VOL. 76.

COLBY & RICH, 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, JANUARY 19, 1895.

{\$2.50 Per Annum, }
Postage Free.

NO. 20.

Written for the Banner of Light. SPIRIT HOMES.

BY STEPHEN H. BARNSDALE,

Hasten, hasten, mortal, hasten, Days are passing swiftly by; Use them now before they 're numbered-Build a home you'll love on high.

Every thought, wish, word and action, Whether wrong or whether right, Helps to build a home of sadness, Or a home of joy and light!

Every wish and every effort To raise ourselves and brother. Will to our heavenly treasures Most surely add another.

Homes in spirit-life are fashioned By our good and by our sin; And we'll find they'll match exactly With the kind of folks we've been.

The Spiritual Rostrum.

THE OLD YEAR.

A Lecture Delivered before the First Nationa Association of Spiritualists, Washington, D. C., on Sunday Evening, Dec. 80, 1804,

BY DR. FRED. L. H. WILLIS.

[Reported for the Banner of Light.]

HERE is a belief prevalent amous the colored people of the

the natural order of events, a silence of the revolving wheels of time, a hush in the music of the spheres.

May there not be a possible truth underlying this superstition? Is not something of this consciousness felt by us all? Is there not at this season of the year a sort of silence of the soul, a looking backward and forward to find what has been and what is to be? Is not this retrospect natural to the spirit? We love to call up beautiful pictures in memory's wondertreasured memories of our loved ones gone, and try to find the golden glow of a divine joy even there.

Yes, memory, thou art a part of the spirit's being; the life of all that has been is with thee, and it is a part of what is now. I have enamelled tablets, golden and black, beautifully in wrought; the golden brightness in them twined about the black, and one was not perfect without the other. Life is just such a tablet. The golden setting encircles the dim shadows; the delicate tracery of light is within and around all the darkness.

The heart turns backward to find what has been, and lingers over the past to make it significant of what is to be. Perhaps this is not wise. It is said to be wise to live in to day; but living in to-day cannot shut us off from yesterday, for we have taken into ourselves all that was the life of yesterday. The soul of the past has entered into our soul, and makes us what we are. Is it not so? Has not the past its sure record in the present? The science of psychometry declares this to be true.

The earth had revolved ages on its axis be-

fore there was the first recognition of the great law of waste and supply, and science declared that no particle of matter was ever lost, but that the economy of nature was perfect, and all that seemed lost was forever flowing This is recogback through some channel. nized now as a fact not to be disputed, but it is only in our day and generation that the working of a similar law has been recognized in the world of thought.

The higher life evolved from matter called electricity has come to be considered as an element; but it is still regarded to too great an extent as a blind force in nature, rather than as an existent substance. The higher magnetic life is still less understood, and thought is considered by most men as having no inherent power, and only existing through its expression. But as true as it is that no atom is without its perpetual significance in the world of matter, so true is it that in that higher world of existent life—the world of thought—nothing can be lost. Facts have rapidly accumulated to prove this. It has been profligate, worthle tested again and again that each individual is linked to all his past individual existence; that even through his handwriting can be traced every event of his life, not only up to within this year he has come unto a nobler and the time when the writing was executed, but to any future period, proving that we give enough of our own individual self to a slight enough of our own individual self to a slight transcript to hold us forever chained to it. It to it still. Is this pittable to learn of? Yet see is thus that the past has its sure record in the how his redemption is thus perfected. Flowpresent. One fact would be sufficient to establish this great law, yet we have volumes of them. And though we do not know just how the law operates, yet we are certain it is universal.

We do not understand just how all the ex-

halations of the earth return to it again, or how the gases rise and become the food of plants, insects and animals. But we can trust the universality of every law that has been de-clared and tested. We know that the past bears its relation to the present through what we term memory or consciousness, and we have been led to believe that that which memory does not retain can have no existence in the mind. But here again facts have enlight-

I knew a gentleman who, in a moment of imminent peril at sea, in one instant of time remembered every event of his past life-the perfect record of all that was seemingly forgotten existed somewhere. Made perfectly clear and plain was all that which by no effort of memory could he possibly have brought to There have been many instances of this wonderful psychological phenomenon.

