth—birth into a higher and nobler existence.

Mr. Kroeger, a well-known and highly respected citizen of Allegheny City, is a true and earnest worker in the Cause of Spiritualism. He had been told through several mediums to whom he applied within the past four years, to see if he could obtain a picture of a deceased friend, that it was not possible to secure it through any known public medium, but that he would meet in private life a medium through whom the picture could come. At this time the medium we are about to speak of—Mr. Whyte—through whom the picture was to be produced, was not in this country, neither had he ever met or known Mr. Kroeger, or any of the ladies or gentlemen comprising the circle. Mr. Kroeger received instruction about six weeks ago to make a strong box large enough to hold a sixteen by twenty-inch canvas; there was to be a small square opening in the lid, and that strengly glazed and fixed from back; strong hinges and hasp were to be provided, also a Yale lock, it being desired that the séance should be under strictly test conditions.

Monday, Dec. 14th, at 8 o'clock P. M., the following persons gathered at the rooms of the medium in Allegheny, Pa.: Messrs. Kroeger, Dobie, Kohn, Conner, Green, Sherds, Cowel, Mrs. Kroeger, White, MoBane, Palmer, Woods, Miss Cowel and Mr. Whyte (the medium) making the fourteen. The canvas and box were critically examined by each individual present, and all were satisfied that everything was beyond the possibility of deception. The canvas was placed in the box was then securely locked and the keys were sealed in an envelope and given to Mr. Dobie with instructions that they

the circle informed that in three sittings the picture would be completed.

The other evenings chosen for sittings were Friday the 18th and Monday the 21st. The first evening the medium had placed slates on the table hoping there would also be paintings produced on them. But in that we were disappointed; we were informed after sitting some time there would be nothing on the slates, owing to all the forces being required to be concentrated on the canvas. At our second sitting, our circle being very harmonious. ond sitting, our circle being very harmonious, we were gratified at the result: Two very beautiful landscapes painted on the slates in less than three minutes each; one being a daylight scene, the other a moonlight. We should state that the slates at the commencement of the scance were passed to each individual in the circle to be magnetized by holding them the circle to be magnetized by holding them between their hands. The first one was held by Mr. Dobie over his head in a perpendicular position; in about two minutes lights were called for and nothing found on the slate. The called for and nothing found on the slate. The light was then extinguished and in less than three minutes lights were again called for, and the daylight scene was found on it, the slate never having left Mr. Dobie's hands: the second was obtained in like manner over the head of Mr. Conner. After a short time we were informed by the entranced medium that the canvas in the box was partially finished, and we then understood why the glass had been left in the lid, for through it we saw the eyes and part of the face of a most beautiful looking lady of about eighteen; so life like did it look that many insisted it was a materialized face in the box.

looking lady of about eighteen; so life like did it look that many insisted it was a materialized face in the box.

On Monday; our third and last sitting, we were again fortunate enough to obtain two landscapes on the slates—if anything better than the former ones. A rather curious incident occurred during this sitting: An old-fashioned cut hand-mirror lying on a table near the circle was taken out and placed above the head of Mr. Kohn, and in about two minutes a beautiful spray of lilacs was painted around it. The medium then stated the picture was completed, and desired Mr. Dobie to produce the keys, which were found to be in the same condition as when placed in his custody. With anxious hearts we gathered around the box; it then being opened we were gratified and astonished to behold the spiritual face depicted the likeness of his spiritual friend.

The motive, given through the medium, for the production of the painting was not that idle curiosity should be gratified, but as an evidence of the immortality of the soul; and that not alone by words but by works could our spirit friends.

evidence of the immortality of the soul; and that not alone by words but by works could our spirit friends demonstrate unto us these truths, and if the work now accomplished would lead to aspiration to a higher life, their efforts would not be in vain.

We should also mention that when the box was opened each brush was found broken in two and the paints all used up. One feature of Mr. Whyte's scances is, that he receives no remuneration, and the slates and other articles painted are given to the ladies and gentle men comprising the circle as souvenirs of the occasion."

OIL CITY .- M. Huling writes: "If Spiritualism, as set forth by those who believe it, be a truth, it will mark a greatly advanced human knowledge, and do much to harmonize the religious instinct in man with science and reason and the race in civilization. This statement I believe will be conceded. Now that son and the race in divilization. This statement I believe will be conceded. Now that fifty or more gentlemen, comprising scientists, doctors of medicine and divinity, and others styling themselves the American Psychical Society, are looking the matter up—in a supposed to be scientific way—let us hope that at least ten or twenty of them will join the ranks of the Spiritualists. But after forty years of investigation by all classes of investigators, many thousands of whom were as capable as the members of this Psychical Society, and quite as well qualified to carry on an investigation, have reported Spiritualism to be true, it would be hoping too much that the masses of mankind would become Spiritualists on the decision of this Society, should it report in like manner. At the most it will probably be said that a number of men of apparent sound mind have gone daft on the subject of Spiritualism. This much by way of introduction.

One, a prominent member of this Society, after seventeen years of investigation, has learned at least three facts. First in the present

minds? But let us hope for the best results from the labors of the American Psychical So-ciety."

Massachusetts.

SPRINGFIELD. - E. J. Bowtell writes: 'After much carnest work the Ladies' Aid of this city has succeeded in securing appropriate

this city has succeeded in securing appropriate quarters. On the two preceding Sunday evenings I addressed a gathering of Spiritualists at the residence of Mr. J. J. Hart, 57 West State street. On Thursday, Jan. 21st, the new hall in Homer Footo's building, Main street, near State, was formally opened as the Ladies' And Parlors. A turkey supper, followed by a most enjoyable entertainment, was given on the occasion. As large an audience was present as could be conveniently seated, including several not yet in the Spiritualist ranks.

An address from the President, Mrs. Holcomb, was followed by short speeches from those called on by her, and an excellent programme of songs, musical selections, and readings from members of the Aid and other friends. The utmost quiet and respectful attention prevailed throughout the evening, and it was easy to sense the presence of many from the other side, who came spreading around us harmonial conditions, and ibestowing upon their new meeting place and upon all whose mortal hands and brains had labored in preparing its rich spiritual blessings. The parlors are excellently situated near the centre of the paring its rich spiritual blessings. The pariors are excellently situated near the centre of the city, at a spot where all car lines meet, and up

city, at a spot where all car lines meet, and up only one flight.

On Sunday, 24th, I had the privilege of addressing two meetings in this new temple of spiritual truth; the attendance was large in the evening, on which occasion I described the extraordinary nature of my life in the seclusion of a Trappist cloister.

Our blind brother, Mr. Tisdale, having a vacant Sunday evening, was on that occasion present, and kindly consented to contribute vocally and instrumentally the musical portion of the service.

It is, I believe, some time since regular Spiritualist meetings have been held in Springfield,

it is, I believe, some time since regular Spiritualist meetings have been held in Springfield, but now that a good renewal has been made, I would ask all who read these lines to join with me in sending up an aspiration to higher spheres, begging enlightened spirits to send down their influence to the spot newly consecrated to spirituality that the noble work begun by the Ladies' Aid of this place may go on gun by the Ladies' Aid of this place may go on and prosper."

NORTH DANA.-A. E. Doubleday writes I very much regret that I did not make an effort in times past to verify messages printed in The Banner from many who once dwelt in Dana and its vicinity. Of these were Mr. Brock, a tin-peddler, who dropped dead in a door-yard in North Dana village; Mrs. Caddie Hartt Oakes, born in North Dana, passed to spirit-life from Florida, of yellow fever; Rev. F. C. Flint, a preacher of Universalism in North Dana twenty nine years ago; myself and North Dana twenty nine years ago: myself and family were in his Sabbath school and choir. He passed on from Southbridge, Mass. David Lincoln, Greenwich, Mass., and Jessie Rogers, Petersham. Their communications were all

NORTH SCITUATE. - "S." writes: "The pleasant weather of Sunday, Jan. 24th, was taken advantage of by the members of the

pleasant weather of Sunday, Jan. 24th, was taken advantage of by the members of the Children's Progressive Lyceum, and large attendance was the result. The session was opened with singing, and an invocation by the Guardian, Sister Sarah J. Marsh.

After the Silver Chain recitation, readings were given as follows: 'He Could n't,' by Susie Cook; 'Feeding the Birds,' Rlossie Lincoln; 'Catch the Sunshine,' Abbie Taylor, Ella Seaverns and Velma Morris; 'Heart's Ease,' Hattie Seaverns; 'The Model of Virtue,' Nellie Lincoln; 'The Tired Mother,' Louisa James. Bro. Geo. Stetson gave a very interesting discourse upon 'Hope,' as viewed from the standpoint of a Spiritualist; he is fast developing as an inspirational speaker, and will, I believe, at an early date be able to take the public platform as an eloquent speaker. Our trance speaker, Carrie A. Nott, favored us with some excellent remarks, followed by the Guardian reading the poem, 'God Knows Best.'

Assistant Conductor D. J. Bates read an extract from a lecture by Walter Howell; Sister M. C. Morris gave an instructive lesson to the children. Sister Milley Veale presented the Lyceum with an elegant Bible. Great interest is being manifested at the present time, and each session of the Lyceum finds new names added to the roll."

PLYMOUTH.-Nellie F. Burbeck, Secretary of the Plymouth Progressive Spiritualist Association, writes: "Our Association held its annual meeting Jan. 15th, and elected the following officers for the ensuing year: President, G. E. Pratt; Vice-President, Mrs. Susie M. Thomas; Secretary, Mrs. Nellie F. Burbeck; Treasurer, Miss Priscilla S. Bartlett; Executive Committee, Mr. Chas. Ryder, Miss Jennie Mandan and Mrs. Catherina Harlow séance

Meaden and Mrs. Catharine Harlow.

Though our meetings have not been reported from week to week, yet the Spiritualists are doing their work—or rather those who are actively interested, which does not include are actively interested, which does not include all, for there seems to be more of a desire to learn of our beautiful philosophy on the part of those who are considered skeptics and unbelievers than among those who call them selves Spiritualists, with the exception of a few earnest workers. Our meetings commenced on the first Sunday of September, and have been continued each Sunday evening since. During the month of September we had Mrs. Celia M. Nickerson of New Bedford, had Mrs. Celia M. Nickerson of New Bedford, the mention of whose name implies excellent service and broad, instructive lectures. The first two Sundays of October Dr. F. H. Roscoe occupied the platform; the last two being supplied by Mrs. A. E. Cunningham of Boston and Miss Flora Salmon of Providence, R. I., the girl medium, all giving interesting meetings. Nov. 1st Mrs. Chandier-Balley made her appearance here for the first time; Nov. 8th Prof. J. W. Kenyon of New Bedford; Nov. 15th Mrs. Hannah Ryder and Mrs. Jennie Covington; Nov. 22d Prof. Kenyon was again with us, and Nov. 29th Mrs. Nellie F. Burbeck; Dec. 6th Mrs. Ryder and Mrs. Jennie Covington, two of our home mediums; 13th, 20th and 27th J. P. Thorndyke of Haverhill gave very inter-

New York.

SARATOGA.-Harvey Lyman writes: "The last week in December we had a Sociable at Mr. Parish's. Prof. Peck was there, Mr. Bennave gone dat on the subject of Spiritualism. This much by way of introduction.

One, a prominent member of this Society, ther ascended the subject of the s Mr. Parish's. Prof. Peck was there, Mr. Bennett gave us music and recitations, which afforded good satisfaction, and added much to the interest of the occasion. Aaron S. Piper and wife, two long-tried Spiritualists, were present. On their return home Mrs. Piper slipped and broke her shoulder on the stone curbing. In a few days Mr. Piper was taken with La Grippe, and passed to spirit life. He leaves a wife, one daughter (a Spiritualist), a son, in the dry goods business in Brooklyn, N. Y. The funeral was conducted by two Orthodox ministers, one of whomiarose and read passages of Scripture declaring man's inherited disposition to sin. He kept this up for a half hour,

President, Mrs. Holmes; Tressurer, E. Gernon; Recording and Financial Scoretary, W. B. Cornell; Corresponding Secretary, H. C. Romaine."

Illinois.

OHIOAGO.-Geo. P. McIntyre, Secretary of the First Society of Spiritualists, writes Jan. 23d: "Chicago is at present the great Western

23d: "Chloago is at present the great Western centre where the greatest number and greatest variety of healers, skilled and unskilled, can be found, and from this centre psychopathy, or spirit healing, as a science, has radiated in all directions.

There are many healers of the genuine stamp in Chloago, but the chief among Chicago healers is universally admitted to be Dr. Robert Greer, of 127 La Salle atreet. To wit: Dr. Greer was recently sulogized and proclaimed in a public meeting by the spirit of the celebrated Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond, an ideal representative healer.

As a psychopathic physician he is surpassed by few, and as a well-known medical genius he is far in advance of the most exalted healer of the age. His success as a healer began in the East some thirty years ago, and is proverbial

East some thirty years ago, and is proverbial from the Atlantic to the Pacific, and from the lakes to the Gulf of Mexico.

lakes to the Guif of Mexico.

Dr. Greer, by certain medical instinct or perception, will know in an instant, and at a glance, the moment you visit him, all your diseases, however complicated or obscure. He will describe symptoms and tell exactly how you feel, and what your 'disease is, and without your information or any inquiry, and if your case is curable he will also tell what will immediately cure or relieve you. This service is always given FREE to the public.

Dr. Greer's mode of treatment in most cases, especially in mental or nervous disease, is simply a touch of the hand, a word or mandatory.

ply a touch of the hand, a word or mandatory, and commanding over disease a strong will power, aided by a powerful subtle psychic force, the results are, in most cases, instanta neous. But where mental and physical dis-

neous. But where mental and physical dis-eases exist together, appropriate medications are added.

'Physical disease,' he says, 'cannot be cured without physical medications.'

The degenerate blood or disintegrate tissue must be restored by proper chemical food or reconstructive nutrition; all which he pre-scribes from the garden of nature, such as the herb of the field, the flowers of the forest, and the leaves of the trees.

the leaves of the trees.

His remedies are all new, pleasant and de-lightful, and are life-giving and health-produc-

lightful, and are life-giving and health-producing.

Dr. Greer has the patronage of some of the first families of Chicago, and who are of every shade of religious belief. He is even patronized largely by the Catholic element in the community, and; as will be seen by reference to the State Medical Directory, he is the attending physician of the Convent of the Servite Sisters, and has been for the last five years, during which time his success there has been somewhat remarkable, for prior to his appointment there was considerable sickness at the convent and some mortality, but since he took charge there has been no mortality and but very little sickness. In his time he has disposed of over 100,000 cases, and although like others he may have experienced some disappointments, (for who has not?) yet I think appointments, (for who has not?) yet I think from what I know that he is a most skillful healer of the genuine spirifual stamp, and the most successful I know of in Chicago in his particular line of specialties.

Patients come to him from far and near, and those who cannot come order treatment sent by mail. A trial treatment sent by mail costs only \$1."

Colorado.

DENVER.-B. Longrigg writes: "Mr. Jules Wallace gave one of his interesting entertainments at Nichols and McMinn's Dancing Hall, 1545 Champa street, to a large and appreciative audience. It began with instrumental and vocal music, and while the music was going on Mr. Wallace was influenced by the spirit-mother of a gentleman in the audience and led mother of a gentleman in the audience and led to where he was sitting. She gave a message to him, which he recognized as correct. The spirit gave her full name, and asked for several of her family on the earth plane. Immediately the medium said: 'I see a circus ring; the scene comes for some one in the audience, and I hear the name Bob.' This was at once recognized. The medium took the hand of the person and gave him two messages from the spirit side of life, which were correct. The medium next saw a large fish; through the fish came a face, a description of which was readily recognized as that of the father of a gentleman in the audience. The medium again took man in the audience. The medium again took the hand of the man, and told him his father's name was Sturgeon (acknowledged to be con rect). He then gave him a message from his

rect). He then gave him a message from his father.

The foregoing are but a tithe of the many tests that were given. The versatility of the seance was decidedly unique and pleasing. Mr. Wallace is doing a good work, and is by far the most satisfactory medium we have in Denver. He intends to visit the East, and I know he will be warmly welcomed by those who enjoy intelligent communications from the spirit-side of life. Near the close he sang pleasingly the song, 'Thy Volce is Near Me.'

A small knot of skeptics tried to throw the medium off, but he withstood each. He gave a short talk on clairvoyance, to refute the fallacy of a certain scientific lecturer on the subject, and demonstrated to the satisfaction of the audience that this scientist knew nothing of it. The audience was kept spellbound for about two hours, and all seemed loth to depart."

California.

SAN BERNARDINO. - A correspondent writes: "On Sunday, Dec. 27th, at the conclusion of the seventh and last Sunday's work given our Society by Dr. Temple, as a public platform test medium, a vote was taken electing James Boyd of Riverside as a commit-Mrs. Hannah Ryder and Mrs. Jennic Covington; Nov. 22d Prof. Kenyon was again with us,
and Nov. 29th Mrs. Nellie F. Burbeck; Dec.
6th Mrs. Ryder and Mrs. Jennic Covington,
two of our home mediums; 13th, 20th and 27th
J. P. Thorndyke of Haverhill gave very interesting and instructive lectures, that on the
27th being a very able effort."

New York.

electing James Boyd of Riverside as a committee of one to prepare suitable resolutions expressing the Society's appreciation of that
mitted for endorsement to Mrs. Ella Wilson
Marchant, the acting President of the Society,
and by her forwarded for publication to the
spiritual papers then and there agreed upon.
Accordingly the following were prepared by
Mr. Boyd, and respectfully submitted:

Werget Dr. John A. Temple and his wife have been re-Whereas Dr. John A. Temple and his wife have been re-iding in San Bernardino and Riverside for several weeks

past; and "Whereat, Said Dr. John A. Temple has been acting as a with platform test medium, as well as holding private est and developing scances in San Bernardino and Riverde, said tests being eninently satisfactory and conducive or the good and promotion of Spiritualism. Now, thereore, be it

February Magazinesi

MAGAZINE OF ART.-John Russell, R. A., "The Prince of Crayon Portrait Painters," is the subject of the leading article, the frontispiece being photogravore from one of his best portraits, in addition to which are given reproductions of several of his best crayons. The illustrations of Mr. Blomfield's paper on "Arlistic Homes," show some of the best work of modern English architects. Mr. Wedmore's descriptive paper, "Two Winter Exhibitions," with its eight illustrations, have reference to those of the "Royal Society of British Artists," and the "Institute of Painters in Oil Colors." "Book-Edge Decoration" is suggestive of a new field of artistic work. The second paper on "The Dulwich Gallery," is illustrated with reproductions from its rarest treasures. The "lilustrated Note-Book" is of special interest. New York: Cassell Pub. Co., Fourth Avenue.

ST. NICHOLAS.—In the frontispiece an engraving from one of J. H. Dolph's paintings, an example of patience and good conduct, is exhibited by a young dog, whose appearance indicates that he loses nothing, as no one else will, by the exercise of those commendable traits. The opening article is descriptive of "The Battle on Skates" once engaged in by Spanish soldiers by command of the Duke of Alva. Mary S. Roberts contributes the first of a series upon "Historic Dwarfs," Sir Jeffery Hudson, of whom a picture is given, and several anecdotes. Mr. J. O. Lavidson furnishes an instructive paper upon "Riectric Lights at Sea," with illustrations. Mr. Summers continues" Strange Corners of Our Country," and in this number gives needed lessons in patriotism. The home history of the patriotic and efficient educator of the blind, Dr. S. G. Howe, is continued in "When I Was Your Age." Amusing verses, and rollicking jingles, lots of bright pictures and brain-racking purzles, and much else to entertain and instruct, complete the contents. New York: The Century Co.

WIDE AWARE.-Possibly the new chapters of the Arabian story of persistent endurance, "The Lance of Kanana," is the notable feature of this number, a stirring account of a camel race over the desert being therein given. Ellot McCormick contributes an attractive story, "The Sign of the Prophet Jonah." Mrs. Converse supplies another of her illustrated Indian sketches, "With Seventy Chiefs at Ohswekan." Those interested in adventure will enjoy Lieutenant-Col. Thorndike's narrative of a thrilling experience "In the Straits of Cape Horn." "Some Horses I Have Known," are described by Mrs. Elliott. An Account of a day "At Raglan Castle with Dorothy and Richard," "The First Steamboat" and A Pet Seal" are short instructive papers. The poetry of this number has among its contributors Ella Wheeler Wilcox. In "Men and Things" entertainment and instruction are happily blended. Boston: D. Lothrop Co.

In Memoriam.

From his home near the city of San Bernardino, Cal., on the morning of Jan. 7th, 1892, in the seventythird year of his age, after a lingering lilness, Mr. WILLIAM HEAP.

WILLIAM HEAP.

He was a native of England, and an old ploneer of San Bernardino Valley, of nearly forty years' standing; he was for years the President of the Spiritualist Society of this city. The funeral services were held in the hall owned by the Spiritualists, and were very largely attended. The services were conducted by the writer and J. D. Potter in behalf of the Spiritualists; and a short address was made by John Brown, Jr., in behalf of the Society of Ploneers, of which Brother Heap was a member.

On Sunday, Jan. 17th, memorial services were held in our hall, conducted by the writer. Mr. Brown, also, in behalf of the ploneers, read an interesting biographical sketch of the deceased.

Brother Heap was an ardent Spiritualist, a faithful officer, and an old subscriber to and a great admirer of The Banner, frequently reading choice articles from its columns at our meetings. He leaves a large circle of children, grandchildren and friends.