Then there are two records; the one made constantly on all that receives of our life, and which holds its sure link to us wherever we may be, the other within our own selves, with which our own consciousness holds somehow a perpetual relation.

We know that the keen scent of a dog will detect his master's footsteps in a crowded thoroughfare, although thousands of steps may

A clairvoyant from a single shred of a gar ment, or from a lock of hair, will take hold of the mystic thread of life and come into direct sympathy with the person to whom it belongs. This also proves that there is an existing life, individual in its character, going forth from every person, which holds its sure connection with each.

we measurelife. Events are designated by times and seasons—they are milestones on the way. We commence the first steps with a sort of solemn earnestness. We recall the past, and estimate its good and ill. We bring up in memory its glowing pictures. Images of beauty flit before us. We feel a renewal of joy at the memory of all that has brought us gladness; with fresh, unsoothed pain we live over again what has brought us woe. Only the record of sorrow seems stern and unchanging.

It is well to let the past that past up to its present condition. Each step of progress sends its redeeming influence back. We accustom ourselves to estimate life in to-day. The activities of the present engross thought and feeling; and this is right, for the present is all of life. We look back to yesterday, we anticipate to-morrow, but we live in to-day.

Let us seek to review in a few words the active life of this closing year. Art, science live life of this closing year. Art science live life of this closing year. Art, science live life of this closing year. Art science

sorrow seems stern and unchanging.
It is well to let the past thus speak to us, and through our memory to take lessons from The dead past will never bury its dead, for the living present holds also the living past. It is a solemn lesson to learn that all that we have been lives in what we are, but it is a glorious knowledge to gain that we hold certain links to all our past individual existence, and to know, if memory fails us, the divine law of existence cannot fail us, and that by it is our means of redeeming the past.

We live in a wonderfully active age. Stirring events mark the days and the years. If we review but one year, how full of import it is. Science, art and literature make their full and significant marks. We are constantly being taught some new truths. We take the gifts that all climes bring to us, and rightly esmour the colored people of the teem ourselves wiser for every enlarged view of men and things. We have come to consider a new discovery, no matter how wonderful or brilliant, as quite a natural and to-be-looked-for event, and wonder it was not discovered before, and we read with perfect calmness of that which would have filled our forefathers with wondering admiration or superstitious

> The stupid past gets no credit for the mar velously brilliant present. And yet this liv-ing present is but a subject of the past, a recip-ient from it.

All the forces of nature act so harmoniously and rose tinted draperies; and oh! how we lin- power. We feed to day on food whose eleger about the shrouded shrines filled with the ments antediluvian ages stored for us. All that we touch and handle has on it the record

of times that history can tell us nothing of. We are filled with wonder as we read of the grand old monuments of the past. We are filled with awe as men tell us of trees whose first shoot reached heaven's light before the dawn of the Christian era. But the little flower that blooms and withers in a summer day has in it the life that is older than those years. In living transcript are all those ages recorded, and the to-day of nature holds within its grasp all the yesterdays that have ever been. To outwork, to reorganize, is the constant ef fort of Nature.

We have shown how thought fixes its indelible seal on all that it produces, and thus unites the individual to each individual expression of thought force. This thought is evolved from the spirit. The indwelling spirit of man gives life to it, and thus individualizes the record. Then there is a constant and unbroken chain of life that unites all spirit to that which it has produced. Behold how Nature operates here. The same unchanging law of life force produces from all that has been what is. I am taking from all the centuries of thought and feeling that have preceded me. In each age there has been a life, upspringing and active, and even though I realize it not, yet it is surely mine.

But the history of individuals is more won-derful and certain still. Each one of us is the constant producer of that life which represents himself, and makes the record with unvarying certainty upon all that he does. Is this a sol emn lesson to learn at the close of an Old Year? No more solemn than it is glorious, for not merely unto that which produced the thought is the record forever bound, but to all that shall henceforth spring therefrom. All that I have done 1 am closely linked unto. Then it must be through living bonds. All that lives is active. There must of necessity flow along these myriad threads the living present. Then if all that has my impress on it is bound to me, of necessity it receives con-

Suppose that one year ago a man lived a profligate, worthless life. The record of that life was made sure and undeniable. Through myriad links he connected himself with the testimonies of all he then individualized. But better life, and to day he stands up in the strength of his integrity. Yet he has lost no ing back through all the wrong and folly of his past is the influence and power of his present. Its good bears the blessing with it. Does this strike you as being visionary? The facts of psychometry, the power of mind to read all that has been in the past life of an individual, from any slight connection with him, through any object imbued with his life, demonstrate the thing to a certainty. If I give to a slip of writing enough of my individual self to enable a person of acute sensibility to declare what I then was, and also what I now am, then the numberless acts of each day must make up my

If we recognize this as a law of spirit, we can readily understand how the spirit-world is linked unto this world, and that there is perpetually flowing unto us an influence therefrom. As the spirit puts off more and more of this grossness, the links that hind it to mortality must become less and less distinguishable to mortal consciousness; and with more cer-

tain blessing comes the divine current.

This great unchanging law of spirit-force is overlooked in the history of the world, and we can scarcely hope for its full recognition yet But it has been revealed to the Christian world in the record of the life it has studied as the grandest of all lives. The connection of the spirit of Jesus with all his past life is plainly declared therein. The blessing was to flow back in even greater measure. His friends could do even greater works than he did, because of the direct influence that should flow back to them from his spirit after he had enhave crossed and recrossed it, and he will se- tered within the veil: It was thus he became

lect his master's garment also from a large pile of garments. This proves that there is a constant emanation, individual in its character, from every person. the large pile the redemption of those he had taught. Not his death, or by his death, but because his very life flowed back to them from his living spirit after death had emancipated it from his mortal body: There is no end to the prayers that are offered up for the redemption of the world. They are offered up in ignorance of the law of redemption or how it operates. Let men learn this simple yet grand law of life we are striving to unfold to you, and they will learn that redemption is to be lived for, not

created ideas and willing hands have outworked them. Some men think lightly of a picture or a statue; but let them remember that it is the ideal, the thought of grace and beauty, that seeks to express itself; and men and women by such expressions testify that in each child of God is the creative desire, and that each efort is a human attempt to express objectively this divine inner power, and they will find a significance in the fine arts that is infinitely beyond the mere admiration of the senses.

Science has stepped grandly forward this past year, and has made fresh discoveries in higher fields of research. And we know more of the finer forces of nature, more of the prin-ciples of life, and understand better control ling causes. In mechanics, too, the trend has been onward, and nerves and muscles yield their labor to wood and iron more and more. In all that is achieved we find the daily increasing effort to control matter, and the splendid inventions of the day challenge our admiration. Miracles of human ingenuity are they, by means of which what the toiling hands

once achieved by weary drudgery, comparatively little labor now accomplishes like magic.

The literature of the past year has in it more of the glowing life of the spirit. It is no longer dead and formal, going back to the past, but it tells of a griff page in the living present. tells of a spirit power in the living present. There is scarcely a book that makes any mark upon the times, but has the vital faith of spirtual presence and spiritual power in wrough as its brightest, most glowing figures.

The faith that is so dear to us has wonderfully infused itself into the literature of today. We read it in all seruious of consolation. We know that it is preached from many of the call up beautiful pictures in memory's wonderful gallery, and hang them about with golden that have passed since life took on creative versalist pulpits—and it is a fact of most profound significance that the attitude of the sec ular press of the country has so changed toward our movement; some of our largest leading journals are not only respectful toward us, but out his society. There was always a welcome are many of them publishing articles that, not long ago, we could not have hired them to admit to their columns. I do not know how much more popular it is to be called a Spiritualist to day than it was a year ago. That matters nothing. It is a trifle of the supremest insignificance. But I do know that Spiritualism to-day is taking a tremendous hold upon the heart of humanity, and silently and secretly working everywhere, and making its power felt as never before.

See how splendidly woman has steppped forward during the past year into the arena of public life, and what a splendid work she has done therein. Look at the magnificent reform that is going on in New York City. Do you realize how much of the success of that move ment is due to the noble, heroic efforts of the women of that city? [Applause.]