ELLA WILSON MARCHANT.

San Bernardino, Cai., Jan. 18th, 1892.

It was my good fortune to meet and make the ac-

It was my good fortune to meet and make the acquaintance of Dr. W. H. Vosburgh—recently decrased—in 1888 at the Lake Pleasant Camp-Meeting. Our rooms adjoined, and at the table we always sat side by side. I met him there again last year, and we roomed as before. We became interested in the welfare and comfort of each other, and I have most pleasant recollections of him. He was modest, unassuming, ready to welcome the stranger and make him feel at home; and always ready to respond to the call of the sick day or night. He seemed to be filled with a desire to do good: and is all honorable ways to foster and build up the Cause of Spiritualism. His widow and children have my sympathy in his absence from their home in the body; but I must rejoice with him because of his birth into the larger life "just over there!" Edwin Wilder.

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

Passed to Spirit-Life.

From the home of his daughter in West Fitchburg, Mass., Dec. 17th, 1891, Dr. Norman Call, in the 81st year of his age Dec. 17th, 1891, Dr. Norman Call, in the 81st year of his age.

For years an earnest and consistent Spiritualist, he was cheered and sustained amid the trials and vicissitudes of the earthly way by that which came to him as evidence of the unseen. One by one his own had been gathered home, until, at the time when his feet trod the "sunset slope," but one daughter from a family of nine remained on this side to comfort him in his declining days.

The funeral services were attended Sunday, Dec. 20th, by the writer, at the home in West Fitchburg—a large number of friends being present. As we looked upon the worn, yet patient and peacoful features of the mortal, we had a sense of the exultant presence of the spirit, now free in its immortal life, to find love, rest and home.

From Portsmouth, N. H., Dec. 15th, 1891, Freeman H. Burleigh, in the 56th year of his age.

From Portsmouth, N. H., Dec. 18th, 1821, Freeman H. Durleigh, in the 56th year of his age.

Anative of Stratham, N. H., Mr. Burleigh has until recently resided there, and as an honored citizen has filled offices of trust. A devoted husband and father, and father stowns.

A stanch supporter of Spiritualism, he was deeply interested in its philosophy and phenomena.

He was formerly President of the Spiritual Society of Stratham, and the writer, who was privileged frequently to occupy that platform, can withothers tell of his great kindness to mediums.

In verification of his own words, "I will return and tell my friends of the Life Beyond when called to it," he has on several occasions given messages, and two weeks since appeared to the writer on the platform at Westboro', Mass., one of his favorite hymns having just been rendered.

His loved wife, who at the time of his transition was very ill, is still in a critical condition, although it is now hoped she will recover, to stay with her only boy as a comfort and guide in the home of earth.

May their "shadows flee away" and light be given.

S. Lizzie Ewer.

From Hingham. Mass.. Jan. 18th, Mr. Samuel Burr, aged

12 years and 3 months.

72 years and 3 months.

Mr. Burr was a quiet man, honest and honorable in all his dealings; a kind neighbor and good citizen. His mind had become illuminated by a knowledge of spirit communion and manifestation, and he enjoyed the privilege of attending, as opportunity offered, the grove meetings held by Dr. Gardner, and the later canip-meetings at Ouset.

Dr. H. B. Storer was called to offer the parting words, which consisted in pari of selections from the writings and sayings of learned and distinguished individuals of ancient and modern times regarding death, and conclusions to which he himself had arrived by observation and study of the Spiritual Phenomena and his own intuitive perceptions. Com.

From Springfield, Ill., Jan. 24th, 1893, Miss Adeline Ste-

From Springfield, Ill., Jan. 24th, 1893, Mass and Springfield, Ill., Jan. 24th, 1893, Mass and Springfield.

She was an ardent and devoted Spiritualist. The spiritual papers have been to her welcome guests for years. In all reformatory works she took a deep and abiding interest. The world would be better and happier if there were more like her in it. As a citizen she was a friend of the poor and unfortunate. She was loved by all who know her.

Her funeral services were conducted by the writer in the presence of a large concourse of relatives and friends at the home of her niece, Mrs. F. G. Schmitt, on the 25th ult.

DR. O. K. CARE.

From our residence in Nelson, O., Dec. 22d, 1891, my wife,

From our residence in Nelson, O., Dec. 22d, 1891, my wife, Mary L. Colton, in the 63d year of her age.

For some time before she passed on she could not articulate so as to be understood, but just before she breathed her ast she revived and said: "Uh! father and mother, and Luoy and Emily and Emmit—come over here! come nearer! I cannot reach you—I want to be over there."

I. believe she saw the spirits of her father, mother, two sisters and step-brother just as plainly as we see each other here; and it is a consolation to me to believe she found them there waiting for her, and that she is now with them.

J. B. Colton.

a plant roll roll roll and From Springville, Vernon Co., Wis., Jan. 8th, 1892; Lowis G. P. Adams, a native of Quincy, Mass.

Ho was a Spiritualist, a subscriber to The Bannen, and "died" to this world, firmly believing he was to meet the loved ones on the spirite side, and live in a brighter sphere where partings are never known. His age was 77 years.

E. A. SHAW.

From her home in West Brimfield, Mass., Jan. 19th, Mrs.

Harriet L. Shaw, aged 71 years: She will be remembered by many friends at Lake Pleasant, as she was a camper there at No. I Union street for a number of years. We shall miss her presence and the ready helping hand; but we are not without hope, for we feel she will often visitus, though unseen.

[Obituary Notices not exceeding twenty lines published gra-lutiously. When they exceed that number, twenty cents for each additional line will be charged. The words on an average make a line. No space for poetry under the above heading.]

free Chaught.

A Look-Out from Onset. To the Editor of the Banner of Light:

We have had the usual winterly weathersnow, rain, sharp frosts and sunshine-all acceptable when we consider that they are "blessings in disguise." Even "La Grippe," that has its victims here, brings forth from loving, unselfish souls sweet sympathy and needed assistance. Beside public, we have a number of good private mediums, from whom I have received fine tests. One thing surprises me, and that is, no meetings are held for expressing the philosophy or religion of Spiritualism; and yet Spiritualism cannot live by phenomena alone, any more than man can live by bread alone. Phenomena, to me, constitute the outward body or personality of Spiritualism, and our endeavor must be to keep that body in a pure and healthy condition: A temple worthy and receptive of the highest inspiration, intuitional and expressive of the accumulated wisdom of spirits, who control mediums, and thus aid the evolution of spirit-religion. I consider a social gathering of few or many harmonizes their souls, so that there may be more spirituality in Spiritualism.

As an Englishman, I may have wrong ideas of American Spiritualism. I have never been identified with any particular school of spiritual thought; I want the highest, and that means a constant evolution of spiritual thought and power. It seems to me that Spiritual thought and power. It seems to me that Spiritual the conviction that they have all they need in having gained a positive knowledge of immortality. Their departed friends inform them of their beautiful surroundings in "Summer-Land," and that as we live here so will our surroundings be "over there." They knew those friends when they were in earth-bodies to have been decent, industrious, good-living people—much the same as themselves. So that there is no need of fear or higher aspiration for the great "By-and-by." Their religion seems to be holding meetings or circles, etc., to get, "testa" of the presence of their friends, and hopes of their help in the business affairs of this life. Is not this a gross, selish identified with any particular school of spirit affairs of this life. Is not this a gross, selfish form of religion?

I have often sickened at the sight of veteran I have often sickened at the sight of veteran Spiritualists continuing years in this narrow "creed," or "circle," of asking time after time the most common questions. Is this the religion of Spiritualism? For it is not only at home meetings, but at social and even public meetings, tests and phenomena are the grand attraction. If this is the religion of Spiritualism, then let Spiritualists show more charity toward creedalists who possibly may be more spiritual than they are and have a knowledge spiritual than they are and have a knowledge of spiritual phenomena. But feeling that they spiritual than they are and have a knowledge of spiritual phenomena. But feeling that they have better spiritual conditions—irrespective of the creed—in their religious services and associations than in joining a new sect, mediums and Spiritualists vehemently condemn such because they do not "come out" and join their church — Spiritualism — thus showing their own narrow bigotry. The worst dogmas of the creedal church are going out rapidly, thanks to Spiritualism, or rather to the number of fine inspirational mediums who give forth abundantly spiritual food. For years the inspirational orations of Cora Tappan and others in the Banner of Light were the chief spiritual food I received in England. I was a skeptic as to physical phenomena. But the philosophy prepared me for them and for my own mediumship. In many places those mediums are not to be heard; and my surprise is that in Onset, a spiritual centre in summer, there seems to be no desire for such meetings in the winter months. I am not a rigid Sabbata rian, but I feel the warm blood of Puritan ancestors in my veins, and I love a Sabbath of rest once a week, free from manual labor and dollar-earning. It jars on my Puritan ears—sounds of the hammer, the spade, or trowel. Give me Sunday! one's nature requires it for gaining healthy strength, intellectual oulture and spiritual development, and social intercourse with our brothers and sisters of hu manity.

The brotherhood of man has been preached and

he brotherhood of man has been preached and believed in by the Creedal Church, and we may see the evolution of spirit, in spite of all its dogmatic teachings, in the numberless benevolent institutions, and a desire to bless men. Spiritualism proves human brotherhood; but are its adherents in advance of creedalists, in living and helping it on? If not how much better are they than those they condemn? To changes—religious, political and otherwise—sit few have the courage. Why should not Onset set the example of human brotherhood? To me it seems the place of all places. If only two or three would meet once on the Sunday, to help and strengthen each other, they would find a spiritual blessing. Failures they might have, but those would be but stepping-stones to a higher unfoldment, and they would feel like foundation stones of a living church. There need be no expense of a paid priesthood, no creed but brotherly love, and they would soon find, if their holy desires were unselfishly carried out, a higher growth of spiritual life and more heaven in Onset than at the present. Other sisters and brothers seeing the beauty of living a true life would soon add to their number.

and more heaven in Onset than at the present. Other sisters and brothers seeing the beauty of living a true life would soon add to their number.

Thousands of years human brotherhood has been preached and believed, and thousands are expecting, its consummation. They are alooking for the second advent of Jesus Christmate a single individual—but humanity is God's be a single individual—but humanity is God's be the cross; the interior the Christ or Savior. The Mosaic dispensation was the animal man; the Christian dispensation the unfoldment of brain man, that by his intelligence he might subdue the lower passions and bring them in harmony with intelligence. And during the last half century wondrous advance has been made in the physical sciences and intelligence, until at length conviction came that something higher or more interior is pecessary for a kill an intelligence of the control of the continuous hours of thought, the records we have we accorded to the control of the control of the control of the control of thought, the records we have we accorded that the control of the control of thought, the records we have we accorded that the control of the control of thought, the records we have we accorded that the control of the control of thought, the records we have we accorded that the control of the control of thought, the records we have we accorded that the control of the contr

The first shall be last and the last first, for it will be found that the angel of evil is the angel of good.

I have possessed the moral courage and firmness to overome many evil habits; but it seems my religion was not sufficiently potent to hold ye discern the signs of the time? And the same question might be asked how. Midnight is past, and those high up on the Mount of Progress can see the first beams of a more glorious era than earth has ever witnessed before. Woman feels the pure warmth of Love; and sees the forms of Truth and Justice unfolding in the early morn, trying to dispel the darkness of ignorance and man's impure self.

ishness. The teeming millions of poor, oppressed ones are banding themselves together to do battle for humanity's need and right. The monarchical governments are quaking with fear, for a federation of the people is being expressed, even under the rule of England's Queen, and the national voice is for a separation of Church and State. India is preparing for a domand of home rule. Greedy monopolies for gaining wealth from the aweat of Labor-running it (Labor) like a living machine, and grudging the oil (wages) to lubricate it, caring not for its wear or destruction, as human machines are cleap and plentiful—are quaking with fear, and striving to protect themselves. Signs are everywhere around us. The mighty form of the coming federation of all English-speaking peoples and nations is casting away of the old era, there was trouble and commotion, there is still a greater commotion in the first seven years—from 1881—of the passing away of the old era, there was trouble and commotion, there is still a greater commotion in the first seven years of the new. It has ever been so in past ages. Your papers teem with accounts of bloodshed by individuals. Will there be a thirst for blood by them?

What is the position of Spiritualists at the down in the little easis found in the wilderness, and sleep and dream of Summer-Land, or are they making true footprints in the sands of time? Are not too many losing, the bright realities of this life, bending their heads where they will be compelled to dron't their heavy burden shows or caping did that? If I had a whole were yalores of Summer-Land, where they will be compelled to dron't their heavy burden shows or agency did that? If I had a whole will be compelled to dron't their heavy burden shows or agency did that? If I had a whole will be compelled to dron't their heavy burden shows or agency did that? If I had a whole will be compelled to dron't their heavy burden shows or agency did that? If I had a whole will be a thirst for a dron't their heavy burden shows or agency did that?

are endeavoring to carry with them, even to the very shores of Summer Land, where they

ward under the heavy load of dollars that they are endeavoring to carry with them, even to the very shores of Summer Land, where they will be compelled to drop their heavy burden for those, perhaps, who are following to fight over, and eventually to curse themselves with? Are they leaving true footprints? If they had distributed their abundance, like fertilizers, over their pathway, they would find the wilderness blossoming with sweet, green, mossy, verdure, fragrant with flowers, food, fruit, not only for those who follow, but for themselves, for the good motives, shown by good actions, would so open their spiritual eyes that they would be surrounded by the beauties of Summer Land here, for every state or sphere is within us, if we will but develop it.

What footprints will you leave, my rich brother? Here are Veteran and Medium Homes that need what you cannot use for self only to gaze on, as a big heap of fertilizing compost that wants spreading. Spread it, brothers, and view with the outward as well as the inward eye, the blessings it, by so doing, brings to yourself as well as to others. Mercy is twice blessed, it blesses him that gives and him that takes."

Rediprocity is the great law of progress. Protecting our own selfishness is stagnation and retrogression in the individual and in the State. Do you think, brother and sister Spiritualists, that the Summer Land is the end of your evolution? A beautiful land truly, of family and friendly purified love; but love is ever expanding as it becomes purified. There is a broader, grander love than loving those who love us. The higher you climb the mount of Spirit Progress a greater expansé of beauty is within your view. Past objects mingle in sweet harmony with the expansive scene. Unfold the Summer Land or Soul Heavens in Each for they, with all earth-personalities, will pass away. But the accumulated wisdom gained by earth and soul-life will still ascend to the Great Beyond—the sphere of Wisdom or Fatherhood, who with defic wisdom will lead you to the dear Moth

we have passed from the animal to man, and are passing in this era from the man to the angel, the most interior expression of which is the Christ—the expression of the sonship of the virgin-mother with the dual outward delific expression of wisdom supplied by the Father, and which gives conditions for earth-life. Is not this worth living for—dying for? It imports fresh strength to hear the gross of huparts fresh strength to bear the cross of humanity, even as it did to the Saviors of old. Oh! sisters, courage! The early beams are bright for you. Symbols of the coming era are all around you. It is coming quickly; bear the all around you. It is coming quickly, qual the cross a little longer. It is not as heavy as in the past, for bright rays of the coming era are already beaming on the brows of representative women, and a holier, purer love is endeavoring to express itself.

Onset, Mass., Jan. 19th, 1892.

PERSONAL EXPERIENCES

back the stronger was the moving power. I was gratified at the result of the experiment, but somewhat amazed. This was the most wonderful thing that ever happened to me. What power or agency did that? If I had a shadow of doubt about spirit presence or spirit power, it had vanished when I arose from that sitting.

At subsequent sittings my hand with pencil was often controlled to move as in the act of writing, and in this I had ample proof of spirit presence. While sitting alone in meditation

writing, and in this I had ample proof of spirit-presence. While sitting alone in meditation my spirit-friends have touched me so distinctly that I looked around to see who did it, but saw no one. They have shaken hands with me when I could feel the pressure of the spirit-hand in mine as plainly as I should were it the hand of a mortal. On one occasion the spirits took a pad from my trunk, carried it one half mile to where I was one of a circle, and placed it in my hand. it in my hand.

It in my hand.

I am a Spiritualist because of what I have witnessed, experienced, and demonstrated through myself and many mediums, and my early religious notions have faded out. From self-evident truths there is no backsliding. I know we are surrounded by spiritual beings, and it is the fault of mortals themselves if they are not in communion with them. The physical self-evident results of the self-evident results of are not in communion with them. The phenomena given in this are show clearly that these demonstrations are of individual spirits, these demonstrations are of individual spirits, not gods, or angels of special creation, nor demons; but men, women, and children who have inhabit now—spirits who have experienced like sorrows and pleasures to those of our own; made the same mistakes, passed through the vale of time, and gone out through the portal known as death, which is the gateway of life immortal.

The effects of spiritual manifestations have sent a ray of light and hope into our hearts in their darkest hours, and now we do not say our friends have died. They touch us in our deepest and saddest moments, light the gloom of our dark days, bring comfort and peace to our souls, and make the passage of death a flower-strewn pathway to the land of peace and sunshine.

Ministering angels wait around the couch of the dying, their welcoming strains of music often pierce the outer courts of matter, and are heard by those who tarry a moment at the gates of death. The true Spiritualist stands calmly at these gates; for him they have been ajar; through them has streamed the glory of supernal spheres; through them he has caught glimpses of fairer realms than were ever pic-tured in brightest dreams, well-remembered faces aglow with the light of human love, of children with dimpled arms and shining hair, of parents and friends tarrying at the open gate to greet the loved one about to pass its portals.

In the principles of Spiritualism there is more powerful restraint on our acts, in many ways, to resist evil, and greater incentive to do well than can be found in any church sys-tem. What can more effectually impel us to avoid evil and practice goodness than to know for a certainty that we must bear the penalty PERSONAL EXPERIENCES.

A NARRATIVE IN TWO PARTS.

BY A. H. NICHOLAS.

PART TWO.

In life's journey I have made many radical changes—religious, political and otherwise—agreeable to conscientious convictions, regardless of what others might say or think, and have thereby suffered loss and hardships. It used to be considered a disgrace to change of every evil, and be compensated for every Summerland, Cal.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

An Appeal to Spiritualists.

For a long time THE BANNER has been in receipt of private letters complaining of the lukewarmness, or selfishness (it is hard to tell which), of the numerous Spiritualist Societies in the United States-or, to be more explicit, the members composing them-in regard to compensating our public speakers, who have been willing to devote their whole time to the Cause. Knowing that the Spiritualists as a class

were more sensitive than the generality of people, THE BANNER has been loth to moot this subject, especially in the interest of peace. But as complaints still come pouring in, we conceived the idea of submitting the subject to our personal band of spirits, with whom we have been en rapport for many years. We simply requested Spirit John Pierpont, the President of the Banner Free Circle Room, to give his views and the views of other spiritfriends in regard to the subject under consider or has it become what it is by a series of proeration, the result of which the reader will ascertain on perusal of Mr. Pierpont's article the evolution of man as a theory, but does not

We ventilate this subject as a matter of duty-not in the spirit of censure, be it understood, but for the benefit of those devoted people. Here is the best thing he said upon ublic speakers who have suffered so longsuffered so much that several of them have withdrawn from the field altogether, in order to secure sufficient funds to "keep the wolf from the door."

Now, then, cannot some action be taken by the Spiritual Societies to the end that justice may be meted out to our platform speakers? It was not so years ago; but a new generation has taken the place of many of the old workers. Why, when we held successful spiritual meetings in the Music Hall in this city, with Bro. L. B. Wilson as Chairman, our business partner, Mr. Rich, contributed twenty-seven bundred dollars toward paying the speakers and for other contingencies.

Spiritualism is, however, on the increase, notwithstanding the lukewarmness of some of its adherents, and will continue to spread until the whole civilized world is imbued with its teachings.

The Ministers on the Slums.

A Philadelphia pastor has been making something of a study of the slums of that city and disclosing the results to his congregation... He describes the life he found in them as a Dead Sea, and declares that the only remedy lies in the work of the Christian churches of the city. In short, he would battle with the slums by building more churches. The Philadelphia Inquirer remarks that the result is uncertain, the tendency of the combination of ministers being to combine the work to church extension, this doing the work of evangelizing the

But, responds The Inquirer, it can't be done: the slums are not without their churches; there are the midnight missions and other harbors of refuge; for all that, crime is just as frequent; the slums are growing; more men and women go down to destruction, every year; a man here and there is saved from the wrecks all about him, but the place he vacates is filled

by scores of others cannot be and The Inquirer heartily commends the intelligent Philadelphia ministers who have gone down into these dark places, in order to see for themselves, but it asks the very pertinent question - with what result? After telling their congregations what they have seen, all is soon forgotten, and the grave problem is as far from a solution at ever. The Inquirer frankly tells them what it would do. It would organize the amount of thought and interest existing a movement that will overwhelm the slums with its magnitude. But how? By inviting says a contemporary, that there is an immense in the laymen as well as the ministers; by calling in the managers of every charitable organ-tzation in the city, by inviting every known

would preach from the churches and raise funds from the congregations; it would enlist the newspapers, and have them appeal to

**Color of Rich, Fublishers and Booksellers, 5

Boower's Riches Effect, Boots, Mass, keep for and a complete ascorting the fibrius, Frostrative, Referenterly Mestgemery Flace), at Whelesale and Reiall.

Torse Cash.—Orders for Boots, to be sent by Express, must be accompanied by all or at least half cash. Whon the money forwarded is not aumicient to fill the order, the baltage must be paid O.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the Fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully delined. Any Book published in England or America (not out of print) will be sent by mail or express.

Saheeriptions to the Bannes of Light and orders for early sublications may be sent through the Purchasing Department of the American Express Oo. at any place where this Company has an agency. Agents will give a money order, attached to an order to have the paper sent from the design between the congagency, and have them appeal to every one to subscribe who is interested in helping up his falien followmen. Then it would move on the slums, and cooperate with the city officials.

The worst pest spots should be cleared of their buildings and converted into parks. Places that are prejudical to health should be promptly condemned. Destroy the noisome alleys, the filthy courts, and recking backyards. Let in heaven's pure sunlight. Put up cheap but respectable houses in place of the present dens, and enforce regulations. Then let the ministers build their churches and preach, and they will be much more likely to be attended. When Christ was on earth, illustrates the Inquirer, he did a good deal more than preach; The little of the present and the promptly condemned. The plant the results of the present dens, and enforce regulations. Then let the ministers build their churches and preach, and they will be much more likely he entered a few synagogues, but he did a vast deal more work in the open air; he healed disease; he comforted sufferers; he fed the hungry multitudes. It is useless to preach to a starving man. First give him a breakfast, and he will listen.

To invade the slums with the Bible is useless, unless there is something else to go with it. A man brought up in a hovel is ignorant of anything better, and cares for nothing better. He must first be taught to desire something better than his surroundings, and helped to be lifted out of them. He must crave a better and a cleaner life. Slum life is a social caucer, to be cut out. The healing process will never begin till this is done. The ministers, in The Inquirer's opinion, cannot expect to evangelize the slums by calmly sitting down at home and praying for it. Things are not done that way. The Great Teacher was himself, a worker, and taught work. His preaching was but a small part of that work.

The slums of our large cities are the plaguespots on modern civilization. The need of removing and uprooting is one of the most urgent that confronts us. But in order to be success ful the movement must become so popular as to be general. All alike must be interested in it. The churches and the preachers should fall in and follow on. Cooperation is the only effective and sure way. Merely multiplying church edifices, which nobody is likely to at tend, is futile and needlessly expensive.

Rev. M. J. Savage on Evolution.

At the Church of the Unity last Sunday Mr. Savage delivered a discourse on "The Irrepressible Conflict Between Two World Theories," in which he took occasion to criticise the views of Dr. Lyman Abbott on "Christian Evolution." He said:

"Since public attention has, in an extraordinary de gree, been aroused on this subject of evolution and its relation to religion and theological thought, it is my desire to help on a little clearer thinking and to lift the eyes of men so that they may get a clearer glimpse of the dawn of God's new day. Dr. Abbott has ut tered nothing new-nothing that all free investigators have not known was true. The one peculiar thing about it, however, and which has excited public at tention, is the fact that these truths should be spoken in such a quarter-that evolution should be recognized by a man who occupies the most orthodox pulpit in America. . . . I criticise Dr. Abbott simply for this: It seems to me that he is only the last and most con spicuous illustration of the old attempt being made to econcile the reconciled. The earnest world is fired of this business of reconciliation. We are not to deny a truth we see in this, the nineteenth century, because a man who lived 4000 years ago had not found it out. As a matter of fact it is our business with clear eyes to see the truth and with fearless lips to speak it."

And then the speaker goes on at some length to give his "points" how "this little earth ' came into existence; "was it suddenly created, gressive changes which we call growth?" That is, by and through evolution. He admits give a very strong view of why he thinks so, although perhaps he has given as much as his congregation can digest at the present time, for which he is to be thanked by all liberal

tne subject: "Evolution, instead of teaching Jesus as an impossible kind of being-neither man nor God-teaches that he was the highest manifestation of the religious life on the earth-the divine in the human-the religious crown of the race up to this hour; God in man, reaching up from beneath, instead of God outside of man, reaching down from above."

But to let our readers know more upon this important topic, we shall copy into the next issue of THE BANNER a fine disquisition by a learned writer, "E. M. W.," on "The Prenatal Life of Man," appearing in the Advance

A Useful Messenger Spirit.

It is well known to most of THE BANNER readers what a useful spirit the Indian maiden Lotela is. She has been for a long time and is still doing the good work assigned her by the angel-world in behalf of humanity.

We have recently received a note from her, through the instrumentality of her special medium, Mrs. M. T. Longley. She says she has been working of late for the spirit band in a special direction, and has visited many places to aid undeveloped mediums. She has visited one of this class, she says, who resides in Memphis, Tenn., and helped her to become developed, as she told her medium that she would. She says that when the said lady was in great trouble last spring, and remarked that she wanted to die, Lotela assured her that assistance would be rendered her by the spirit-world workers. She is now happy, as she is fully aware good spirits are guarding her, and that she is especially cognizant of the fact when Lotela is at times present helping her. She has written to Mrs. Longley, acknowledging how much satisfaction she has derived from this circumstance

Thus the good work goes on, especially from the higher standpoint, of which the world at large has very little, if any, knowledge. We have had many experiences in this line and other lines, therefore know whereof we speak. Should we write up these varied experiences in detail, it would astonish the outside world, and even many Spiritualists who have a knowledge of spirit-return. Not only have these instances occurred in the direction under consideration, but also in matters apportaining to governmental affairs as well, which many publio men who were written to fully endorsed, and privately acted upon.

BF If Dr. Lyman Abbott's lectures in the Lowell Institute course are any indication of in religious problems to-day, we may decide, growing study of our present creeds and theological conditions. Beliefs are being revised in a liberal way, and still with a liberalism philanthropist, without regard to his religious that is helpful and broadening rather than bellef, to take a hand in the movement. It radical.

Emma Hardingo-Britton.

We have been wanting for some time to say a good word in re this noble, veteran worker for the Cause of Modern Spiritualism, who is still using her facile pen in her paper, The Two Worlds, Manchester, Eng. She is a wonderful medium, and has accomplished a vast amount of good in volcing the teachings of the angelworld, and is still at her post of duty.

Her arduous labors in behalf of the Spiritual Philosophy in America, also, are not forgotten. The good seed she has sown has borne excellent fruitage. Her tollsome journeys among the Spiritualists in our country villages are well known to us; and the words of encouragement she gave them when they were but few in number-to persevere in the good work -are fully appreciated.

A new generation of Spiritualists has come upon the stage since Mrs. Britten lectured here, but many of them know of the grand service she has accomplished for the Cause.

But why is it, we would ask; that The Two Worlds is not better patronized by our people to-day? It is a talented journal, and should be in the household of every Spiritualist in the land,

In looking over a recent number of her paper we flud the following communication, which voices our own sentiments fully in regard to this talented lady and the valuable work in which she is still engaged:

DEAR MADAN - I have been wanting to write to you's long time to thank you for your meas work for Spiritualism. Thay or been The Two Worlds your most wise and noble speeches and answers to questions; and know your hard labor is spreading the truth and how bravely you fight against your enemies. In truth, I often plty you. Fight on dear lover of the Truth, and thou shall win the crown thou so well

A Centre:Shot!

It rarely happens that so much good sense and keen repartee are joined in so few words as are contained in the following editorial paragraph-anent "God-in-the Constitution" bigbtry-which we encounter in The American Sentinel (N. Y.) of Jan. 28th. It will certainly be difficult for the two Pharisaic parties mentioned therein to "explain" themselves out of their self-created contradictory positions:

"The Christian Statesman has always insisted that in order to make this a Christian Nation the Constitution must be so amended as to place all 'our Christian laws, institutions and usages on an undeniable legal basis in the fundamental law of the land; ' but now Dr. Herrick Johnston rises up and argues that the World's Fair should be closed on Sunday because the Nation is Christian, Christianity is embedded in our national laws, and is recognized in our national usages and appointments. We issue proclamations of thanksgiving, appoint chaplains, administer oaths, and open Legislatures and Congresses in the name of the God of the Sabbath.' Now if The Statesman is correct it destroys the Doctor's argument: and on the other hand, if the Doctor is correct The Statesman is without a mission, and has only been fighting wind mills, lo! these many years."

Dr. F. L. H. Willis

Last Sunday closed a very successful engagement with the Boston Spiritual Temple Society, Berkeley Hall. His lectures made a profound impression on thinking minds. His poetical improvisations were much admired.

He goes from this city to the Society ministered unto regularly by Mrs. Cora L. V. Richmond in Chicago.

Mrs. Richmond will address the First Society of Spiritualists of New York during February and March.

We congratulate the Chicago Society upon having secured Dr. Willis, and can safely assure the friends there that they will receive a rich treat. Intellectually and spiritually,

"Swedenborg, the Seer, Sage and Theologian."

A lecture bearing the above title, delivered in New York City by the eloquent inspirational speaker, Walter Howell, and reported specially for THE BANNER, will appear in our next issue.

The friends of common justice in Virginia recently secured the passage through the House (Richmond) of a bill providing for female physicians in the female wards in the insane asylums; but the Baltimore American of Jan. 30th says "a lobby of male doctors" defeated it-by their bitter opposition-in the Senate. Up to their old un-progressive tricks again!

Attention is called to the announcement on our fifth page, concerning the reduction in price of Epes Sargent's fine works, "Proor PALPABLE OF IMMORTALITY," and "THE SCIENTIFIC BASIS OF SPIRITUALISM," also Kardec's " Book on Mediums."

Peace with honor has at length been achieved between Chili and the United States. for which all good people in both countries are unquestionably thankful. Our sister republic. should now be favored as much as possible by this Government.

A REVISED EDITION OF THE DESCRIP-TIVE CATALOGUE of spiritual and other publications on sale by Messrs. Colby & Rich at the Banner of Light Bookstore has just been issued, and will be sent free to any address on application. age will nobig .

We would call attention to the fact that there is a large front, room in Banner of Light. Building-admirably stranged for physician's or medium's office—to let at a reasonable price.

THE LYCEUM BANNER for January is a special New Year's number, and in addition to exceptionally interesting contents, has a four page supplement, con taining three interesting stories. Mr. Morse, with the assistance of his daughter Florence, is making this monthly deservedly popular. Liverpool, Eng. 80 Needham Road, Kensington. An account of the colebration of the one hur

dred and fifty fifth anniversary of the birthday of Thomas Paine and an extended synopsis of the address thereat by Robert G. Ingersoll, reported for the BANNER OF LIGHT, are unavoidably deferred until our next issue. LE Just us we were going to press we received

from Hudson Tuttle a memorial article, containing intelligence of the decease of Mr. R. Pond at Norwalk, O., and Mrs. Olive E. Gould (wife of Prof. H. Day Gould), at Cleveland, O. We shall publish it next week. We are sorry to learn that Bro. Edwin Wilder

-a Spiritualist veteran at Hingham, Mass.—has had a serious struggle with La Grippe; but we are pleased to be able to announce his convalescence.

Thanks are returned for a donation of flowers for our Free Circle-Room Table, from Mrs. Ingraham, also a basket of flowers from Mrs. Weston of

"Constantinople" is interestingly written about, in the present issue, by our foreign, correspondent, Henry Lacrolx.

Reception to Dr. F. L. M. Willis.

A socially pleasant and largely attended reception was tendered to Dr. Fred. L. H. Willis by Mrs. M. A. Pope and her daughter, Mrs. Olapp, on Friday evening, Jan. 20th, at their residence, 375 Columbus Avenue—the occasion being a sort of "good speed" on the part of his many friends hereabout to the Doctor on the conclusion of his inbors for the Boston Spiritual Temple, meeting in Berkeley Hall-

which termination was reached Jan. 31st. Mrs. C. P. Pratt, Treasurer of the Holping Hand Soclety, was delegated to preside, and performed that office in a graceful and appropriate manner.

office in a graceful and appropriate manner.

After welcoming the people in attendance, she introduced Mrs. Clapp, who tastefully sang a vocal selection—Mr. Wm. Boyce, Jr., accompanist.

Miss Edith Oliver, a talented young elocutonist, rendered "Smitting the Rook," and—encored—a humorous bit of verse, to the pleasure of all.

John W. Day of the Barnen of Light was then introduced, who briefly referred to Dr. Willie's unjust persecution by the Harvard College authorities in his early youth; bore testimony to what Dr. W. had done for Modern Spiritualism as a speaker and writer in the past, and wished him success in the coming years.

He closed his remarks by delivering the following:

ACROSTIC-SONNET. BY JOHE W. DAY. Defender of our Truth in earliest days, R.ich is thy worth, and poor our highest praise. For her youth's hopes dissolved in ashes cold— Rising wherefrom sprang Action's hientr-bold. Ryo-serving bloots thee from Harvard's hall. D.rove!—but thing ear thrilled with the Spirit's call.

B.o! not alone the Past with martyr pain MI.ath traced man's pathway on to deathless gain: We, lly the Ningteenth Century's pharponed ken linglifed, see surpoled marty's walk in men Like theel—Despised Krarty's walk in men Like theel—Despised Krory glitt'ring'bay Life-long thy lips have, voiced the Angel's lay! In earthly years may yet the gardson shine—Sure is that guerdon in the Land Divine!

Series that guerdon in the fand Divine!

A. E. Tisdale expressed his happiness in meeting with Dr. Willis, of whom he had pleasant memories as a triend, and a high opinion as a worker—considering him a tower on the spiritual platform dedicated to "wisdom, strength and beauty."

Fine instrumental music was then artistically executed by Prof. Frank M. Davis—dolin, accompanied by his wife on piano.

The ever popular Lucette Webster greatly interested and amused the people by her rendering of the twin recitations "Maria in Heaven," and its appendix.

Mrs. Clapp then read the following letters.

Boston, Jon. 28th, 1892.

Mrs. Clapp then read the following letters:

BOSTON, Jon. 28th, 1892.

TO Mrs. M. A. POPE AND DAUGHTBU:
I am in receipt of your request that I attend a Reception to be tendered to DR. PR.B.D. L. H. WILLIS, my personal friend, and a grand worker in the Spiritual Cause, at your residence, on Friday evening next.

Nothing would give me greater pleasure than to be present on such an occasion, as, if any one in our ranks deserves hearor, it is my worthy brother, Dr. Willis, who is a true man in every sente of the word; but I cannot attend, I am sorry to say, as I am confined to my home with La Grippe, as Dr. Willis already is aware. But in spirit count me in attendance.

Fraternally yours, L. COLBY.

BOSTON MASS. [cs. 27th 1900]

BOSTOR, MASS., Jan. 27th, 1892. DEAR MES. POPE:
I regret very much my inability to be present at the reception to Dr. Willis which you are to tender him on Friday

tion to Dr. Willis which you are to to the confined of the house since last Friday, and have had to suspend (temporarily) my Banner work in consequence.

Please to convey the congratulations and respects of my guides, and Mr. Longley and myself, to Dr. Willis, and assure him that we should have considered it an honor to be present at his ovation on the occasion referred to.

Cordially yours, M. Therrea Longley.

sure him that we should have considered it an honor to be present at his evation on the occasion referred to.

Cordially yours, M. Theres Lorgley.

Similar letters, expressive of high estimation of Dr. Willis, and regret on the part of their writers that they could not be present, were received (and were also read by Mrs. Clapp) from Mr. and Mrs. David W. Craig, Mrs. Sarah P. Billings (daughter of Col. W. D. Crockett). H. F. Adwers, Mrs. Sarah A. Byrnes, et al.

Mr. F. L. Young gave a plane sole with good effect. Mrs. Pratt, after paying a high compliment to Dr. Willis as to the value of his services to the Boston Spiritual Temple during his present engagement, introduced him to the people.

Dr. Willis returned his deepest thanks to all present for their attendance, to the speakers for their kindly sentiments, and the artists whose presence meant so much pleasure to the present company. His persecution as a medium by the Harvard College authorities had been referred to during the evening, and he desired to asy—as he had on a previous occasion in reply to a questioner who wished to know if he regretted that episode in his life—that he regretted nothing in it save the physical weakness which it had entailed upon him, and which had continuously followed him through life.

He referred to the changed position—for the better—in the public appreciation, which Spiritualisms and its advocates had achieved since the bitter days attending the advent of the Modern Dispensation. Even the churches themselves were to day filled, with the spiritual power, and (though they did not understand the source) were pushed by it into a revision of their uitra-denominational standards; while scientists in a larger measure at least than before, were examing into the claims of the spiritual phenomena upon the world's attention. He felt to prophesy that in the next ten years we were to see even more startling manifestations of spirit, power than ever hefore.

Dr. Willis closed his eloquent remarks with the following poetic improvisation:

Ye who 've had a grand revealing
Of the immortal power of love;
Ye whose hearts have thrilled with feeling,
Responsive to the bliss abyve;
What care ye for captious critics.
What care ye for words of scorn,
White the glowing hearts within ye
With the love of angels burn?

Welcome, then, this blest revealing Of a love death ne'er can reach; Though an humble rap proclaim it, Grander truth no priest can teach.

Blessed be our God forever,
That of earth's lowly ones and weak,
Oft He makes the chosen channels
Through which his grandest truths to speak.
Blessed be His name forever,
That through the darkness of death's night
Flashed those telegraphic tappings
That made the grave forever bright.

For this truth almost too mighty
For the world's great throubing heart,
Offer we this night our homage
To the angols ere we part.
On those wires colestial leading,
From our hearts to heaven's own shore
Send we now our fondest greeting,
To the loved ones gone before.

Hark! the tender, sweet responses,
Gently stealing to us now:
"We are with you, oh, our loved ones!
Our soft hands are on your brow,"
Then exultant shout the chorus,
With your souls the authem sing;
Where, oh, grave, is now your vict'ry?
Where, oh, death, is now your sting?

Messrs. John Lane and Wm. Boyce, Jr., then executed a beautiful duet (encored), with cornet and

plano.

Appreciative remarks were made by J. H. Lewis, Mr. J. C. Chaffee and Mrs. M. A. Penniman, Vice-President of the Cambridge Society (for which dranization Dr. Willis has spoken at past times), after which the formal meeting resolved itself into one of a conversational character—the friends on taking their departure untiling in the best of wishes for the Dector's success in the coming years.

Laconics. NO. Tr. BY TYPHO.

Many noxious weeds are to be found in the garden of Nature. They are like the microbes, which travel from place to place; seeking whom they may devour.

Oh, Hypocrisy: what evils are perpetrated by thy disciples!

The humble are the cream of the earth. They live while others die.

Vanity and sensationalism mar the beauty of many otherwise would-be goodly characters.

Poverty and crime go hand in hand.

The condition of the totally selfish money graphe in the spirit land (when his time is out on earth) will be one of desolation for many years; so much so, that he will wish he had pever been born. well greater than

The two-legged fox is more cunning than the four-

THE CHURCH CHEED: 11963 2 destal Some people die and go to glory. desta Yara While others leave for Purgatory!

The man or woman who wines at night generally whines the next morning. The transfer of the rest We would really like to see a real genuine personu

grata. It is a searce article in every community. Some of our genuine physical mediums are like fleas. When you think you have your hand on them they

are not there. That's the cause of much trouble. The Common grabbers are Liberty's robbers.

NEWSY NOTES AND PITHY POINTS.

Mr. Furber, who recently passed to spirit-life, gave his whole time to the Boston and Maine Railroad. That was the main thing that carried him off. For years he has carried his theory of personal supervision to a killing degree. Whether it was a wreck or a legislative move, or a freight tangle or a pass, he did it in person. It was well enough when the road was

smaller, but the load became too great to carry. African savages have the best teeth in the world, and one reason for this fact is that they take such excellent care of them cleaning them several times a day. For this purpose they use a short plece of wood, which becomes softened by rubbing in the mouth. Thus the message of a tooth-brush is: "As I remember my teeth constantly, so I often think of you."—Ex.

Rev. C. H. Spurgeon, who was in London and England what Henry Ward Beecher was in Brooklyn and the United States, has passed to spirit-life. .

Janttor (un'artist returning from a vacation)— There have been so many callers since you left that I have been obliged to wash the names from the slate twice to make room for others.—Filegende Blutter.

The one hundred and fifty-fifth anniversary of the birth of Thomas Paine, was celebrated under the au-spices of the Ingersoil Secular Society in Paine Memorial Hall, Boston, Sunday morning and evening, Jan.

It sounds like an echo of the past to read the protest and remonstrances of a town in France, predicting the gravest dangers to the republic because a woman has been employed in the public schools to teach a class of small boys.—Ex.

Lee & Shepard of Boston, it is announced, are about to bring out, a Temarkable book under the title." Dreams of the Dead." The author holds that these whom a materialistic judgment calls dead are only beginning to live.

There is no chance of war, of course, but the late unpleasantness has not been without good results, says the Boston News. It has given us a good navy shown us how barren of coast defenses we are, and, waked up the government to making preparations for any future attacks that may be made on us.

Righteen hundred pounds of gold are used every year for filling teeth in this country. It is worth over half a million dollars, and is lo st as effectually as if it were dropped into the ocean.

The "philosophical cogitator" of the Atchison Globs sagely remarks: "Inquisitive people who ask questions they should n't ask make llars."

Independent State-Writing Phenom-

ena. To the Editor of the Banner of Light:

Helly J. Mayton, President of the First Society of Spiritualisis of New York, requested me yesterday to send you a statement respecting the independent state-writing, through the mediumship of Mrs. Mott-knight, for the society at Carnegie Hall the past two Sundays.