All over the country woman is making her redemptive influence felt to day as never before, politically and socially, and this fact is the golden bow of promise set in our political sky. I tell you there can be no great work carried on to perfection in any direction until the masculine and feminine intellects combine and create that perfect fruit that is to be the

golden harvest of the future. [Applause.]

I believe it to be impossible for any nation to be otherwise than agitated and convulsed so long as justice toward woman is ignored, and the true attitude that man and woman should hold in the State is unrecognized. So long as the interests, the powers and the saving forces of woman are held in abeyance by one sided, coercive masculine force, and wo-man is denied equal power with man in framing and administering the laws to which she is held equally amenable with him, neither this nor any other nation can cease to be torn with dis sension and strife. [Applause.]

I believe that is just the trouble with the nations to day. I believe that had woman's voice been as distinctly heard in national affairs as man's; I believe that had she been permitted to freely lay her loving hand upon the national administration of power to modify the national laws, and, with her rare tact in housekeeping, had she been allowed to oversee our national housekeeping, affairs would not be in the dilapidated, unprecedented and altogether anomalous state they are in today. But I see a bow of promise in the sky. I do awaken to the fact that the great demand of life."

That is it, my daughter; thank

"That is it, that is it, my daughter; thank the great evils that press so heavily upon us arise from this violation of the eternal law of trials." justice in their attitude toward one-half of the

I am almost ready to exclaim, we can do without intellectuality; we can do without spirituality better than we can do without justice, for without justice we are overwhelmed by a sea of evils whose resistless tide we beat against in vain. Let us cry aloud for an influx of divine justice to invigorate our government and its administrators, and regenerate our unjust, one-sided methods. [Applause.

We have seen a great political revulsion this past year. It is not for nothing. All this agitation, all this overturning, I believe is tending toward one great issue. Shall we as a nation love justice, maintain free speech, free thought, free suffrage, freedom in every sense, not as a Democratic sentiment, not as a Republican sentiment, but in, of and for themselves alone? What think you the man who is seeking power only—political power, political aggrandizement—cares for human rights?

Is it not strange that men cannot see that principle does not require party? The time is hastening on when it will be country that shall become the rallying cry; when it shall not be deemed best to make a party answer for individual responsibilities. This throwing one's vidual responsibilities. This throwing one's influence upon one side or the other as policy demands, is not acting nobly or well. Stand up! Be men! cries the voice of the highest. In our relations to the human family we

must not suffer our ideas to become dwarfed

[Continued on seventh page.]

Niterary Aepartment.

BERTHA LEE;"

MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

Author of "Dora Moore," "Country Neighbors," Etc., Etc.

CHAPTER XXVII.

LEARNED, the next day, through a letter from my mother, the cause of Mr. Grand trouble. My father? from my mother, the cause of Mr. Gray's trouble. My father's estate was much involved; he had speculated in railroad stocks, and there was little left, only a pittance for his widow. I did not feel this trial as sensibly a Mr. Gray he said it was because I had sibly as Mr. Gray; he said it was because I had no proper sense of the value of money. My father had always given him to understand that he should leave us a competence at his death, and, however I might view it, the future would probably show that it was a loss for me, as well as for others! It was this anxiety for others, that had

troubled my father so much. Now I understood the lagging step and anxious look. Oh! how I regretted that I could not have eased his anxiety by telling him how much more pre-cious was one day of his life than money to us. Aunty Paul laughed, really laughed a merry laugh, when she heard the cause of Mr. Gray's trouble.

"Well, I'll give him a text," said she, "for next Sunday: 'Riches take to themselves wings, and fly away;' and I shall add, that he must be a little more prudent of cigars!" Helen's marriage and this disappointment

must have affected my husband's temper; for after Aunty Paul went away he became more and more morose. Her presence had been a restraint upon him, and now there was a reaction upon myself. I was more sensitive and irritable, and had it not been for Lily I should have made home unhappy. But her smile, and the very sight of the darling, made me better we might be obliged to leave Vernon. I knew and happier. But here I made a great mistake; instead of trying to soften Mr. Gray, and win for me at Elmwood. Mr. Gomez fancied that Lilian was better when I was there, and I would gladly have remained with them more had my home duties permitted; but I could lend Lily, and that made sunshine for them. Mr. Gray was right when he said they would pet her too much, and had she been older, I should have feared the result, but she was a baby yet; when she got older I would have it different.