Ruight, for the society at Carnegie Hall the past two Sundays. It is a to the society taken up her residence in this city, having, as I understand, previously resided in California. She is of medium height, and a rather slender form for one from whose organism it would seem necessary for the invisibles to draw the requisite magnetism for a public exhibition of slate-writing. She has a very pleasant way of galning the attention and good will of an entire audience, and her every action is above suspicion while giving these public test scances. Sunday, Jan. 24th, as on the previous Sunday, the desk was removed from the platform to make room for a table around which half a dozen intelligent looking ladies and gentlemen took their sears, skeptics as well as believers having been invited to do so. Every slate was carefully examined, and two of them held by the company close to the under surface of the table. By the repeated expressions from the participants it seemed as though a very powerful force was necessary to produce the writing that could be heard beneath the table-top. Several of the chairs in which the company sat were pulled half way out, and it was declared the platform trembled perceptibly. The sitting occupied about twenty minutes; much longer, Mrs. Mott-Knight said, than for a private one, and at its close a number of messages were found on the upper surfaces of the slates, which were read to the audience. The first one was addressed to myself, thanking me for having developed the granddaughter and the applit writer as a medium.

The developing of the granddaughter and the name signed to the communication bat been forzotten by me, until my memory was refreshed in this manner by the invisible granduncher. The other messages, as well as those of the previous Sunday, were pronounced as wonderful tests by those who received them. A gentleman informed the audience that this was his first time in Carnegie Hall, and stated that he had received a remarkable communication between two of his own slates at a sitti

conditions he received two messages from his wife (my daughter), recently translated to the other shore, that were very satisfactory. To my great surprise there was a third communication addressed to me of a personal nature from my father, and his name, Geo. W. Cadwell, signed thereto in full.

I would like to state, for the benefit of strangers who may be in this city over Sunday, that meetings are held here in Carnegie Hall, corner Seventh Avenue and Fifty-Seventh street, every Sunday, forenoon, afternoon and evening; and that Mrs. Mott-Knight has sittings daily, at 36 West 24th street.

Respectfully J. W. CADWELL.

New York, Jan. 25th, 1892.

To the Editor of the Hanner of Light:

To the Editor of the Banner of Light:

Among the many mediums doing good work in this city for the cause of Spiritualism, that unassuming lady, Mrs. Mott-Knight, takes her place with credit to herself and honor to the Cause she so nobly represents. On Thursday evening, Jan. 21st, at the residence of Mr. and Mrs, L. O. Robertson, 100 West fist street, a number of investigators met to receive evidences of her independent slate-writing mediumship.

The conditions under which manifestations took place were as follows; 1. The pariors were well lighted. 2. Each person brough his own slate. 3. Questions were written on silps of paper by each sitter prior to entering the back parior, where Mrs. Mott-Knight received the guests in couples. 4. The slips of paper containing questions were placed between two slates, unaccompanied with slate pencil. 5. The said slates were firmly held by the sitters under the table, and during some portion of the time, while writing was going on between the slates, the hands of the medium were stylenged as to remove all question as to the occult nature of the agency producing the writing, one hand being the first livew, whilst the other was placed over the handor the sitter; and not touching the slate. All: present received good evidence of the truly marvelous power of Mrs. Mott-Knight.

After the light seance, Mrs. Knight consented to sit

not touching the slate. All present received good evidence of the truly maryelous power of Mrs. Mott-Knight.

'After the light seance, Mrs. Knight consented to sit awhile in the dark.' A pad of paper was brought into the room, some sheets torn off and thrown upon the floor. Lead pencils were also laid near the paper. The medium's hands being held by two gentlemen, one on either side, the lights were turned down, and immediately the manifestations commenced. Writing could be distinctly heard taking place upon the floor, and other sounds hot interpretable by us. When the lights were eventually turned up, loi written messages, and pencil drawings, some of which were identified by visitors as departed friends' faces and busts. Every one seemed delighted, and on retiring many expressed themselves as baving spentions of the happiest evenings within their recollection.

Persons living in New Kork and those visiting the city should call upon Mrs. Mott-Knight, and receive for themselves evidences of another lile and messages from their loved and lost. Her address is 36 West 24th street, New York City.

Mrs. Knight has been giving public demonstrations of her psychic powers at Carnegle Music Hall and other places, and those who have witnessed the phenoment through her mediumship is daily appreciated even in this modern Babylon.

New York Jan 22d, 1892 to Walvers Howard.

Cremation in the Legislature. Mr. Hobson of Lowell has introduced into the Massachusetts Legislature a bill authorizing the formation of corporations for advocating cremation and the eremation of such of their members as shall choose this disposition of their remains.

Mr. Walter Howell has been with us during January. He is a very torolible and exceedingly inter-esting speaker. He handles his subjects in a very able manner." So writes, Mrs. Mary A. Newton of New York Olty and but dark but eas due beinge il

Mrs, Emma Rood Tuttle has, a touching poem on our first page. t. But. If the E is survey mil.

Read the "Banner Correspondence "this week carefully.

THE WEST.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:
The first item of Interest in the Spiritualistic New Year was the C. P. Lyceum's annual election of offi-

The first item of interest in the Spiritualistic New Year was the C. P. Lycoum's annual election of officers, resulting as follows: Chas. Collier, Conductor; Mrs. Bilon R. Calkins, Guardian; Mrs. Kate Derby Hicks, Assistant; Chas. J., Watson, Secretary; Sam Multihauser, Tressurer; Samuel Russell, Jr., Musical Director; Mrs. Ida Lewis, Watchman; Thomas Lees, Samuel Russell, Sr., Richard Carleton, Trustees. A unanimous vote of thanks was tendered the officers and leaders of last year, and good results are looked for from the present ones.

The Good Samaritan.—This Ladies' Sewing Society (incorporated), suriliary to the Lyceum, also held its election: Tillie H. Lees, President; Mrs. Lois Palmer, Vice-President; Mrs. Mary. Smith. Secretary; Mrs. Kilzabeth H. Russell, Treasurer. The Society meets the first-and third Friday afternoons of each month at Memorial Hall.

Dr. Juliet H. Severance of Chicago, the well-known spostle of Spiritualism, What it Has Domain the Past, and What H. Will Do in the Future;" "The Needs of the Hour;" "Is Marriage a Failure?" "Disease," and "The True Heating Art"—all of which theines were handled in a vigorous and masterly sityle, and inher usual radical manner. The great interest manifested in these lectures was apparent, by the numerous questions asked by the large, and incest hat attended. This was Mrs. Severance's first appearance before a Cleveland audience, and her first engagement from home since her two years' retirement from the platform through her late accident.

A Social Evening.—On the evening of the 18th ut. about a score of friends met at the residence of the writer. In honor of the Chicago guest, and a very pleasant and profitable time was "spent," Mr. and Mrs. Wilson, late of Manifa, adding greatly to the enjoyment of the hour by vocal and instrumental music.

A Social Evening.—On the evening of the 18th ut. about a score of friends met at the residence of the writer. In honor of the Chicago guest, and a very pleasant and profitable time was "spent," Mr. and Mrs. Wilson,

On the Ground Floor.—An effort is now being made to secure a new hall in a central part of the city on the ground floor. Should the enterprise prove successful, it will be an unparalleled event in the history of the C. P. L.

The Feat Side Society has secured a three-years' lease of a new and commodious hall; 483 Pearl'street. It is holding enthuslastic meetings every Stunday atternoon, and having just organized a Lodies' Aid Society, proposes, to hold a social gathering the second and fourth Fridays of each month. The moving spirits in the enterprise are Messrs. W. I. Frink, Ingham, Rundel, Launderville, Stelger, et al., and of the Ladies' Aid, Mesdames Frink, Merkell, Davies, Benson, and others. A large attendance was present at the opening super, Friday, the 29th tilt, from every part of the oldy. The repast was gotten up in the very best style, and did the lady managers great great credit. Following the supper was greated from the old proposed author-hero. An elaborate programing was prepared, consisting of specines, vocal and instrumental mittle, and rectations. Mr. F. G. Wilsondoperied with sketching a brief outline of the life and worth of Thos. Palne, followed by a well-proparen address by Dr., Juliet H. Severance of Chicago, being a graphic review of the life and stirring times of the periodit which be lived—the great worth he was to his country in securing its independence, and the benefit he was to humanity at large. The speaker portrayed the wonderful power of his pen over the sword, and the terrible earnestness with which he fought king-craft and priestorait. Following the doctor's able address, short speeches were made by Geo. Ingham, I. W. Pope, W. I. Frink, L. A. Launderville and Thos. A. Black, interspersed with instrumental music by Mrs. Brother and priestorait. Following the doctor's able address, short speeches were made by Geo. Ingham, I. W. Pope, W. I. Frink, L. A. Launderville and Thos. A. Black, interspersed with instrumental music by Mrs. Brother and priestorait. Following in the medium

Cincinnati, O.

To the Editor of the Banner of Light:
You have invited me to send notes of our work in the West. It is rather difficult for a speaker to write of what he or she may be instrumental in doing Most of us do our work as mediums; yet we are credited or blamed, criticised or praised as the case may be, as the visible representative of what is utteredwhich I presume is right.

which I presume is right.

For myself if I can see a manifest interest, and that there is a gradual increase in numbers, rather than a falling off, I am satisfied. (Still, this may depend largely upon local causes.) Sunday, Jan. 24th, the Society of Union Spiritualists held its regular sessions, and all were pleased to find that extra seats were called into use for the morning service.

The spirit guides have followed the plan of answering questions in the morning, and choosing their own subjects in the evening—which appears to give good satisfaction. On Sunday evening the subject was "From Error's Night," and the discourse was, in a measure, a continuation of the subject of the previous Sunday, that being "The Devil An Ancient Superstition."

Mrs. Ross, leader, with two assistants, furnish, as they have for years, most excellent instrumental music; at times leading the congregation, whose members are furnished with printed hymns, and join with an earnestness and narmony really enjoyable. Mr. Lillie, of course, takes part, furnishing one or two solos each session as its customary.

The society is also holding an afternoon meeting for the presentation of phenomena, or the giving tests from the platform.

A Ladies' Aid Society renders most excellent service in the way of finances, by giving suppers; dances, etc. This is a necessary work with every society, and is well sustained here. I may have occasion to speak of this later.

Cincinnati has some most excellent mediums, repre-

vice in the way of manuces, by giving suppers dances etc. This is a necessary work with every society, and is well sustained here. I may have occasion to speak of the later.

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occasion while the message was being written. "There was a movement of the table clotti under th. table, and hands were materialized and touched one t." the party and shook hands with him, then shook limited with Mrs. Nicely, who stated she could distinctly feet the hand was small and delicate—much smaller than any of the parties present in the room. At the same time other hands were reached out from under the stand and shook the hands of others who were present."

time other hands were reached out from under the stand and shook the hands of others who were present."

Of materialization in the presence of Mrs. Cooper, he says he took her to his own home, constructed a cabinet with about eighteen yards of dark cauton fiannel, attached to a large wire hoop so it could be moved to any place in the room. The cabinet curtain was left open at one side and the curtain thrown back for a door. The medium would sit just in the opening of the cabinet: "At first misty clouds would appear and move out from the cabinet, becoming larger and more out from the cabinet, becoming larger and more opaque or whiter as they advanced, and gradually assuming a human form, and then the features would appear so we could recognize them. On one occasion Mrs. Cooper had taken her seat in the opening of the curtain, as usual; the white clouds appeared and two spirit-children ran out into the room, and taking hold of each other's hands began a kind of waltz around the room. In size they seemed like children from four to five years of age, had sweet little faces and short curly hair. They had on little whiter robes, just short enough to show their tiny little feet. They ran about the room looking at everything just as children in the form are wont to do. Mrs. Nicely held out her hands to them, and said, Oh! won't you come to me? Ir an instant they went to her, put their little hands into hers, then ran away sgain, and in a moment dematerialized or faded from sight while we were looking at them. We were all assonished and delighted to witness such a sight. Remember, there was not a child in the house, and there were but four persons beside them. We were all assonished and delighted to witness such a sight. Remember, there was not achild in the house, and there were but four persons beside the medium present. There was no deception practiced. The children idle not return to the cabinet, but aded away out in the room while we were all watching them."

and prove that

e that

"ever near us, though ingeen,

The dear-immortal spirits tread."

For all the boundless universe

Le lifenshore are no dead." Praternally and truly, R. B. Lingis.

ILLINOIS.

Bigin.-We finished our organization in Rigin Sunday, Jan. 17th. It is not as yet so very large, a great deal of sickness preventing many from attending. Excellent officers at the head of the movement

great deal of sickness preventing many from attending. Excellent officers at the head of the movement are determined to hold the society together and keep up the harmonious relationship which has existed from the first. An organization in Eighn means much. I continued the meetings when it was of no especial material rain to me, for I wanted if possible, to secure a foothold for Spiritualism there that would be lasting, and now Righn is ready to cooperate with other societies and speakers. Miss Georgie Congdon, 45 Grand Avenue, is secretary of the society, to whom all letters should be addressed. The name of the society is the Eighn Spiritual Association. I believe it intends to work with the State Association, recently organized.

Quite unexpectedly to me I received a letter asking me to accept the position of State Lecturer. By request I attended the weekly meeting, and there learned the intent and purpose of the State organization, and finally consented to accept the position for a while at least. Will the Spiritualists throughout the State of Illinois try to cooperate with us? If so, we will make a creditable showing before the world. I want to hear from as many places in the State as possible. I put no price upon myself; turnish a hall, give me the door receipts, or collections, and entertain me, not as "company," but simply and plainly as one of the family, and I will come and hold meetings. If we can then organize, all well and good; if not, we will let tigo. I will assist in organizing Children's Progressive Lyceums, in which work I am greatly interested; also at the close of my evening lecture give will let tigo. I will assist in organizing Children's Progressive Lyceums, in which work I am greatly interested; also at the close of my evening lecture give public platform psychometric readings to the people. After the organization is effected we will either hold quarterly meetings at different points, or a State Convention, at which Spiritualists from all over the State may meet and discuss the various qu

UTAH.

Salt Lake.-The Progressive Spiritualist Society of this city is increasing its ranks at every meeting. and we now have a very solld footing, our speaker, Mrs. A. E. Douey-trance-medium-adding greatly to

our success.

We would respectfully, solicit the correspondence of any spiritual speaker or test-medium who contemplates visiting, or would visit our city, as to dates, terms, etc. Address all communications to O. B. NOEL, Car. Sec. y, 73 N street.

MEETINGS IN MASSACHUSETTS.

Newburyport.-Sunday, Jan. 31st, the Spiritualists of this city had for their speaker Mrs. Celia M. Nickerson of New Bedford. Subject in the afternoon:

Nickerson of New Bedford. Subject in the afternoon:
"Spiritualism, Past, Present and Future." This
theme was ably handled by the spirit-guide. This
was followed by a poem. Then our lately-arisen
brother, past President Albert Russell, manifested,
and gave words of cheer and comfort to us.

In the evening the lecture was based on subjects
given by the audience- a number of them being finely
woven into a grand address. Two fine poems were
then given, followed by a number of good tests. The
medium was applauded at the close of each lecture.
Next Sunday Mrs. Ida P. A. Whitlock is to be with
us; on Feb. 14th Mrs. C. Loring comes; Feb. 21st
Mrs. Clara Banks will be here.

F. H. F.

Cambridgeport. - Mrs. Corev of Watertown. Mass., test-medium, occupied the platform of the Spir. itual Society on the evening of Jan. 31st, and was

greeted by the largest house of the season. The tests greeted by the largest house of the season. The tests given were most of them recognized. Mrs. Corey is a pleasant speaker, and under the control of her little Indian girl, was very happy in her remarks; her tests were frequently applauded.

Next Sunday we have with us Mrs. Juliette Yeaw, one of our best lecturers. The singlug, under the direction of Frank L. Pratt, is a marked feature of our meetings, and is highly spoken of by our speakers and others.

BY Pranklin street, Cambridgeport, Mass.

The Ladies' Social held its last meeting at the rest-

The Ladies' Social held its last meeting at the residence of Mrs. Penniman, 297 Broadway. The evening was one of pleasure, as we had with us Mrs. Kate R. Stiles, who gave each one a test which was recognized. The Ladies' Spiritual Benevolent Society is making preparation for a sale, to take place in March, and all seem interested to give a helping hand.

238 Green street. R. H. Monse, See'y.

New Bedford.-Mr. P. A. Wiggin of Salem was the speaker for the First Spiritual Society Sunday. Jan. 31st, taking for his subject in the afternoon " The Destiny of Spiritualism"; he gave a very comprehensive and intelligent address, which was admired by all, closing the services with an interesting test-

all, closing the services with an interesting testséance.

The evening exercises were in commemoration of
the one hundred and fity fifth anniversary of the birth
of Thomas Paine, the subject being the "Life and
otheracter of and the Part Played by Thomas Paine
in the Political and Religious World"; an entertaining account was given of his life and labors in behalf
of humanity, and his efforts in liberalizing the world.

After the lecture a large number of tests were presented, nearly all being recognized. Mr. Wiggin remained with us a portion of the week, giving the
society a benefit on Tuesday evening.

Next Sunday Mrs. Annie E. Cunningham of Boston
will occupy our platform, and on Feb. 14th, Mr. Joseph D. Stiles of Weymouth will speak here.

SEC'Y.

Itolis and others. The messages were of much interest.

Next Sunday the platform will be occupied by Prof.
Carlylo Petersilea, of the Conservatory of Music, Hoston.

E. P. H.

Lewell:-Miss M. B. Williams of Pail River lec-ture, and gave tests Jan. Sist to large and appreciative a diences.—Bunday, Feb. 7th, Mrs. Ida P. A Whittock occupies our rostrum.

E. Pickup.

RHODE ISLAND.

Providence.-The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad

Previdence.—The Spiritualist Association holds meetings every Sunday at Columbia Hall. Broad street, 2:30 and 7:30 r. m. Progressive School at 1 r. m. Last Sunday the affelhood session was occupled by local talent, Elder J. N. Sherman, Mr. Weaver and Mrs. Delia Smith taking part in the exercises—Mrs. S. E. Humes closing part in the exercises factory.

In the evening Dr. F. H. Bosoco of this city occupled the platform very acceptably. Though the seating capacity has been increased the past week, every chair. was filled. Subject: "Home, Heaven, and Mother." He was listened to with profound attention. His psychometric readings were very fine, convincing and correct."

Feb. 7th, afternoon session will be occupied by local talent." In the eventing Mrs. J. S. Scarlett will speak for us.

No. 53 Daboll street.

The Ladies' Spiritualist Mid Society met in rooms is and 20 West Block, Thursday, Jan. 28th—President, Mrs. Waterman. Dr. E. H. Rosoco of this city favored us with an eloquent address. He is certainly an able exponent of the cause of truth. Mr. Scarlett of Laucashire, Eng., who is a fine lecturer, also took part. A recitation was finely rendered by Miss Ella Johnson. Closed with singling at 10 oclock. We meet regularly every Thursday Attenday.

NEW. LEHRENTON.

NEW JEHSEY

Newark.-Mrs. G. A. Dorn writes that quite an increased spiritual interest is being manifested by the people in this place. "Mr. Walter Howell will lecture for us during February."

Premature baldness may be prevented and the hair made to grow on heads already baid, by the use of Hall's Vegetable Sicilian Hall Benewar,

[From the Boston News.]

Onte's Second Time on Earth.
The Ghost of a Dead B. & A. Conductor Returns;
Brakeman Louis Burns, Talks to Him at 3 A. M.; Strange Sounds and a Scared Dog Attending.

(Special Dispatch to the News.) NEWTON LOWER FALLS, MASS., Jan. 21th.—The story that the old Cate place on Washington street is

story that the old Cate place on Washington street is haunted has made a lot of talk in this quiet village, but there are some singular and as yet unexplained occurrences bearing upon the mystery which are known to but a few.

First as to the ghost story itself, Brakeman Louis Burns, who runs on the Lower Falls branch of the B. & A. road, is the authority for the recent ghostly appearance of Conductor Cate, who died some twenty years ago, and who was for many years employed on the B. & A. road. Brakeman Burns has boarded until recently with a family named Dwyer, who occupied one of the tenements in the large old house at the corner of Washington and Grove streets, once owned by Conductor Cate.

It was at about 3 o'clock A. M. on Monday, Jan. 18th, that Burns claims to have seen the apparition of Conductor Cate. He awoke with a start from a sound sleep, to find a large, fleshy man standing at his bed-side.

ductor Cate. He awoke with a start from a sound sleep, to find a large, fleshy man standing at his bedside.

"Who are you?" said the surprised Burns.

"What! Don't you know me? I'm old Cate," was the reply of the apparition.

"With that," says Burns, "he sank out of sight just like that," and he illustrates his statement with a sweeping downward movement of his hands.

There is no doubt that Brakeman Burns firmly believes he saw something. Sleep had no turther attractions for him that night. He has to go early to his work, but on that Monday morning he was down to the railroad by 4:30 A. M., an hour earlier than usual. Burns's disturbed air was noticed by his fellow employes during the forenoon, but it was not until afternoon that he said anything. Then he broke out with the inquiry, "Who is old Cate?" This led to the ghost story. Burns described Cate's appearance quite accurately, according to persons who knew the deceased conductor. Cate "was a large man, weighing something like two hundred and fifty pounds. Burns describes the apparition as being a large, fieshy man with "a haughty air."

Burns did not sleep'at the Cate house again. He went into Boston on Monday night, and the next day secured a new boarding place, at the Lower Falls. Burns comes from Maine. He has been at the Lower Falls only two months.

Burns's sensational story, has been generally "pooh-weaked" in the viller.

Burns comes from Mains. He has been at the Lower Falls only two months.

Burns's sensational story has been generally "poohpooled" in the village. It has led a well-known genetieman of the Lower Falls, however, to quietly investigate certain rumors in regard to the old Cate or Bullard place, and several interesting facts have been brought to light.

Whatever the cause there is no doubt that there was a lively state of affairs prevailing in the old Cate house before daybreak on Monday morning, Jan. 18th, the time when Brakeman Burns claims to have been visited by the appartition of Conductor Cate. Mr. and Mrs.

a nively state of affairs prevailing in the old Cate house before daybreak on Monday morning, Jan. 18th, the time when Brakeman Burns claims to have been visited by the apparition of Conductor Cate. Mr. and Mrs. Dwyer, with whom Burns boarded, occupied the left tenement, and slept up stairs. Somewhere about 3 A.M. they were awakened by loud noises down in the kitchen. It sounded as if some one was throwing down armfuls of wood upon the kitchen floor. Mr. and Mrs. Dwyer went down to the kitchen with a lighted lamp, but found no signs of any disturbance. Everything was in perfect order. Their dog, however, whose sleepling-place was upon a lounge, was found in a most remarkable state of terror. He quivered like an aspen leaf, and his eyes had a most undoglike stare. There was nothing in sight to explain the dog's strange demeanor, but his almost abject fear was unmistakable. Mr. and Mrs. Dwyer went back to bed, and the noises began again. The right tenement of the house is occupied, but in the empty room across the hallway, at the head of the stairs, there were heard strange scuffling noises. Before it grew light, the Dwyers were roused up once agaits by a strong smell of green wood burning. This also roused up the Humphreys, a colored family, who occupied the L of the old house. No fire was found, heedless to say, and with the light there was a cessation of the noises. The Humphreys have lived in the L of the old Bullard house for several years, and the Dwyers for a few months. The Dwyers moved out last week, but the Humphreys still hold the fort. Mr. Humphreys, when questioned in regard to Burns's ghost story, returns evasive answers, and declines to express a positive opinion. The Humphreys have beard the impaterious noises in the old house for slong while. The Dwyers, during their short stay, have also been frequently disturbed.

Horsford's ACID PHOSPHATE, for impaired vitality and weakened energy, is wonderfully successful.

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

Bishop A. Heals speaks in New Orleans, La., during February, and can be addressed there for that mouth. Moses and Mattle E. Huil speak for the First Society of Spiritualists in St. Losis; Mor. during February, and for the Psychic Besearch Scolety of Duluth, Minn, during March.

Minn, during March.

Frank T. Ripley of Roston has been resngaged for three months more by the St. Paul (Minn.) Alliance.

A correspondent writes: "Mr. Ripley's work here has created great interest—to such a marked degree as to call for a longor term of his services."

call for a longer term of his services."

Mrs. Mary A. Charter has returned to this city, and, we are informed, is meeting with good success. Address 21 Liverpool street, East Boston.

Mr. J. Frank Baxter will occupy the desk of the Spiritualists church in Willinantic, Chr. on Sundays, Fob. this and lath; and himself and Mr. C. W. Sullivan will give there an entertainment on some exculng to be named. The last two Sundays, of February Mr. Baxter lectures again for the Boston Spiritual Teniple. In Berkeley Hall.

Baxter lectures again for the Boston Spiritual Teniple in Berkeley Hall.

Dr. H. F. Merrill will be in Lewiston and Auhurn. Me., for one week from Feb. 4th to the 11th. Would like to correspond with any Spiritualists for engagements to hold public circles in Andreacoggin and Oxford Counties during February. Address care A. G. Carville, Lewiston, Me.

"S. A. M.," writing from Quincy Mass., informs us that J. P. Thorndyke of Haverhill occupied the Spiritualist platform at that place on the afternoons and evenings of Jab. 24th and Jist.

Mrs. A. E. Cunningham was in Portland, Me., Sunday, Jan. 24th; will be in New Bedford, Mass., Feb. Till: Pawtincket, R. I., 14th; Salem, the 21st. She would be pleased to make engagements for March and April.

Mrs. Clara Field-Conant (formerly of Boston, now

Mrs. Clara Field-Conant (formerly of Boston, now of Washington, D.C.)—one of the veteran speakers on the spiritual rostrum—is stopping at 1004 Washington street for a brief period only. She will be pleased to see her friends there.

For Over Pifty Years, in this hand MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best remedy for Diarrhoes. Twenty-five cents a bottle.



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AMES VICK'S SONS, Rochester, N.Y.

MAINE.

Auburn.-Sunday, Jan. 31st, the Spiritualistic Soclety was highly entertained by the guides of Mrs. M. J. Wentworth of Knox Center, who gave a lecture full of interest and instruction. The improvisations on subjects from the audience were, at the closing of the meeting, choice and aptly given. Good music was given by the choir.—Mrs. Wentworth will be with us again at the same hall Sunday, Feb. 7th, at 2 P. M. All should improve the opportunity of hearing this first-class speaker.

SPIRITUALIST MEETINGS.

Chicage, III.—The First Society of Spiritualists meets twashington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% a. M. and 7% F. M. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at F. M. Speaker, Mrs. Emma Nickerson-Warne.

3.P. M. Speaker, Mrs. Emma Nickerson-Warne.
Buffale, N. W.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. Wm. F. Phenfer, President; H. Katon (20) Franklin street, Secretary.

Indiawapolis, Ind.—The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Alabama streets, and will hold public meetings every Sunday at 3 and 7% P. M.; also scance or circle every Wedneeday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street.

Colorand City. Col.—Westites are held to Westing. Colorado City, Col.—Meetings are held in Woodma Hall, Sundays, at 2 o'clock.

Hall, Sundays, at 2 o'clock.

Bayton, O.—First Society of Spiritualists meets in G. A.
R. Hall, 25 and 27 North Main street, every Sunday at 10½
A.M. and 1½ P.M. Scats free. Public invited. Wm. E. H.
Kates, 1209 West the street, Secretary.

Springsfield, Ill.—The Social Wheel of Progression, or
First Spiritualistic Society, will hold public worship every
Sunday at 2½ P.M. at 512 South 9th street. D. R. Lepper,
President; Miss H. A. Thayer, Secretary.

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

MEETINGS IN PHILADELPHIA.

Keystone Spiritual Conference every Sunday at 1% P. M., southeast corner lith and Spring Gardenstreets, William Rowbottom, Chairman.

SPECIAL NOTICES.

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

A.J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. Jan. 2.

J. J. Merse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. James Burns, 15 Southampton Row, London, Eng., is agent for the Banner of Light and keeps for sale the publications of Colby & Rich.

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

ADVERTISEMENTS.

the world.



HOME TREATMENT.

Every possessor of a bottle of AERATED OXY-GEN and an Inhaler is fully equipped to begin, and continue to a successful issue, the fight against those terrible DISEASE-GERMS which, it is now conceded by the most advanced medical investigators, are to be found at the root of all the MOST DREADED AILMENTS known to mankind. ABRATED OXYGEN is a scientific combination of chemicals rich in oxygen, compounded in such a manner that, upon the application of heat, a chemical reaction takes place, forming a new compound and setting free a large per cent. of oxygen. Air passing through this new compound by means of an inhalor, becomes charged with this free oxygen and other medicinal substances. In this form it is inhaled to every part of the throat and lungs, killing in its course every sort of disease-germ and depositing upon the diseased surface the most re-markable healing balm known to medical science. It requires but a single treatment to demonstrate its grateful relief to a sufferer from any throat or

lung difficulty.
It CURES—and when we say CURES we mean CURES—CONSUMPTION, CATARRH, BRONCHI-TIS, ASTHMA, DIPHTHERIA, HAY FEVER, PNEUMONIA, ETC.

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Answers to Questions, and the giving of Spirit Mercages, will occur on the same day, and the results be consecutively published in this Department of The Ban-

Consecutivity pursuated in the spritted guides of Mas, M. T. Long-Lay occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this omice by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

deration. A second with the influence of her guides, also was examined individuals anxious to send messages to neir relatives and friends in the earth-life an opportunity

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

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

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure

the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & BIOH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Scance held Nov. 20th, 1891.

Report of Public Scance held Nov. 20th, 1891.

Spirit Invocation.

We thank thee, Father for the blessings of life. We praise thee that human heartacan sing in triumph encerning the victory of life over death, concerning the victory of the soul over material things. We are grateful that the mind of man can expand and so far sear above the conditions of physical life as: to penetrate into the spiritual concerns of being, there learning that the soul is immortal and that its powers are unquenchable. We are full of thankfulness in the thought that there is no suspension of the vital activities of human life, that man continues to press forward through every see, at all times gaining new understanding, with powers quickened to new expression, with faculties so increased in manifestation as to be able to unfold greater beauty and usefulness in their action age by age.

We return thanks to thee at this hour for the glorious truth coming to us from angel worlds of eternal life. We praise thee that there is no dividing line between this world and the next—no dark and rolling river to cross, no vast chasm to bridge—but that the soul, stepping forward in its progress, passes from this condition of life to the other according to the most material and beautiful of thy laws. Ohl we would at this time gain more instruction from the higher life, and come into communication with pure souls who dwell therein, receiving their influence and being inspired by their intelligence and by their conception of lotty truth, that we may reach out with greater aspiration toward the spiritual things of life. To this end we ask the presence and the ministration of pure spirits, of helpful angel friends.

Question and Answer.

CONTROLLING SPIRIT. — We will consider what you have, Mr. Chairman.

Ques.—[By "Investigator," Worcester, Mass] The luminous impressions and circles seen on sudden compression of the eyeballs when the eye is closed are by medical authority called the eye is closed are by medical authority called "phosphenes," and are said to be the result of "mechanical irritation." Mediums often see when the eyes are closed multitudes of luminous halls when there is no "compression of the tyeballs." Is there any distinction between the two cases, and what is the difference? Again, sompople with closed eyes frequently see birds or howers—similar to yet different from anything ever seen in nature! Is this another case of phosphenes?

Ans.—There is a distinct difference between the exercise of clairvoyance, which is a spiritual perception, and that "mechanical irritation" of the eyeballs, or that pressure upon any nerve connected with the vision which produces these seeming appearances, such as lights in globular and other forms.

While many who are altimoverator or as Spir

lights in globular and other forms.

While many who are clairvoyant, or, as Spiritualism calls them, sensitive mediums, are enabled to behold lights, birds, blossoms, even human beings, and still other appearances with the eyes closed, mary such sensitives can also behold the same appearances with the eyes wide open. There is no mechanical pressure heavight to heav more the evel life of the same appearance. also behold the same appearances with the eyes wide open. There is no mechanical pressure brought to bear upon the eyeballs or upon any nerve connected with the eyesight, and therefore this class of manifestations cannot be compared with that which physicians call phosphanes

phosphenes.

It may at first be difficult for one who is a medium to ascertain just what produces the appearances that he beholds. He may not understaind the action of spiritual forces upon his organism, and does not know that his interior sight is becoming unfolded into expression; but after a little experience in this line, he will in time come to determine whether these appearances are caused by the operation these appearances are caused by the operation pirit intelligences or ti e unfoldment of his interior perception, or whether they are caused by some physical disturbance of the mortal

When clairvoyants first begin to behold those forms and substances which are invisible to the forms and substances which are invisible to the normal sight of mortals, they frequently see lights flashing before them, some in globular form and some in other forms. They behold flowers seemingly suspended in the air, and also different shapes; but after awhile, as the power increases and the development goes on, they behold landscapes, also human beings walking to and fro that they are able to describe, and by-and by they discover themselves developed as natural clairvoyants.

There is a distinct difference between this form of observation of things in the atmos-

form of observation of things in the atmosphere not usually beheld by individuals who walk the earth, and that form of ocular delusion which is produced through some abnormal condition of nerve or brain.

Controlling Spirit.

We wish this afternoon to make an appeal to the public in behalf of our destitute poor.

The readers of the Banner of Light are aware that this establishment keeps open a fund called "God's Poor Fund," which is distributed to the deserving poor. Many suffering, disabled human beings have been assisted from time to time through this avenue. Many worthy mediums and sensitive Spiritualists who have suffered for the necessities of life have been aided to regain a condition of comfort by the temporary help afforded them through the "God's Poor Fund," which was established by the spirit world.

Friends from different parts of the country

strough the "God's Poor Fund," which was established by the spirit-world.

Friends from different parts of the country have made donations to this fund in times past, every cent of which has been utilized in some practical good work for those who were in need; and again, as is customary with usat the opening of the winter months, we make an appeal to our spiritualistic friends to contribute what they can spare to this worthy object.

Let us say right here that we do not confine our assistance to Spiritualists alone. If we find a human being who is suffering for that which will enable him or her to become more comfortable and to sustain life to better advantage through the winter months, we do not pause to inquire if it is a Spiritualist who is to be helped, or if it is one of the so-called heathen. Every human being is a child of God, and appeals to our symyathies in times of distress.

We ask our friends at large to contribute what they can of their means, to the end of assisting those who are in need of practical, substantial sid, and we will be say fatefully accepted and as wisely used as will be the large amount, which a more fortunate fellow-being may bestow. We only ask that, in the name of human love, you will do what you can for your suffering fellow-oreatures.

W. J. Valuecce.

I certainly did not dream of gaining such an experience as this before my departure from the body. I had no thought of making an effort to come back into mortal life and communicate with my friends after death should have claimed my body; but my fdeas of the future and of the heavenly life itself have hanced latter than the same than the same of the heavenly life itself have changed since I was swiftly sent from the phys-

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ties, associations and outsiness concerns that held me strongly to the outward life; and to be suddenly swept from all these and placed in a new state with which I was unfamiliar was not altogether acceptable to me, because I was the same man still, and though sent out was not altogether acceptable to me, because I was the same man still, and though sent out of the body I was in no way changed. If in the twinkling of an eye—for it was in about that space of time that I was sent out—I could have been changed to an archangel in the heavens, where one is above all personal pursuits, interests and states of mind, then I might have been reconciled; but I was not so changed. In fact I found myself in a life that was so very much like this of earth that I was surprised, and when I was told that spirits could return and communicate intelligently, through mortal life, I at first had no desire to come and ascertain the truth of these things. But I am here, and I have visited other places similar to this to try to control mediums, hoping to do some work in a line that might be beneficial to others and to myself.

[To the Chairman:] I did not live in this part of the country, sir. I am from far-away Wyoming Territory, from Cheyenne. I have been told that yours is a cosmopolitan office, where visitors are welcome from all parts of the world, and that those who can express themselves are permited to do so. I therefore have stepped forward with confidence, and I am grateful for being received.

I send my love to my dear ones. I know how they have felt. I know that they thought as I did after I passed out—better, have let the rascal go than to have had this happen; but I do not repine, even though I said I was not at first reconciled. Now I am adjusting myself, and have been for some time, to the new conditions of my life. I am growing better acquainted with the world of spirits, and I find that it is a great and a glorious world. Many good souls have attended me with their advice and helpfulness, and I am in harmony with them.

I am W. J. Vannece.

I am W. J. Vannece.

Hiram Barker.

I am Hiram Barker, from Dover, N. H., and I have made my way here with the determina-tion to speak if I can. I have stood here in the outer circle on several occasions hoping to get in, but have not succeeded before. I was at one time-quite disturbed as a spirit

I was at one time-quite disturbed as a spirit over matters connected with the mortal life, but I quieted down, and all things seemed to work for good, as far as I could tell, and therefore I did not remain in that unpleasant state for very long. I tried then to make myself known, and I did so in private through mediums near my old home, but I could not give through the public avenues what I wished to state. Perhaps it is as well, and I shall not now attempt to say some things that at that time I would have mentioned. I wish, however, to affirm that I have never in my life-been insane, and that I think at the time when I arranged matters belonging to my earthly estate. I never was more clear-headed and sensible. I wished to have the best done according to my judgment that would be for the welfare of those whom I had in mind—I mean the spiritual, the mental, and also the physical welfare—and I acted up to my highest light.

I would like to meet some of my friends in private and have a conversation with them. I think I could talk over certain matters that might be interesting to both sides. Of course, I do not know as I could do this because these

might be interesting to both sides. Of course, I do not know as I could do this, because these instruments that we have to use are very uncertain. Sometimes I notice when a spirit thinks he has full control of one, he finds it running away from him, so to speak, and get-ting ahead, and he cannot put on the brakes; while another spirit may perhaps be trying to get along in a smooth and rapid manner, but get along in a smooth and rapid manage, such he finds that there is too much of a brake on, and he cannot express himself as he thinks he ought. So I know it is uncertain how we will manage when we get a medium that we have

[To the Chairman:] This the first time I have used your medium, and I am very glad to be able to speak at all. Give my greeting to the friends, and tell them I live, and I think I have a clear mind and am able to exercise intelligent thought from the spirit-side of life.

Willie Allen.

[To the Chairman:] You don't know me, do you? I'm a little boy. Do you know where Groveland is—South Groveland? [Yes.] That is where I lived. This is Boston where I am, is n'it! [Yes.]

I wanted to come back ever so much, just after I went out a good while ago, and say I was all right. I could n't say it, and somebody brought me here, and they tried to have me speak but I could n't, so I'll say it now, and I'll say it two or three times over, because I'm all that much all right. I've been goin' to school and learning ever so many things, and havin' a good time ever since I went away, only I did n't want them at home to feel bad. That made me cry and feel bad too, you know I. Went out quick. Did you know it? [No.] I did; I got into the water. [Got drowned?] Yes; and that made them at home feel awful bad, and it made me feel bad, too; but I got over it quicker. The spirits told me I was all right, I'd be at home, and I could go to school and have everything pleasant until they all came over, and then we'd be together again. I wanted to come back ever so much, just

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When I left the earthly state it was not with the thought of coming in such a manner as this, reaching out through a spirit medium to get into mortal life, oh, no! I did not believe that I should come, or that I should want to come from the heavenly life to enter the conditions of earth again; but I have come into the earthly atmosphere many times.

I have approached friends on earth to see what were their conditions, and if matters were attended to as I had wished. I find that they have been in a great measure, and I am

were attended to as I had wished. I find that they have been in a great measure, and I am satisfied, though perhaps if I were back in the body, with the same information and experience that I have gained since I left it, I would have changed matters somewhat, and directed other things to be done. But we live according to the light that is in us: I did that, and I have no regrets to utter over the past. I have found, the spirit world, as I suppose all find it, and as, no doubt, all tell you who come here, to be a natural world, a world much like this, with men and women in it, some of them very wise and good and helpful, and some of them very much in need of help, who seem to be very weak and foolish; and I think there is plenty of work to be done by all

and some of them very much in need of help, who seem to be very weak and foolish; and I think there is plenty of work to be done by all earnest souls. I took an interest in missionary work at home and abroad for those whom I felt were in need of ministration, and I find that there is missionary work on the spirit side as well as here; but, as I see the distress, the ignorance, the crime and the pain that is right in our midst, in our own cities and States, I feel that too much cannot be done by way of educating those who are in such low conditions, and assisting them to rise above that state; and I also feel that perhaps, after all, many of us think too much of the foreign missions and too little of the need that is in our midst at home.

I did not come here, Mr. Chairman, to make a speech. I do not think I am qualified to do that, but I have been attracted here. I have watched different spirits coming, some with very happy faces, and some with downcast looks, as if they were forlorn enough, but going away looking brighter, and I knew there was some good work being done at this place.

I am happy to come and speak. I wish to send my love and greeting to my friends in Richland, Mass. Tell them that I have no wish to come back to live with my weaknesses and my follies, such as they were, and with all that belonged to me as a woman. I have gone to the spirit world, and I feel that I have gained strength and power such as I never had on earth. Catherine H. Pierson.

gained strength and power such as I never had on earth. Catherine H. Pierson.

Elizabeth Williams.

My friends live in Hartford, Conn. 1 would like to have them know that I have come to this place to send my love, and to tell them I think of them every day. I have done so ever since I went away, although the years are passsince I went away, although the years are passing and my memory is growing shadowy to them. I do not say this in complaint; I do not mean that they are forgetting me; but I mean that time is going by, and it is a great healer. It cures all wounds, it brings new life, new interests and experiences to human hearts, and, therefore; those which belong to the past necessarily grow faint and dim, though they are a part of the spirit and will all be revived again sometime.

That is the way I feel, and I come to send my happy greeting to my friends and to tell them I am joyful. I have been full of pleasure since I went from the body. It seems to me that the very minute I stepped from the physical form and knew that I was freed from it, with its feebleness and its lack of power to afford me the opportunity to do as I longed, I felt like a new creature. I felt that it was a blessed release, and a sense of joy came over me that has never left me—not that I was gled to leave my

sense of joy came over me that has never left me—not that I was glad to leave my dear ones, for I longed to stay with them. They knew that I wished to be with them, and I have had the blessed privilege of being be side them many times, watching them as they went to and fro intent upon the performance of their duties, knowing when they have had their triples and sympathizing with them in all

went to and fro intent upon the performance of their duties, knowing when they have had their trials, and sympathizing with them in all, and knowing when they have had seasons of prosperity and peace, and rejoicing with them that it was so. Of course I have thought if they could only know how it is with me, how happy I am in this beautiful life, how pleasant is my home with my dear friends, how harmonious and sweet all seems, and how I busy myself with affairs that I longed to attend to before but could not, they would feel that it had been a blessed change for me.

I speak of these things because they are on my mind. They seem to be a part of my thought that I would like to give to my friends. I give them, also, a portion of my spiritual life, its influence and magnetic force, hoping they will be benefited by that which comes to them from my atmosphere, and asking that they will not think of me as one who is lying low in the cold grave, asleep and unconscious of this active existence, but as one who is away from the material trammels of earth enough not to be hampered by them, and yet who is near enough to her friends to understand their moods, to know of their lives, and to try to have them feel her influence. Elizabeth Williams.