One day when I went in, Lilian, with a great air of mystery, took me to her own little boudoir, and acquainted me with a bit of informa tion that elicited my sympathy and joy.

'Now, do n't you think, Bertha, this is the reason of my cough, and what Mrs. Green calls my illness?"

Yes, I did, seriously; and my own fears were quieted. But when Mrs. Green was informed of it, she shook her head, and looked dubiously

"It's death or life now," she said, "and the chances are all against us."

Summer came in with its fullness of life, and its garments of beauty. My own spirit was re-freshed, my health was better, and though Aunty Paul was gone, yet Lily was so well nursed and cared for at Elmwood, that my domestic duties were light. True, a country minister's wife has many perplexities, but the unexpected arrival of brother ministers and agents did not annoy me as it seems to have done some "shady side" pastors' wives. If there is a class of patient, self-denying, hard working men in the world, it is Vermont ministers. With small salaries and large families they struggle on, having little treasure here, and looking forward for rest and reward

There were, perhaps, half a dozen ministers in the association to which Mr. Gray belonged. I had become familiar with their families, and had made some precious friends among them. This summer they seemed to have more kindness and sympathy for me than usual. One old gentleman, the oldest in the association, and a venerable Father in Israel, said to me-'My daughter, we all have our trials in this

world, and we must learn that it is our Heavenly Father who sends them to us in love.

Thinking he referred to the loss of my father, I replied: "I have thought, sir, that these trials are gentle cords, that draw us nearer to our home in heaven. I am sure the spiritual world

God that you are not losing the benefit of

He said this as he was about leaving, his horse being at the door.
"Come and see us," he added: "you know

you will always be welcome at Westford; and we would like to have you come in August, at our next association meeting; but no, on second thought, it might not be as agreeable then -come and bring the baby when there is no one but my wife and myself there; my good woman will be a mother to you, and give you love and sympathy."

I thanked him from my heart; and I was glad, as he left, that I had tried to make his visit pleasant. I had cooked my fattest chicken, and had made a nice dish of ginger tea for his cold when he went to bed, and had mended, with my greatest skill, a rent in his wellworn overcoat. In return, he had prescribed for Lilv's earache, and hushed her to sleep in his arms when she was suffering from the pain. The dear, good man! Silver and gold had he none, but such as he had he gave to me.

About this time I noticed that many of the parishioners did not call on me as formerly; some of my most precious friends kept aloof. and I feared I was remiss in my duty. I was too timid to ride much after Prince; for notwithstanding his truant disposition Mr. Gray had retained him, but in the spring, having a good offer, he sold him, and we were now without a horse. Lilian's carriage was at my service daily, if I wished, but I seldom availed myself of the privilege, though I had the pleasure of seeing my darling Lily's bright face peeping

from it every morning, and her little hand waving a kiss as an adieu. Lilian was never happier than when she could dress the baby according to her own bright fancy, and ride out in their open landau, and the old family coachman divided his admiration between his pretty freight and his fine horses. At such times I busied myself in the kitchen, preparing our dinner, happy in thinking of my loved Now I resolved to accept one of Lilian's in-

vitations, and make a regular round of visits upon the congregation. I was disappointed in my reception: in some places I was met with decided coolness—in others with an appearance of sympathy amounting almost to pity, which annoyed me as much as the coolness. Among other places we called at the milliner's shop, where there was a room full of girls sewing. As we left, and were passing along a porch which ran past the windows, we heard one say: "I pity her from my heart!

"I do n't one bit," said another. "Why, her own handwriting was in the sermon."
"What can it mean?" said I to Lilian.
"Oh! I don't know," she replied; "some-

thing or other about one of your husband's sermons, I suppose, that I overheard Mrs. Green and the gardener this morning talking about. I thought they said your husband did n't write his own sermons, but father said that could n't be, for Mr. Gray had talent enough to write all the sermons he had ever heard him preach. and they had better find something worse than that about him, before they talk of dismissing

we had often been told that ministers' houses should be set on wheels, but I had looked upon my home as permanent. I had settled there very reluctantly, but now I had taken root, and like a vine, my heart had sent out its tendrils, and twined around the people and the spot, till it would be like tearing my heartstrings to leave them. I wanted to hasten home to ask Mr. Gray what it all meant.

I was impatient for tea-time to come, and as soon as I had poured out his cup, I asked him if he had been accused of preaching other people's sermons. He started, colored, looked at me searchingly, and then said-

People are often accused of things of which they are not guilty."
"I'm sure," I added, "they would not say so

if they knew how much time you spent in your study. "You need give yourself no uneasiness about it," said he; "I can defend my own cause. If

you will confine yourself to your domestic duties, and let gossiping alone, you may save some trouble." 'I do hope, Mr. Gray, that nothing will hap-

pen to make us leave Vernon. I love the place too well now to wish to leave it As well as you would India, I suppose."

This was cruel, but I had no reply to make, for my eyes were half open to the fact that my missionary fever was not, after all, the true self-denying spirit required by the Savior of his followers. The next morning Lilian came in to have a

frolic with the baby. It was a rainy day, and we could not be out of doors, but the two children, as I called them, never minded the weather if they could be together. Now they were sitting on the floor rolling a ball, then perhaps dressing a doll and rocking her to sleep, and now playing horse in the rocking-chair.
Lilian had no more idea of the serious duties of life than her little pet; she ignored all care.

Mrs. Green was housekeeper, and she filled her place admirably; the other servants had been long in the family, and were thoroughly trained. Mr. Gomez had always shielded his child from every rough wind, and guarded her feet from all rude paths. Since her marriage she had double watch and ward. Eyery luxury of land and sea that she could desire was brought to her, and it never entered her little head that anything more was required of her than love, as indeed there was not. She wor-shiped her husband, but even that was not sufficient to induce her to cultivate her mind, that she might be a companion as well as wife. She could sing like a bird, and her sweet voice was warbling delicious music half the time, and now and then she would read a story, a bit of poetry, or a romance. "But, oh! dear," she would say, "Bertha,

how can you find any pleasure in reading such solemn books? Let me see: Jeremy Taylor's 'Holy Living and Dying.' What's the use of putting that last word on? If we live well, won't we die well? 'Wordsworth's Excursion': I tried to read that once to please Charles, and fell asleep over the tenth line. 'Ruskin's Works'—that's another of my hus-band's books, but I asked him what the use was of reading about pictures when we have them all around us? No, no-I'll not mope over books, though (and here, for a moment, an expression of sadness and regret passed over her pretty face,) I do wish I knew more, on Charles's account. I cannot talk with his visitors, I cannot talk with him, only just to tell him I love him with all my heart, and ask him to sing with me. We can sing together-he has a glorious bass voice, and I enjoy music when he's there. But, Bertha (and she lowered her voice), I'm afraid I don't even love Charles well enough

to do what you do.' "What do you mean, Lilian?"

"Why, ain't you mending stockings?" To be sure.

"Well, I would n't like to mend stockings."
"Why, it's nothing more than one kind of embroidery stitch."

"Bah! I don't fancy it; and then, don't you cook all the meals?

"Yes, now I do?"
"Well, I should get tired of working like that
for my own noble husband, I know I should! Oh! Bertha, just think of it-cooking three

meels a day for a husband! That would be a stronger test of love than to be a martyr!"

I smiled as I thought of the bright world in which she had always lived. Could I sak such for myown child?

Lily tas sitting on Lilian's knee, and trying to pull out her brooch, a delicate and rare mosaic: "No, no," said Lilian, laughing, and placing her own little white hand on the forbidden object. The child still tried to gain it, drawing Lilian's hand sway. "No, no, Pet!" she said again, shaking her curls, and looking demure as possible. The little thing put her own hands down, and pursed up her little lips, and reached them up to kiss her friend.