Report of Public Seance held Nov. 24th, 1891. Questions and Answers.

QUES .- [From one in the audience.] Is it a fact, as some spirits agree, that the minds of some infants are in a higher state of development at birth than others?

Ans.—Our personal opinion is that the mental nature of some infants is more easily acted upon or quickened than is that of others who are born upon this planet. Not only is this the result of circumstances surrounding the parental life and of inherited conditions and attributes, but also of reëmbodiment, in which we personally believe. We have reason for believing that reëmbodiment exists as a law, that it is in operation, and that certain human belings come under its action. An infant brought into the world under the operation of this law has the start, so to speak, of an infant who for the first time finds an opportunity for expression upon the mortal plane.

We have seen human entities that have never had an existence upon this planet, and, we may say, that have never had an active existence upon any of the planets in your solar system, and they seem to be anything but individualized human beings. They are not potential in any direction whatever. There is an aspect of inanity almost, certainly one of inactivity, to the greatest extent; and when they find an opportunity to be born upon the mortal plane, they come with a mentality that has never been touched upon in order to receive a quickening force and be able to express themselves.

On the other hand, we personally believe that a spirit that has once existed on this planet may, under certain conditions, return and take upon itself a mortal form, galning new experiences and passing on to other unfoldments in other worlds. Such a spirit on entering the mortal plane exhibits signs of precedity, of unwonted mental development, frequently exercising those powers which belong to it because of its past experience and development; and as we have said, it certainly has the start of the spirit who is entering this condition of life for the first time.

randy Scott. I have been in the spirit world over ten years, and this is the first themselyes.

My name is Fanny Scott. I have been in the spirit world over ten years, and this is the first time I have spoken from this place. I do not know year yell how to do in coming, but I have planet may, under certain conditions, return to not the conditions, return the spirit world over ten years, and this is the first time I have spoken from this place. I do not know year yell how to do in coming, but I have thought a good many times if I could only get into this circle I would try my best to say something for my friends in New Bedford. I will they could know how their friends love and take upon itself a mostal form, gaining new experiences and passing on to other unthey could know how their friends love and take upon itself a mostal form, gaining new experiences and passing on to other unthey could know how their friends love and twelf watch over them from the spirit life, and I wish they could know how some knowledge of the things that are going on with those who have died, as that are going on with those who have died, as they call it.

My name is Fanny Scott. I have been in the spirit that this once existed on this time I have spoken from this place. I do not that a spirit that has once existed on this time I have some thought a good many times if I could only get into this circle I would try my best to say some thought a good many times if I could only get into this circle I would try my best to say some this before my departure from the spirit life, and I wait they are interested in Spiritual into the could be a development in the many, under certain orditions, that has once existed on this time I have some thought a good many times if I could only get into this circle I would try my best to say some thought a good many times if I could only get into this circle I would try my best to say some the spirit that has once existed on this into the world. Watch that a spirit that has once existed on the many under certai

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Idd not expect that it would advance upon me as it did by the hand of an enony, for I me as it did by the hand of an enony, for I me as it did by the hand of an enony, for I me as it did by the hand of an enony, for I me as it did by the hand of an enony, for I me as it did by the hand of an enony, for I me as it did by the hand of an enony, for I me as it did by the hand of an enony, for I me as it did by the hand of an enony, for I me as it did by the hand of an enony, for I had not been to the third who ever they can rob or in any way did not got hold of the hand of an enony, for I had not consider that most every one hence as transposenation, making me alto did not the hint, free from the send of the mortal state.

If was an independent spirit, free from the feel more as if I was in the physical life than as if I was in the physical life than as if I was in the physical life than as if I was in the physical life than as if I was in the physical life than as if I was in the physical life than as the could not feel that all was we have the life when the could not feel that all was we are were he in mortal state.

There are powers that I think could be doveloned by the provential of the wore to be suddenly deprived of the wore to be suddenly deprived of the wore to be suddenly deprived of the phase is a suddenly and the physical life than as if I was in the physical life than the physical life than the physical life than as belongting to the part of the physical life than the physical life t mosphere rises until it reaches a plane of life and a sphere of action that corresponds to the spirituality whence it came.

The aspiration, the prayer, makes the individual who presents it receptive to spiritual influences. It also sends out, so to speak, a line of light from the petitioner to the sphere of spiritual life where it goes, which reaches responsive souls in the higher life. These souls are ministering angels seeking to comfort and to bless humanity, and conditions may be such at times that they can respond tangibly to the prayer of the aspirant for spiritual favors. These angels may have the power to send an influence forth until it reaches some one in mortal life who is susceptible and receptive to the higher conditions, and who is acted upon by these forces of spiritual life, and that individual on earth is made an instrument through whom the angels may respond substantially to the prayer if it be for pecuniary assistance or for some material help. If, however, the earnest petition is for the balm of healing for a wound, or for some curative agent for a malady affecting the individual, then the prayer may also do a helpful work by lifting the soul of the petitioner unto a higher plane of aspiration and receptivity such as the material world does not afford, and the soul being thus lifted enters the atmosphere of spiritual intelligences who minister unto the needs and the pecesities of the suffering. The door is opened to the life of the one in pain, and they come with their magnetic forces, their helpful qualities and their healing touch, soothing the weary brow, pouring their forces of healing upon the painful wounds, bringing strength to the deblitated frame, and even lifting it from its bed of pain and misery so that the sufferer walks forth as one who is healed.

Prayer being the soul's sincere desire, it brings the petitioner nearer to the heart of God, or the Supreme Good in the universe, and closer to the souls of angels who love to minister to humanity, and there will ever be a response,

ed through external ways; but a peace, a sense of calm and holy restfulness, comes to the earnest aspirant for divine cheer, even though

of calm and holy restfulness, comes to the earnest aspirant for divine cheer, even though the prayer may not be answered by substantial means in outward life.

It is possible, though, for one to pray for that which is not good for him, and it is possible for the things that he desires to be held away from him by strong spiritual powers. Perhaps if that which he prays for was accorded him, it would do him more harm than good spiritually speaking. It might he is spiritual being, and he might not unfold into such loveliness and strength of character with the means at his command for which he prays, as he will do without these things. He may learn to be more helpful to his kind, to have greater sympathy for his fellows in need, and to send out a richer quality of spiritual love than he would do were his prayers answered; and so the desire is not responded to, because the high spiritual natures of the upper life realize that they are ministering best to his need in the action that they take.

But when one places himself in a receptive mood, and prays for that which will not only bless himself but will bless others, and it is right for the prayer to be answered, rest assured that the power will come, not through any miraculous means, not through any special intervention of Providence, but by divine

any miraculous means, not through any spe-cial intervention of Providence, but by divine yet natural law in its operation upon human yet natural law in its operation upon numan life; because the avenues have been opened between his soul and the souls of the angels, through which they can pour their powers, their balm of healing, and their special or per-sonal helpfulness and good cheer.

Q.—[By the same.] Evangelical workers, the rabid ones who believe in the direct assistance of their crucified Savior and ever near and ready God; speak of and often show a great exaltation, uplifting and sustaining power in their works and speeches. They call it "the spirit of Christ or of God, or the Holy Ghost." Whence is it? the influence and assistance of certain unenlightened spirits not yet freed from creedal faiths and superstitions? These signs and manifestations of seemingly external power are the great prop of the evangelical denominations, great prop d and lure many into their fold. Please explain, and enlighten many.

A.—There are many strong and positive instruments for the spirit world in all departments of human activity and labor, none the less so in the evangelical church than in the fold of spiritualistic mediumship. The quality and the source of their power may not be understood by these mediums in the church, at it exists and is drawn from the spirit. yet it exists and is drawn from the spirit-

We make this assertion boldly, because we know that it is true. Many a man standing in the pulpit and preaching evangelical doctrines is a strong battery for the spirit attendants who gather around him, which they can use in the generation of that spiritual force that they desire to send down upon the multitude assembled to listen to the words spoken by their instrument. It is true that many earnest workers in evangelical fields are also psychological in their powers. They possess personal magnetism, which is poured forth upon the people, which is felt by their followers, and which has a marked effect in its results upon human minds. It is also true that these preachers and teachers and leaders are mediums, attracting to themselves bands of spirits, who work with their instruments for the dissemination of such ideas as they have to give to the world, and We make this assertion boldly, because we ideas as they have to give to the world, and for the promulgation of such thought as ap-peals to them.

ln the more bigoted domain of Old Theology, where so many dogmas, creeds and assumptions are to be found that very little truth uncrystallized around these false opintruth uncrystallized around these false opinlons remains spirits are attracted who dwell
in the same clouds and who deal with the
same mysteries as do the leaders in those
churchly folds; and these spirits do their best
to continue the same domination over human
beings on earth. But even, these spirits will
find the shackles which bind them breaking
away, and they will be obliged to give heed to
the magnetic light and power of spiritual truth
which is shining down upon the creeds, dog-

mas and assumptions that engulf them, and be forced to raise their heads and behold the light; then will they see more clearly, and rise to a condition where more information and knowledge are to be found.

condition where more information and knowledge are to be found.

Other preachers and leaders in the ecclesiastical world are more liberal in thought and sentiment. They are generating new ideas of life and its purposes, of God and his goodness, of the universal love and the brotherhood of man, of the fellowship of all creatures in the love of the Divine Parent; and they are casting aside the old ideas of eternal pain, of the favored election of the few, of the Divine wrath, of the necessity for a condemning Being, and of kindred doctrines which have cramped and frightened men and women through the nges of the past. These liberal minds also attract to themselves spirits of a like character, those who are still more progressive, who have advanced to higher fields of thought and of truth; and these spirit attendants act upon the instruments at their comchought and of truth; and these spirit attendants act upon the instruments at their command, atimulating them to new thought, and giving them new ideas which are sent out to the world. The power that is felt by their followers comes not only from the personal magnetism of the preachers, but also from the atmosphere of the angel-world that environs them.

Christ as a principle of love, we accept. Christ as a personal being born of God, different from any other human being that ever lived in his parentage and divinity, we know nothing of Christ as a principle of love, a spiritualizing power, may be felt by the preagher, sent out to his assembly taken up into their atmosphere and imbibed as a living force. God as a supreme, over-ruling intelligence and spiritualizing power, we recognize. God as a personal, arbitrary being, we know nothing of: Such a being cannot possibly, we believe, affect any assemblage of intelligence of the universe may exercise a power upon all of the universe may exercise a power upon all life, upon all individuals, and be felt and in a measure received by those who are aspirational, who have lifted their thoughts to the spiritual kingdom, and are diligently seeking the true meaning and purpose of life.

Warren Chase.

Warren Chase.

Good afternoon, Mr. Chalrman, and I say "good afternoon" to all my friends.

I have been listening to Brother Pierpont's remarks, and I am always pleased to listen to what he has to say. I do not know anything about God. I have not seen any sign of a God since I went out of the body, and I did not see any sign of a God while I was in the body.

I am just the same to-day that I was a year ago, only I can see more clearly and I can get about more freely without the cumbersome body. I feel stronger, more rugged and vigorous than I did then; but in every way I am the same man, and I come to your Banner Circle to give my greeting to my friends and to tell all the old heroes to stand fast by the truth. Let the truth be known of all men, no matter how it outs, because it is something that is worth living by, and something that one can dare to die by, too

I have been looking around a good deal since I went from the body. I have been traveling more than I did even before I left here. From Maine to California and back again, and across the waters. I have been looking into the condi-

Maine to California and back again, and across the waters, I have been looking into the condi-tion of things. I have been trying to probe into the sores that fester in human lives, into the adverse states that afflict mankind, and I tell you that under the surface there is a painful condition of things that has not yet ripened sufficiently to break out and be healed, but that is going on in its growth and needs looking office.

sufficiently to break out and be healed, but that is going on in its growth and needs looking after.

Perhaps my friends will say, You are only going over the old ground. What have you got new to offer us? We know that evils exist, that socially and politically, in the industrial world and in all departments of human life wrongs continue, but you cannot right them at once. Mankind have got to grow out of this state into something better.

Well, I suppose there has to be growth, but I think that growth sometimes results in revolution, and I do not believe in a man's standing idly by watching the growth of a bad thing and not trying to overturn it or to root it out. I believe in pointing these things out, in speaking of them and calling attention to them again and again, even until people get so tired of hearing about them that they will set to work to right them because they do not want to hear anything more of them. Sometimes you can drive a man to do right by keeping at him; and that is what I propose to do whenever I get a chance—keep at these old wrongs until somebody with power joins himself with some one else that has power and begins to look a little more closely at the wrongs to see if they are really what we claim them to be or only talk, and then go to work to remedy them.

I will not stop to tell over the things which are wrong in the universe that belong to human life, because we all know there is a plenty of ignorance, error, folly and superstition, and we know there is a great wrong done in

ty of ignorance, error, folly and superstition, and we know there is a great wrong done in the world of monopoly where capital reigns supreme and rides rough-shod over the lower phases of life—lower because there has been lack of opportunity to rise. We all know that ever so many bad things exist that need to be righted. I know there are lots of good things in the world, and I recognize the blessings that man has—I think I do—but I do not believe in closing my ever to the wrongs because there

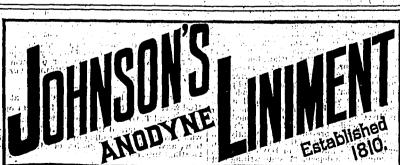
man has—I think I do—but I do not believe in closing my eyes to the wrongs because there are some things that are good.

So I call on my brother and sister co-workers not to halt, but to press forward, to work on, hammering at these questions of social order and of humanitarian welfare until a better, broader plane of life opens for the suffering, the needy and the low; for the lower a man is, the more need he has of our service, and the more effort we should put into our work for his elevation. I say, my dear brother and sister co-workers in the field of reform and of spiritual labor, do not faint, but press on in your good work, and I know that victory and a sense of triumph and exaltation will come to you sometime; if not on earth, it will in the spirit-world. There are hosts of workers there, great and grand and true souls, who are sending their influences abroad for the welfare of mankind; and I believe that in another century we shall see man possessed of many below I things which he is present of the property of the many below I things which he is present of the many below I things which he is present of the many below I things which he is present of the many below I things which he is present of the content of the many below I things which he is present of the content of the many below I things which he is present of the content of the conte other century we shall see man possessed of many helpful things which he is in need of to-day, and we shall find our common humanity raising itself by the aid of the angels to a high-er and more prosperous condition in life.

er and more prosperous condition in life.

I give my greeting to every one of my personal friends. I want each to understand that I mean him or her particularly, because I feel so tenderly toward all. I will not mention one name more than another, so as to seem to have partiality or personality, but I claim the friendship of all who have been near to me, as I bring my own in return. Warren Chase.

Capt. Oliver Pillsbury. [To the Chairman:] Have you got a berth [Continued on seventh page.]



Originated by an Old Family Physician, For INTERNAL as much as EXTERNAL Use.

B. JOHNSON, Eso, My Dear Sir-Fifty years ago this month your father, Dr. Johnson, called at my store and left with ine some Johnson's Anodyne Lainment of asile. It remamber him distinctly to-day, and could you just how he was dressed on this day fifty years ago. I have all obtained a hodyne Liniment over since and I can most truly say that it has maintained its high standard and common a Anodyne Liniment over since modicine to-day possesses the confidence of the public to a greater extent than Johnson's Anodyne Liniment; it is doubtful if you have many customers with or modicine to the public to a greater extent than Johnson's Anodyne Liniment; it is doubtful if you have many customers with or modified the public to a greater extent than Johnson's Anodyne Liniment; it is doubtful if you have many customers with remaining the proof of Doctor who first compounded this medicine, and roceived its direct from his hand fifty years ago. Extending my kind wishes, I remain, JOHN B. HAND.

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[Continued from sixth page.] or an old sea faring man? [You are welcome.] Yell, they told me to come right in here and

Well, they told me to come right in here and I'd find a place.

I think I went out in a hurry. I got my sailing papers pretty quick at the last. I didn't expect the clearings quite so soon. I thought I should stay awhile longer on shore and look after things. Somehow, I feel as if I wasn't attending to the business, or to the work that I was best fitted for, and that is why the accident happened to me. It was a different sort of work from what I'd been into all my life, but I don't find any fault.

I give a long, clear call across the spiritual waters to my friends on this side in the good old State of Maine, and would tell them I've landed on a beautiful shore, I've entered a serne harbor where no rocks or breakers barred the way. Tell them I have n't been voyaging very much since I went across, but I've just settled down in a neat little landlocked place, where all is bright and calm and beautiful; but I don't keep still—oh, no! I could n't do that. I have to be here and there and at different points, looking after what is being done, and wanting to take a part, too, in affairs.

Well, I've taken many a voyage to Africa.

well, I've taken many a voyage to Africa, I've been to the Western islands, and I've sailed over many seas. There have been rough storms, and there have been calm waters. I've storms, and there have been calm waters. I've summed the experience all up in the voyage of life, and find I've just begun to sail along over the sea of existence, and I don't know where my barque will go by and by, but it is all right under the Great Captain's orders, and I feel that nothing can be wrong when he is in control.

I feel that nothing can be wrong when he is in control.

[To the Chairman:] Well, now, sir, I won't keep you by my talk. I just thought I'd like to tell my good folks at Rockland that I'm all in good coudition, that I'm alive, and never have been more so than I am now. Give them my love, and tell them I'd like them to live such a life here that they'll be proud to meet me when they come across to the other shore. I am old Captain Oliver Pillsbury.

Florence Marsh.

My name is Florence Marsh. My people live in Boston, and I used to live here. I have been gone some years. I was not twenty-five when I passed away, and I do not feel any older now

I passed away, and I do not feel any older now than I did then. In fact, I feel stronger and in better condition, because I was feeble for quite a while before the deliverance came.

I am here to bring my love to my friends, and to tell them I have many times tried to reach their lives with a knowledge of the eternal world. I can look back over my earth life and remember many things connected with it—my plans and experiences. I know what my friends did for me, bringing me many offerings of their kindness, and showing me in many ways their loving regard. I would not have had the comforts that were mine had it not been for those good friends, for I had not the financial means to make my last days without care; but my friends were kind, and I did not suffer for anything except that health which they could not give. In the spirit world I have that, and I am with kind and loving angels, whose lives flow smoothly along, and all is harmony and peace with me.

Ilwant my friends here to know this, and to

whose lives flow smoothly along, and all is harmony and peace with me.

Ilwant my friends here to know this, and to understand that, while I look back at the past with love for them and with an interest be cause of its associations, I have no desire to return to it. I do not wish to take up the mortal life, for I am satisfied. I used to have a dear friend of mine sing, when she came to call on me in my sickness, a beautiful hymn that had the line, "I am satisfied," as its refrain, and I say to my friends that is my refrain in coming back now, "I am satisfied" with the land that I have found.

Peter Daly.

[To the Chairman:] Shure, ye don't know me? Well, now, Oi don't know ye, but they said it would n't make no difference.

[To the Chairman:] Shure, ye don't know me? Well, now, Oi don't know ye, but they said it would n't make no difference.

Oi'm Peter Daly, and Oi used to live in Brooklyn. Do ye moind where that is? [Yes.] Yis, Sir; Oi'd a family there, and Oi'd loike to foind thim very much, but OI don't know just how ye's going to do it.

There's Ellen; she's me ould woman, ye know. Well, Oi left her on this side, and she's had a pritty hard toime to get along, but Oi'm thinking that she's getting along just as well widout the ould man as she did wid him. And, thin, there's Tom; he's me by. He's grown, Oi know he's grown, because, don't ye see, it's quite a while since Oi wint out. And there's me little girl; she's quite a lass now.

[To the Chairman:] Oi'd loike to see thim all, if ye can get me to thim. They said ye could; but Oi don't quite understand it. Oi heard thim sayin' as how a spirit comes here, and ye get him to his friends, but Oi don't know how yez do it, sur. [We print your mes sage in the paper.] That's it! Ye print the missage, and ye prints it in the paper. Oh, well now, well now! Oi didn't think that was it at all, but Oi'm afther being obliged to ye for taking what Oi'm saying. Somehow Oi got the idea that ye takes us by the hand, by the main body, and blows us through a sort of a shaft until we git to our friends, but ye haven't come to that. Oi thought ye paple was getting along pritty fast with yer improvements and invintions if ye could do that.

Well, now, ye sort of sends a letter? [Yes.] It's a koind of a post office, is it? Yes.] Ohl that's it. Oi thank ye for giving me the information, because Oi don't lolke to be so stupid loike. Oi was an ould fellow, and Oi had to wuruk hard to get along. Ye don't despise me for that? [Not at all.] That's good. They tould me, "No matter, Peter, how hard ye had to wuruk, ye put yer best foot foremost, step up smart, and ye'll be taken care of." Ye don't despise the poor, ignorant, wuruking-man, and so Oi'm glad to come, and if ye could happen to get me missage to

forget ye, niver; and if ye wants a helping hand over on our side, Oi'll be glad to do all Oi can for ye.

Thin ye prints a paper, and ye talk for the dead folks in it. I see. Well, that's sort o' wonderful now, is n't it? I used to think that the priasts knew something about the dead more'n they lets on, and somehow it seemed to me that they sort o' had a private communication with the unseen wurld, they sort o' had a hold on it, a koind of monopoly.

[To the Chairman:] Ye're not a praist, now, are ye? [No.] Well, ye're pritty good. Ye're just about as good as one, Oi knows ye are. Oi don't have the use for thim that I used to have. I see plenty of thim on the speritside, a plenty of the fathers, and they've got plenty of wuruk to do, too; but they don't do it for me, for Oi'm going it on me own hook now.

Oi thought it was about toime to hunt Ellen and the family up, and if Oi could make thim know Oi come back, and am feeling pritty good and strong, and am getting school-larning in me speritlife, why, it might help thim on a bit to think what they're coming to after a while, don't ye moind. Good-day to ye.

Elizabeth Beals.

I trust I shall reach my friends, my children in St. Louis. That is their home. I have been told in the spirit-world that there are meetings and mediums in that city, and perhaps I can sometime find a way to reach my loved ones through some of them; but as yet I know of none to whom I can go who would receive me, because I feel that those who have known me may not yet be ready to accept Spiritualism or to have any one around them in their circle of friends know that they were dealing with these things. I am in hopes to awaken in them a desire to know of the spiritual life, and to enter into communication with the friends who have passed on, and so I am here. I have visited your meeting many times, but have not spoken, not having the opportunity.

My name is Elizabeth Beals. I have been in the spiritual life many years. I did not know of this wonderful truth before I passed away. I tried to live a Christian life; and to do my duty as well as I could. I attended my church, and believed what the pastor taught through the Bible; but when I entered the spirit world, the first beautiful soul I met was my mother; who said to me; "Ohlid, you are now to dwell".

" us; we are to guide you in; your search or cruth." I looked around asking for my Savior, and hoping to see the Heavenly Father,

but no such sight met my eyes. I had to un-learn many things that had grown to be a part of me, but I do not think it took me long. I saw so many friends I had known living such saw so many friends I had known living such natural, homelike lives, and I saw so many different objects around me that seemed a part of our new existence, that I could not help feeling that this was the real life, and what I had hoped for and expected was only a delusion of the mind.

I would like my friends, my children especially, to know of these things before they pass away, that the shock may not come to them just the same as it came to me as a spirit.

I feel as I take hold of the medium the same old conditions coming upon me that were mine when I passed away; but I do not wish any one to think of me as affilicted in the spiritworld, for there all the old weakness is gone, and I am well.

Fanny E. Hodges.

[To the Chairman:] Do you think you could find T. D. Hodges of Marblehead, Conn.? [I will try.] That is my father, and I would like him and mother to know that I am well, and happy in a beautiful world.

I went away about a year ago—I think a little more. It was hard to leave this earthly life, and it was hard for my dear ones here to have me pass away, but I am strong now. The fever is all gone, my head is clear, and I am happy in the spirit world, where there is so much music and song, and I can hear and see and talk and move about and be strong, and have pleasant associations, and know that by and by those I love on earth will join me in that heavenly home.

Oh! if I could make them know of this—that I have been lifted out of all things that are weakening into the clear light of the immortal world, it would make me happy in my spirithome. I have a home that is bright and pleasant; I have flowers there that bloom sweetly, and all is congenial to me; but I come back with ever so much love to the dear ones here. I want them to be comforted, to feel that all is for the best, that the Father's love is extended to them and to me, and that we are all within its divine embrace.

I am assisted to come by the good spirits here, and helped to speak in this way. I am glad, and I am very thankful indeed.

My mother's name is Mary. I am Fanny E. Hodges.

INDIVIDUAL SPIRIT MESSAGES

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT MEEK.

Nor. 27.—Charles Partridge; Thomas M. James; John Bonner; Mary Ann Morse; George Allen; Black Hawk.

Noc. 1.—Capt. J. S. Hollmes; John Chase; Julia Kennedy;
Felix Clark; Mary Ann Powers; W. D. Northam.

Messages here noticed as having been given will appear in due course according to routine date. Jan. 22.—Henry B. Milliken; Hollis Bowman; Harry Ken nedy; Sarah Martin; B. H. Carter; Charles F. Johnson.

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Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass. Jan. 30.

Mrs. E. E. Welch,

MAGNETIC Massagelst, is located at 6 Worcester Square Boston, Mass. Patients visited at their homes.

Jan. 30.

4w*

MRS. CHANDLER-BAILEY, 26 Cazenove ptreet, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Baturday evenings and Friday afternoons at 3 o'clock. Platform test speaking. Iw* Feb. 6.

Psychometry.

MRS. C. P. PRATT, 120 Dartmouth street, Suite 1, Boston Monday, Tuesday, Wednesday, 10 till 5. 4w Jap. 30. Dr. M. Lucy Nelson,

MAGNETIC, Massage and Steam Baths. 33 Hoylston Street, Suite 6, Boston. 6w*. 33 Hoylston. 6w*.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Jan. 16.

Miss J. M. Grant,

TRANCE MEDIUM, No. 8% Bosworth street, Banner of Light Building, Boston. 4w Feb. 6. Carrie M. Lovering,

MAGNETIC PHYSICIAN, 246 Shawmut Avenue, Boston Controlled by the late Lemuol Spear. DR. JULIA CRAFTS SMITH. 25 years suc-cessful experience. Gives free Clairvoyant Examina-tion Thursdays to ladies. 15 Warren Avenue, Boston. Jan. 9.

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Jan. 30.

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Jan 16.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremontstreet, con Hanson, Boston. Dec. 12.

MISS L. M. WHITING, Massage and Teacher of Massage. Formerly with Dr. Munroe. 175 Tremontstreet, Room 16, Boston. 4v*. Jan. 22.

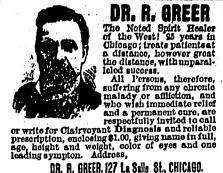
J. WYMAN, M. D., Magnetic Healer. La Grippe and Rheumatism treated successfully. 175 Tremontstreet, Boston. 18v*. Dec. 26.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown, tf Sept. 28. DR. JULIA M. CARPENTER, 303 Warren Jan. 2.

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MRS. JENNIE OROSSE, Business, Test and
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Feb. 6. WISS DAISY WILDER, Readings, Business, And Test Medium. Hours 10 to 5 daily, except Sunday, Mr. W. Anderson evenings. 165 Shurtleff st., Chelses, Mass. Nov. 28.

Miscellaneous.



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MRS. A. B. SEVERANCE would respectfully announce Mt to the public that those who wish, and will visit her in person, or sond their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental edaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cont stamps. Brief delineation, \$1.00, and four 2-cont stamps.

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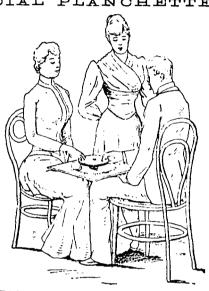
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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest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

Glies B. Steiblins writes:
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IF YOU WOULD KNOW YOUR Future Business Prospects, consult FRED A.
HEATH, the Blind Medium. Enclose Postal Note for
50 cents, or register your letter, with lock of hair and stamp.
Address 166 Abbott street, Detroit, Mich. No stamps taken.
Dec. 5.

PARALYSIS CURED WITHOUT MEDICINE.
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Old-fashioned Jewelry of every kind; also old gold and silver watches, broken chains, rings, car drops, pins, gold or silver. Bring or send them to us by mail or express. Address or call on HOWE GOLD LEAF MANE'G CO., Jan 9. 13w 225 Washington street, Boston.

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A LIBERAL OFFER, BY A RELIABLE CLATEFOYANT AND MAGNETIC HRALER. END four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case pres. Address DR. J. S. LOUCKS, Shirley, Mass. Dec. 5.

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The Cois Review tells all about old Coins and where to sell them. The only inger of the kind published in the United Blatter. It is not in the many of the cois alive or stamps.

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New York Advertisements.



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MAGNETIC Specialist for Nervous and Chronic Diseases
Gompilicated Cases Gured when other methods fail.
Patients at a distance successfully treated. DR DAKE has
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I take pleasure in stating that I regard Dr. Dumont C Dake as one of the most officed individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

Dec. 5. PROF. JOSEPH RODES BUCHANAN, M. D.

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No. 283 West 43d street, New York City.

PUBLIO SEANCE Monday and Thursday evenings. Lectures at Adelphi Hall Sundays, afternoon and evening.

Advice on mediumable, &c., by letter.

Mrs. H. L. Woodhouse,

NO. 880 Sixth Avenue, New York, has removed her Home for the Sick from 23 West 21st street to the above ad-dress. Will make Clairvoyant Examination of Discase. Can accommodate the sick with board and first class attention if desired. A Magnetic Physician always in attendance. Treat-ment given on application. Send for Circular. Feb. 6. Mrs. Etta B. Roberts,

WIRE CAGE MEDIUM, will hold a public Materializing Séance, under test conditions, in Carnegie Music Hall Building, 7th Avenue and 57th street, New York, on Sunday evening, Jan. 31st, 1892. 2w Jan. 30. Dr. J. R. Newton
STILL HEALS THE SICK: Great cures made through Magnetized Letters sent by MRS. NEWTON. Address MRS. J. R. NEWTON, P. O. Station G, N Y. City. Dec. 5.

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A STROLOGICAL MEDIUM, 387 West 23d street, New York City. Ask your Druggist for Mrs. Webb's Magic Tea. Positive cure for Sick Headache and Constipution. Jan. 2.

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DSYCHOMETRIC READINGS on Business or Health. Six Questions answered for 50 cents. Full Readings, 81.00. Lock of Hair preferred for Diagnosis. Cream and sure. Sittings by appointment. ANNA E KINGS. LEY, 109 4th Avenue, New York.

MRS. SAWYER, Materializing Medium, is bolding circles at 243 West 19th street, New York City Seances Sunday, Wednesday and Friday evenings, and Thursday afternoons. Lady manager. 4w* Jan. 30.

PILES Remedy Free. INSTANT RELIEF, Final cure in 10 days. Never returns; no purge; no salve: no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferors. Address J. H. RERYES, Box 2300, New York City, N. Y. Oct. 10.

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

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

Jan. 2.

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Sure, Safe, Rapid and Permanent is the Cure offered to the vast legion of Unfortunate Sufferers from Nervous and Chronic Diseases by the use of the Latest and Most Valuable Addition to the Medical and Scientific World, the

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This Invention comes to the notice of the Public unheralded by misleading statements or senseless and pretending claims which cannot be substantiated. It is entirely new throughout, and has many features hitherto unknown which commend it closely to the advanced thought of the present enlightened period. By it we may apply an Electric Current so mild that only the use of the most delicate tests can detect it, or so powerful that the Electrodes will blister in an incredible time. The Current is Entirely and Completely under the Control of the Patient using it, this being accomplished by an ingenious adjuster, which, with the Constant Contact Device, obviating the possibility of a Shock, and Inducing a Uniform Strength of Current, is fully cov-

In its Entirety the Instrument Stands Alone on the Summit of Scientific and Inventive Genius, a Monument to its Discoverer, and a Boon to the Afflicted. Nothing approach es it in the Elegance of its Workmanship or its Materials, Appearance, Ease of Application, Cleanliness, Economy. Utility, and, lastly, its Price. It is Without a Rival, as can be shown by honest investigation, and its inventor courts the fullest research, inquiry and tests.

ered by patents secured by the Inventor, MR. JOHN A.

It is offered to the world on its merits alone, and it is enthusiastically endorsed by all who have tested it. A Siock. Company of Leading Professional Legal and Business Gentlemen of Jefferson, O., Control its Manufacture. Prof. A. L. ARNER, a well-known Physician, is in charge of the Company's office, which is fully equipped for Scientific Tests. Address or call on him, or the

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MR. CARLYLE PETERSILEA will give six
Readings from his books, "THE DISCOVERED
OUNTRY and "OCEANIDES," a Psychical Novel, comblued with Piano and Vocal Selections of a high character,
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ing the music and its most sallent points. Terms satisfactory. Please address.

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Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 0, 1609.

MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 9: Hosworth street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

to the public.

First Spiritual Temple, carner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 2% r. M.; School at 11 A. M. Wednesday evening Social at 1%. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

The Reston Suprisingly Temple. Berkeley Hall.

Jr., Secretary, 177 State street, Boston.

The Boston Spiritual Temple, Berkeley Hall,
Berkeley Street.—Bervices 10½ A.M. and 7½ P.M.
Seats free. Public cordially invited. William Boyce, President; L. C. Clapp, Secretary.

Steinert Hall, 62 Hoylston, corner of Tremont Street.—Services at 10½ A.M., 2 and 7½ P.M. Speaker, Wm. J. Colvillo. Soloist, Mrs. C. May French. Public invited. R. Holmes, Prosident; H. C. Young, Treasurer; O. L. Eckwood, Secretary.

The Expensive training Management of the Secretary.

Bickwood, Secretary.

The Echo Spiritualist Meetings, America Hall, 724. Washington Street.—Services every Sunday at 10% a.w., 2% and 7% r. w., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month Services will be held of a religious and social nature. Wm. A. Hale, M. D., Chairman.

Eagle Hall, 6.10 Washington Street.—Sundays at 10% a.w., 3% and 7% r.w.; also Wednesdays at 1 r.w. F. W. Mathews, Conductor.

College Hall, 14 Essay Street.—Sundays.

W. Mathows, Conductor.

College Hall, C4 Essex Street.—Sundays, at 10%

A.M., 3% and 7% P. M. Eben Cobb, Conductor.

Ohlidren's Spiritual Lyccum meets every Sunday at 10% A.M. in Red Mon's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Con-

weteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ F. M. Dr. H. B. Storer, Fresident; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 Statestreet, Boston; Mrs. M. T. Long-tey, Corresponding Secretary, All individuals interested in the objects of the Union are invited to attend.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1857; incorporated 1852. Business meetings Fridays at 4 P. M. Public social meetings at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Wood-bury, Secretary. bury, Secretary.

Sunday Meetings are held at this place each week. Developing Circle at 11 A.M.; speaking and tests 2½ and 7½ P.M.
J. E. and Mrs. Loomis-Hall, Conductors,

Independent Spiritnalist Club meets every Tuesay at 64 P. M. at Irving Hall. Washington atreet, corner of cover. Interesting exercises at 8. I. G. Wollington, Presient; W. W. Russell, D. D. S., Secretary, 9 Park Square, Boscht, W. W. Russell, W. W. Rus

Commercial Hall, 604 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 10% A.M., 2% and 7% P.M. Thursday in Rathbone Hall, at 2% P.M. N. P. Smith, Chairman.

Templar Hall; 1724. Washington Street.—Every Tuesday, at 2% P.M., meetings for tests, speaking and psy-chometric readings; Mrs. M. A. Wilkinson, Conductor. Dwight Hall Meetings, Tremont street, corner of wight. Services every Sunday at 11 A. M., 2½ and 7½ P. M. Adeline Wilkinson, Conductor.

The Ladies' Industrial Society meets weekly Thursday afternoon and ovoning, corner-Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Ohelses, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and syening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings aday evenings in Odd Fellows Hall, 648 Main street. H. Simons, Secretary.

First Spiritual Temple. - Sunday afternoon, Jan. 31st, 1892, Mrs. H. S. Lake addressed the audience in her normal state. Jan. 29th being the birthday of Thomas Paine, Mrs. Lake thought it appropriate to celebrate the anniversary the 31st. She read extracts from Thomas Paine's writings: from his first, "Common Sense," his second, "The Crisis," his third, "The Rights of Man," his fourth and last, "The Age of Reason," and said that although one hundred years have passed away since his labor was begun among us, yet his work is by many but little understood. And if there is any place in the world where one should be understood and their motives ventilated, it is on the spiritual platform. I purpose speaking to you about "The Power of an Ideal."

An ideal is evidently an entity which the brain receives and puts forth. These ideas are eternal. As I look at Thomas Paine I find him in a singular way endowed for the work which he undertook. He could not assimilate with the religious sentiment offered to bim in his youth. He began to study the industrial system. Although he was poor, he was no poorer than those by whom he was surrounded. Mr. Paine came to America, I have no doubt, pushed by the spirit within him to accomplish his work. The power in the idea of personal liberty actuated Thomas Paine. He very clearly portrayed the function of society and the nature of government. He believed in an ideal more than in payonets. He desired to reach the hearts of the people. ence in her normal state. Jan. 29th being the birth-

an ideal more than in payonets. He desired where the hearts of the people.

The progress of the race can never be obtained by war. He was moving on with the current of circumstances to print pages of "common-sense." To-day there are hundreds and thousands of men and women whose ideas of a just government have no expression. The power which Paine possessed was toward perpopulate.

The discourse was listened to by a very appreciative audience.

The guides of Mrs. H. S. Lake will speak next Sunday at 2:45. School at 11 A. M., to which both old and young are invited. Social meeting every Wednesday evening.

Besten Spiritual Temple, Berkelev Hall .-It is with regret that I report last Sunday closed the present engagement for this season with Dr. F. L. H.

It is with regret that, I report last Sunday closed the present engagement for this season with Dr. F. L. H. Willis, but it is a pleasure to record the success of the engagement, the audiences increasing with every lecture, and representing the cultured and intellectual class of Boston Spiritualists.

The subject of the morning discourse was "The Universal and Eternal Life," Only those who look upon life through their spiritual perception can see anything but the mere forms of it. The essence, the very life of things, escapes the observation of those who look through the external senses only. Such see only forms, and forms are the result of life, but they do not express its degrees of perfection. It is necessary to look beyond the mere surface to the hidden centres in order to see things as they really are.

The sweet sounds of nature, her beautiful forms, her graceful motions, her delicious breath which we inhale, all teach us that she is full of life. The science of chemistry weighs, measures, divides and analyzes matter, but here it stops. That form of life that expresses itself as thought, as intelligence, as feeling in the bird, the animal, the insect, the flower, as well as in the human being, chemistry does not touch. It gives it up to the metaphysician. But the laws of man's being compel him to grasp after truth in this higher, subtler department of knowledge, and he seeks to analyze thought, or the essence of life, as he analyzes the air or the vapors of the body. Eternal life belongs to everything, because everything has an inner or spiritual life. Therefore unending existence means life, nothing more and nothing less. But individual life is not eternal life. That is, the forms of life change. The spirit of nature, which is its life, is closely linked to what is properly called the spiritual universe. Matter is eternal, because it evolves eternal life. Every particle of matter has its spiritual law; it gives forth somewhat of its life, those higher and finer elements that are not yet named. These flow

print.

In the evening a large, fine audience listened with rapt attention to a masterly lecture on "Personal Influence," that held them in almost breathless stillness from its commencement until its close, save as it was broken now and then by outbursts of applause. The speaker said: "We are all more or less familiar with the laws of influence designated by the various terms, sympathy, love, hate, repulsion, etc. By these terms we signify an effect produced, the cause of which we often overlook, but which lies within the deepest soul of life. Society is made up of elements that harmonize and antagonize, just as matter is. We admire the crystallization and dissolution of nature's primates. We are delighted with those expressions of attraction and repulsion that represent natural laws. Why should we fail to be as delighted when social life presents to us the laws of cohesion and disintegration?

integration?
The law that draws together human spirits we call erament Food Report.

BAN NER OF LLI

spiritalization, friendship, res and, love, etc. The selence that elicitates the properties of the action of the selection that elicitates the properties of the action of the land of the selection of the selecti

moment you can separate your life from the general life? Nay, it is impossible; you are a part of the whole, and the effect of causes must inevitably be felt by you.

Have we, then, nothing to do but merge curselves in a great mighty whole, and pass on in the moving tide as if life were only like the ebb and flow of the ocean? Indeed, we have something beside this to do, and all the more for this very law of influence.

We are bound to pour clear water into the turbid stream, so that, if possible, we can prevent the ocean of spiritual life from receiving so dark a current of moral or spiritual force.

At the close of this powerful discourse, in the midst of the profound stillness resting upon the audience, Dr. A. H. Richardson arose and said:

"Mr. Chairman, under the operation of the law of personal influence, I feel myself moved to rise and give not only an expression of my own interest and delight with the grand truths to which we have listened from the inspired lips of Dr. Willis to night, but also to voice what I am impressed is the sentiment of this large and intelligent audience. I move that a vote of thanks to Dr. Willis and his inspirers be extended to them for the grand lectures given us during his too brife engagement with us; lectures that have been full of practical truths, scientific and philosophical argument, together with poetic and spiritual beauty and eloquence. As he goes from us may the blessing of the angel world attend him, and may he long be spared to voice its exaited inspirations."

The motion was promptly seconded, and on presentation by the worthy Chairman, Mr. Knight, was carried with a hearty expression on the part of the audience that left no room for doubt as to the impression made upon it by the eloquent lecturer.

In the afternoon Mr. Joseph D. Stiles was present and held one of his grand test séances, delighting the goodly number of people who were present with the rapidity and correctness with which he gave names and incidents, each one proving to have been correctly given. M

sonal Experiences in Spirit-Life."

The Relping Hand Society.—A regular meeting of this Society was held Wednesday afternoon, Jan. 27th. The committee for the "Sale," to be held March 2d, as well as the Entertainment Committee, gave very encouraging reports. A vote of thanks was tendered to Mr. Stiles for his kindness and generosity in giving the Society a benefit on Jan. 20th. On the evening of the 27th Dr. Willis kindly tendered the Society a complimentary benefit, giving an illustrated lecture upon "The City of the Cæsars," showing the finest views ever presented, and in a most charmingly interesting manner, making a pleasing and instructive evening to the many friends present, as well as pecunicarily pleasing to the ladies.

On Wednesday, Feb. 10th, the ladies propose to serve a "Fish Chowder Supper" at 6 o'clock, and we hope to see all lovers of a good hot first class article of that kind present.

Pink.

Steinert Mail.-On Sunday last, Jan. 81st, W. J. Colville lectured in Steinert Hall in the morning on "An Age of Reason and An Age of Spiritual Perception," forcibly contrasting the two modes of "higher

The power which Paine possessed was toward personality.

As we move on we think of patriotism. Paine addressed his "Age of Reason" to his fellow-citizens of all mations. I can think of nothing grander than that. Patriotism, after all, is a narrow sentiment. Those who inhabit our own country are no more our brothers than are those of other lands. We should learn to think of the world as our country. We are all of one spiritual counterpart. Paine was not willing to thrive at the expense of his fellows.

When we are moved by the power of the ideas that prevail in the principles of justice, we will use the spirit of the man and woman who are yet to be. It is better to be a true soul than to be one who has the power to control others, and to be great. We want the power of the ideal to lift the people.

It is not an easy thing to give ideas to the world. It often means suffering of the body, especially where people have not yet come into harmony with them. The only thing that will ever cleanse this world is the purification of the principles of justice, By-and by the force which is contained in Spiritualism will be used in correcting inaccuracy in history.

The discourse was listened to by a very appreciative audience.

The guides of Mrs. H. S. Lake will speak next Sun. Thos. Paine's "Age of Reason" is in many respects identical with the works of modern authors whose opportunities for obtaining correct information concerning the history and makeup of the Bible are far in excess of what his were. On the other side of the controversy it may be reasonably maintained that Paine's work was iconoclastic, and only builders can render permanent service to literature. Before any new view of truth can make headway in society, old errors must be swept away, and though negative work is thankless and submits the one who performs it to ostracism and persecution of various klads, disagreeable though it be, it is a necessary preliminary to the higher work which is to follow. The negationist is usually to be pitied, for he feels old standing-ground surely slipping away, and knows not where to find solld rock on which to rest his feet. Mrs. Besant, one of the most remarkable women of the present day, underwent a perfect agony of doubt on the road from orthodoxy to agnosticism, and not till she found a refuge in theosophy did she know anything like repose.

Hearts hunger for certainty, while intellects are

a refuge in theosophy did sho and any sing repose.

Hearts hunger for certainty, while intellects are pleased with disputatious arguments. In proportion as affection predominates in a man or woman he or she craves certainty in religion; in proportion as intellect is dominant speculation is agreeable. An age of mere reasoning upon books and institutions is a cold, critical, censorious age; but its temper may be clean, bracing and conducive to mental growth. An age of spiritual discernment follows an age of calculating intellectualism, as intellect removes obstacles and opens the way for the entrance of spiritual truth.

cles and opens the way for the entrance of spiritual truth.

The lectures of Dr. Lyman Abbott, as just concluded in this city, are samples of the reasoning spirit in religion. Though many fine strokes of feeling are to be found in them, still they do not satisfy us as a finality, nor are they intended to do so by the lecturer; they are to make people think in the direction of further light; and the added light will come, but it could not be received were not the barriers of complacency with error removed before its advent.

Thomas Paine deserves the thanks of all truth-loving people the world over, and particularly is the American nation indebted to his efforts. Nothing but cringing servility to a so-called orthodoxy, which is always blind and never just, could possibly have led to the circulation of prevailing falsehoods concerning the man and his work. Blind bigotty has commanded us to condemn his works unread, a cowardly and infamous course for any to pursue. If those



A cream of tartar baking powder. Highest of all in leavening strength.-Latest U. B. Gov-

America Hall.-The Echo Spiritualists' Society held its usual test scance last Sunday at 10:45. After remarks by the Chairman, Mrs. Dr. C. E. Bell and

remarks by the Chairman, Mrs. Dr. C. E. Bell and William A. Hale, M. D., gave personal descriptions of spirits, with a clearness that was remarkable, and by which they were recognized at once.

Atternoon.—Singing and an invocation. Mrs. M. A. Brown read a poem, and under influence of her spirit control made remarks. Mrs. J. K. D. Conant followed with excellent psychometric readings. Mr. Osgood F. Stiles gave names and descriptions of fitty or more spirits, who thereby found ready recognition, among them Charles and Barah Coleman, Mary Brown and sister Hannah, Samuel Barker, James and Mary Ashton, Mrs. S. Hamilton, Henry Foster and Addie Johnson. Mrs. A. Wilkins; under control, then brought "Sunshine" to many in the audience, giving indisputable proof of the presence of their "arisen ones." Dr. H. F. Tripp closed the exercises with psychometic readings.

Dr. H. F. Tripp closed the exercises what pro-lic readings.

Evening.—Invocation and remarks by the Chair-man. Mr. O. F. Stiles gave proofs of the presence of spirits. Remarks by Dr. B. F. Barker, Mrs. Dr. Bell (with tests), and others. Dr. Hale gave many inter-esting and fully recognized tests. Music during the day and evening under the direction of Prof. F. W.

Peak.

Thursday, Jan. 28th.—Remarks by Dr. Hale. Tests by Mrs. Dr. Bell. Remarks by Dr. R. K. Brown. Facial readings by Mrs. E. Stratton. Psychometric readings by Miss L. E. Smith.

Usual services Thursdays at 8 P.M. Sundays at 10:45, 2:30 and 7:30.

The Children's Progressive Lycoum was well attended last Sunday by members and visitors. The orchestral selections were brilliant, the singing and orchestral selections were brilliant, the singing and reading by the school spirited, and both the grand march and the target march were finely executed. Mrs. Longley offered an invocation, and also explained the morning lesson. The Conductor, Wm. F. Falls, made appropriate remarks, and J. B. Hatch, Jr., told of his visit to a Baptist service in Lewiston, Me, the previous Sunday—not being able to find a spiritual meeting in that town. Bertle Newton rendered a plano selection, Bohemian Girl," with fine taste, and Maude Bourne and Lou Kivlan each sang a beautiful song to the great enjoyment of all. The recitations of the morning were delivered by Gracie Scales, Gretchen Stripp, Ethel May Whiting, Winzola Pratt, Florence Enslow, Emma Mills. Harris Wood and Miss Rose Wilbur. A vocal duet by Eva and Jessie Bmith was also rendered with good tyste.

bur. A vocal duct by Eva and Jessie Simin was also rendered with good taste.

Notice is given that the North Scituate Lyceum will visit the Boston Lyceum in a body on Sunday next, Feb. 7th. A grand time is anticipated. All friends are invited.

A collection was taken up for the benefit of a needy woman whose daughter attends our school which real.

woman whose daughter attends our school, which reallzed a handsome sum for the beneficiary.

We feel that our Lyceum—which meets every Sunday forenoon at 514 Tremont street—is doing a good
work, and that it is a credit to the cause of Spiritualism.

SCRIBE.

First Spiritualist Ladice' Aid Society.-After the business meeting, Jan. 20th, a well attended social circle was held, and many communications received through the mediumship of Mrs. Shackley, Mrs. Plint, Mrs. Anderson, Mrs. Treavor, Mrs. Cushman and Mrs. Waterhouse. Mrs. Cassell had charge of the musical exercises. The largest company of the season was present at the tea table. After tea-the anniversary committee held a meeting. A large and centrally located hall was lensed for the annual celebration. Cash was contributed to pay for same in less than ten minutes. As several of the most prominent workers have already written the secretary volunteering their services, a good time is assured.

The evening exercises consisted of music by Miss Amanda Balley, Miss Cassell, and instrumental selections by that accomplished artist, Miss Lillie Fay, on plano and harp. Headings and an amusing stump speech by Mrs. Bates, and some grand good speeches by Dr. A. H. Richardson, Clara Field Conant and Mrs. Kate R. Stiles. Several tests given by the last pamed lady were very acceptable; her efforts and those of her guides were heartily appreciated by the hudience. W. the business meeting, Jan. 20th, a well attended social

College Hall .- Large and deeply interested nudiences assembled to witness the varied, phenomena that the visitor is always sure to meet, with at these

that the visitor is always sure to meet, with at these popular meetings: Avis gratifying to see the large number of investigators who from week to week convenie at these seasons in earnest search for spirit truth.

Conductor Ehen Cobb opened the meetings, Jan. 21st, with strong and well-chosen expressions of thought. The following speakers and mediums took part during the day: Mrs. C. Lyman. Mrs. C. W. Odiorne, Mrs. M. A. Chandler, Mrs. A. E. King, Miss A. Peabody, Mrs. A. Ferrester, Father Locke, Mrs. I. E. Downing, Mr. — Day, Mrs. Nellie Thomas, Dr. Huot, Mrs. 1ssa Chandler, Mrs. Cozzens and Mr. Haskell. Mrs. Agnes Sterling and Mrs. C. Shepleigh rendered fine musicularing the day. M. J. C.

Ragle Hall.—The exercises Jan. 27th comprised singing; remarks by Dr. Geo. B. Emerson; readings by Mrs. Wilson and Mrs. Dr. Bell, and tests by C. A.

Bmith:
On Sunday morning an interesting developing circle
was convened.
Afternoon.—Singing by Mrs. E. H. Locke, Neilie A.
M. Carleton and Geo. Slight. Tests by Mrs. Warren, Mrs. Dr. Bell, David Brown, Mrs. Burt, Mrs. O.
A. Smith and Mrs. Dr. Kobins.

Evening.—Vocal music. Remarks upon 'The Age
of Reason' by Dr. Blackden. Mrs. Buck, Mrs. Bell,
and Dr. Mathews gave tests, readings, etc. Mrs.
Charter with pleasing remarks closed the services.
Meetings every Wednesday at 3 P. M.; Sundays, at
11 A. M., 2:30 and 7:30 P. M.

F. W. MATHEWS, Conductor.

Dwight Hall.-Sunday, Jan. 31st, the developing

circle in the forenoon was fully attended, and satisfactory to all. The evening session was opened by Mr. Jones with an address and poem; Mrs. E. M. Shirley and Mrs. E. Cutting-Luther made stirring remarks. Mrs. Shirley, Mrs. M. A. Wilkinson and Dr. Willis of Charlestown gave psychometric readings; and Mrs. Mary E. Bates favored the audience with recitations.

The Ladies' Endustrial Society met at Arling ton Hall, corner of Dover and Washington streets, Thursday, Jan. 28th. Many spirits gave evidence of

V ...

J. 1.

their presence. Supported, The evening entertainment consisted of slighing by the audience. Remarks by Mrs. Stiles, who mader control gave undoubted evenines of the presence of many spirits. Mrs. Shirley, Dr. Willis and Mrs. Whitlook gave psychonetric readings, Mrs. Haddeld a recitation, Mrs. Burnham some fine remarks, the meeting closing by the audience singing "Nearer, My God, to Thee."

Mrs. H. W. Cushman, Soc'y.

Rathbone Rail.—The meetings at this place last Sunday were well attended. Mrs. Mary F. Lovering, Dr. H. F. Tripp and Dr. Smith interestingly oring, Dr. H. F. Tripp and Dr. Smith interestingly participated. At 2:30 r. M. the participants were Dr. Smith, Dr. H. F. Tripp, Mrs. Mary Bagley, Miss Josephine Webster, tests; Mrs. Jennie Warren, Mrs. Jennie K. D. Conant and Mrs. J. E. Wilson, readings. The evening service was held in Commercial Hall. The exercises consisted of interesting remarks, tests, readings, recitations and vocal music by Dr. Hollingsworth, Mrs. Abby Burnham, Mrs. Towle. Mrs. Lovering. Mrs. W. H. Burt, Miss Josephine Webster, Mrs. George B. Emerson and Mrs. Wilson.

Test circle every Thursday afternoon at 2:45. Social, musical and literary entertainment the first and third Saturday evenings of each month.

A. J. W.

Ludice Aid Parlor.-Last Sunday the developing circle was well attended. Mrs. M. A. Brown gave

many tests, and Mr. Bartlett very fine music.

many tests, and Mr. Bartlett very fine music.

Afternoon.—Singling by the audience. Remarks by
the Chairman. Mrs. Abby N. Burnham spoke of the
return of spirits, Mrs. E. M. Shirley gave psychometric readings, Miss L. E. Smith and Mr. J. E. Bartlett a number of tests.

Eventng.—Singing by Mr. Bartlett. Remarks by
the Chairman. Mrs. M. A. Brown read a poam and
gave tests. Mrs. Downing, Miss L. E. Smith and Mr.
J. E. Bartlett gave tests. Miss Katle Butler gave a
reading and Mrs. Loomis Hall tests, closing with
singing. J. Edward Bartlett, organist.

J. E. HALL, Conductor.

Irving Halt .- The session of the Independent Spiritualist Club, held at Irving Hall, corner Washington and Dover streets, the 28th ult., was another ington and Dover streets, the 20th litt, was additionally season of spiritual and intellectual profit. Mrs. Kate R. Stiles—being the speaker of the evening—gave a large number of very fine spirit communications. Remarks were also made by Mrs. A. N. Burnham and Mrs. Lyman, and mental questions answered by Mr. C. K. Huot. Mr. J. E. Bartlett furnished the music for the occasion.

Templar Halt .- Tuesday P. M., Jan. 24th, there was good attendance. The afternoon was given up largely to the spirit-children controls, as is the cus tom once a month. Mrs. M. Lovering gave an address and song dedicated to her band of spirit-children. F. W. Baker, Mrs. F. C. Wilson, Mrs. M. Adeline Wikinson and Dr. Willis were active workers in this children's hour. Dr. Fred Crockett rendered a fine guitar solo, and Mrs. Etta Hadfield gave a pleasing recitation. The usual mouthly "Indian Peace Council" will be holden Feb. 9th.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and apactous hall in the Carnegie Music Hall Building, between 5. th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Bundays, 10% A.M. and 7% P.M. Henry J. Newton, Fresident.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A.M. and 8 P.M. Speaker, Mrs. Holen T. Erigham.

Accanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.—The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 r. m. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor. Adelphi Hall, West 53d Street, East of Broadway.—Meetings will be held here regularly on Sundays, J Wm. Fletcher (288 West 43d street) being the settled

The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West lith street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Adelphi Hall .-- There was the largest attendance of the season in the afternoon to listen to the "Thomas Paine Celebration." Mr. Fletcher presided, and

or the season in the atternoon to listen to the "Thomas Paine Celebration." Mr. Fletcher presided, and opened the meeting by saying that "As an exponent of free thought, we respect the memory and honor the name of this truly great man."

Mr. Paul Tyner was introduced, and read a fine address upon the "Spirit of Thomas Paine," which was listened to with great attention and frequently applauded. This was Mr. Tyner's first appearance upon any platform, but the public are sure to hear from him later. Mrs. Augusta Fletcher was the next speaker, and held the audience spellbound by her wonderful oratory. Wilson McDonald, the sculptor, followed, giving a most interesting account of how Thomas Paine was refused burial in the churchyard, of how his grave was descerated, and how he had himself raised money to have his monument restored. Mr. J. W. Fletcher closed with an unusually fine epitome of the whole subject. The back of the stage was finely decorated with flags and portraits.

In the evening a large audience listened to the guides through Mr. Fletcher, upon the "Spirit-World," and were more than amazed at the seance that followed. Madame Eadd Corani, the celebrated Italian prima donna, sang two selections, which elicited a hearty recognition.

Next Sunday lectures and tests at 3 and 8 P. M.

A. E. WILLIS.

CONNECTICUT.

ter, whose coming had long been anticipated, was greeted with fine audiences afternoon and evening, that of the evening numbering nearly five hundred. Mr. Baxter had been many times in the city and vicinity, and his worth was well known. His fame, too, had spread, and the intelligent assembly was a representative one.

had spread, and the intelligent assembly was a representative one.

In the afternoon the subject discoursed upon was "Character," in discussing which he held the close attention of his hearers, and called out frequent applicates. His singing and poem were highly appreciated. His evening lecture was upon "Spiritualism and Politics." It was a grand effort, and elicited much praise and comment.

After a song finely rendered, Mr. Baxter gave tests for over one hour, astonishing all. Even Spiritualists familiar with his methods, declared the results unqualifiedly convincing and glorious, and everybody was made happy. It was a red-letter day in the history of Spiritualism in the Charter Oak city.

Next Sunday meetings will be held in the lower (smaller) Unity Hall, the platform to be supplied by local talent, Mrs. Dillingham-Storrs, her sister Mrs. Hurd, Mr. J. W. Storrs and others.

Mr. A. E. Tisdale is announced for Sunday, Feb. 14th.

Mr. Baxter lectured on Monday and Tuesday evenings, Feb. 1st and 2d, in East Hartford, and will give lectures later in the month in Willimantic.

REP.

Norwich .- On Thursday evening, Jan. 28th, Mrs. Helen Stuart Richings entertained the friends in our city with select readings and recitations.

A Woman's Lydia Is Pinkham Remedy

devoted a life's study to the subject of Female Comfor Woman's plaints, working alwavs from the stand-

point of reason, with a firm belief Diseases. that a "woman best understands a woman's That she has done her work well is plainly indicated by the unprecedented success of her great female remedy called Lydia E. Pinkham's Vegetable Compound

No one remedy in all the world has done so much to relieve the suffering of her sex. Her compound goes to the very root of Female Complaints, drives out disease, and re-invigorates the entire system.

All Druggists sell it, or sent by inall, in form of Pills or Lozange, on recelptof 81.06. Liver Pills, 25c. Correspondence freely answered. Address in considence. LYDIA E. PINKIAM MED. CO., Below B. Bullans. LYNN, MASS.

was devoted to answering questions. The evening a short address, followed by psychiometric readings. The Bulletin for Reb. 1st says: "Mrs., Helen Stuart-Richings concluded her engagement with the Norwich Spiritual Union Sunday, and will leave to day or to-morrow for Grand Rapids, Mich., where she has an engagement for three months. She is a bright and conscientious speaker, and called together in this city some of the largest audiences of the season."

Next month our platform will be occupied by Willard J. Hull of Buffalo. N. Y. Mrs. Richings has referred to his work in glowing terms, and we are prepared for a spiritual treat.

MKS. J. A. CHAPMAN, Sec'y.

Bridgeport .- A letter from a correspondent concerning the work recently accomplished in this place by Edgar W. Emerson (also a reception tendered him). will appear next week.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street; every Saturday evening, at 8 o'clock. Good speakers and mediums slways present. Seats free. All cordially invited. Samuel Bogort, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall. Bedford Avenue, corner of

Ald. Mrs. M. Evans, President.

Conservatory Hall, Hedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

The People's Spiritual Conference; held every Monday evening At 8 o'clock in the Parlors 151 Lexington Avenue, hiree don't above Franklin Avenue L Station. Interesting Speakers, good music, questions answered, tests (yien. Admission tree; all are condulty levited. Also meeting every Friday at Fr. M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's parlops, 234 Franklii, Avenue, near Lafayette Avenue, every Sunday evening at 8 b'clock. Samuel Bogert, Conductor.

The Woman's Spiritual Conference meets at parlors No. 251. St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- Sunday evening, Jan. 31st, Mrs. Ada Foye completed at this hall a very successful engagement of two months. Too much praise cannot be given for the admirable work which she did while here. Many hundreds of the inquiring minds of Brooklyn became deeply interested in the demonstrations which she gave of spirit power.

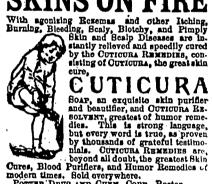
In view of the interest which is manifest, as the result of Mrs. Foyds missionary work, hudge A. H.

In view of the interest which is manifest, as the result of Mrs. Poye's missionary work, Judge A. H. Dalley of our city has consented to speak at Conservatory Hall the four Sunday evenings of February, attempting an explanation of the phenomena as witnessed, and an application of the lessons or truths which spirit demonstrations carry with them to the daily life of men.

It is hoped that those who have recently been awakened to the modern spiritualistic line of thought will follow Mr. Dalley in his further exposition of the subject.

W. W. S.

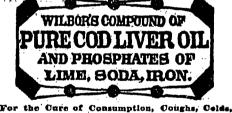
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How to Oure Skin Diseases mailed free PLES, blackheads, red, rough, chapped, and olly skin cured by Curicura Soar.





Asthma, Paeumonia, Influenza, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using ft, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact rejuvenates the whole system.

Some of the readers of the BANNER OF LIGHT—which is so dear to every Spiritualist—may not know that Mrs. Richings possesses electionary talent of marked power and range.

Sunday, Jan. 31st. closed her very brief engagements with the Norwich Spiritual Union. Good audiences assembled at each session, and many regrets were expressed for her short stay. The afternoon session Bosion. Sold by all druggists. Iw Feb. 6.

Do You Want One?



A Book. A book with a purpose. Not for the well and hearty; rather for the sick and weak, "other half" of humanity. The book is practical—it appeals to the common sense of common folks. It is historical—as trustworthy as Lossing or Bancroft. History repeats itself. So does disease. Self-

absorption (and a physician sometimes) leads each person in ill health to think he is traveling an unknown way of suffering. Would such an one but look about him he would find that he was one of a large procession. This fact can be turned to advantage by the wise sufferer, because identical experience is of the highest value in this short life of ours. How eagerly we listen to the acquaintance whose experience of ill health matches our own. The book referred

to contains just this—500 times multiplied. Every sufferer will here find his own symptoms and condition exactly described in

the very words of truthful and get-at-able people.

The volume is DRS. STARKEY & PALEN'S Brochure, describing their COMPOUND OXYGEN Treatment. It has often turned the whole life course of a reader. The ground it covers is as wide as human suffering; the facts it sets forth as reliable as those of Lossing or Bancroft.

Will you profit by the experience of others? It may be too late, when you get Will you profit by the experience of others? It may be too late, when you get experience of your own. Send for the book at least. It is to be had for the asking.

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