"You precious darling!" exclaimed Lilian, as she bent her head for the salute. "There, now, you shall have the pin, you shall, for asking so prettily," and she took it out, and fastening it to a little ball of worsted, gave it to her.

I thought nothing of the incident at the time.

I thought nothing of the incident at the time, though I recalled it vividly enough afterward. When Mr. Gray came down to dinner that day, he looked weary and depressed. He threw himself in the rocking chair, after eating much less than usual, and sat as if absorbed in thought, while I was clearing the table and washing the dishes. Lily was playing on the carpet. The salt spoon dropped on the floor, and she picked it up to play with.
"She must not have that," said Mr. Gray,
"she will spoil it. Here, Lily, give it to me."

Lily looked up, still holding it in her hand. say, give it to me," he added, sternly. She still held it, and putting up her lips as I had seen her do to Lilian, as if wishing to kiss him. "She wants to kiss you," I said.
"I cannot help what she wants; I intend that

Well, let her kiss you, and take it from her;

she will yield it." "No; I wish to make her understand that

she must bring it to me." He then took it from her, and laid it on the

"Bring me that spoon," said he in a loud voice, and with a stamp of his foot. The child opened her eyes wonderingly at him, then crept toward me, and hiding her face in my

dress, burst into tears.

"Put her back," said Mr. Gray.
I did so, saying, "Lily, darling, give the spoon to papa—that's a good girl." My voice reassured her, and she was picking it up, when Mr. Gray said-

"I can enforce my own commands!" and laid the spoon back upon the carpet. 'Now bring that spoon to me!" he exclaimed, in a voice that made my own heart

The little thing was, by this time, thoroughly, confused, and I sincerely believe did not understand what was required. Her father's manner and voice frightened her. She sat still, looking from one to another with a troubled

"Bring it to me!" repeated Mr. Gray, at the same instant giving her a hard blow on the side of her face.
It was the first time she had ever been struck.

It excited and alarmed her. "Stop crying!" said her father, as he struck her again. She seemed to understand, or was too frightened to cry, but held out her arms imploringly to

me, crying, "Mamma, mamma!"
"Pick up that spoon!" said Mr. Gray; but
she seemed to have forgotten the spoon, and kept holding out her arms to me. The window was open. He reached out his

hand and cut a stick from a tree near by.
"Oh! do n't, Mr. Gray, please do n't! wait a little while, till she gets quiet, and I think she

"I shall subdue the child, and at once!" was his reply.
"Come, Lily, pick the spoon up, and hand it to papa!" I said.
"Stop!" exclaimed my husband, "I wish no

interference with my authority!"
"But, surely, Mr. Gray, you are not going to whip that babe?"

Not if she minds me." He again commanded her to pick up the spoon; but she did not move from her position, nor did she seem to know what he said, but was more and more alarmed at his voice and manner. Her arms were held out in mute appeal to me. He seized her roughly, and applied the stick; her cries distressed me, and I begged him to wait awhile. At this he took me by the arm, and put me out of the room, locking the door after me. I went away, thinking at first I would go where I would not hear my child's voice, but I could not stay away, and returned, crouching down on the floor. It was alternate blow and commands, the child, I truly believe, being so excited and frightened that she had no idea of what she was required to do. One minute I would stop my ears, and go to the further end of the room, then I would return and beg of him to stop a little while. His own feelings were so wrought up that he was not aware how thick his blows fell on the tender child. My own agony was so great that I longed for strength to burst the door open. At last her cries ceased. I thought she was subdued, as he would term it, and had handed him the spoon. I tried the door, but his hand was opening it from the other side; at the same instant I caught a glance of his face-he was very pale—he went to the pump for water. I rushed to my baby—she lay on the floor motionless, pale as a snow drop, and apparently lifeless. I caught her in my arms, but she fell back like a dead child. Her father sprinkled water on her head and face-in a second she gasped. I then turned to him, and it seemed to me that no words could express the deep, bitter, concentrated hate of my heart for that

"God may forgive you," I said, "but I cannot!" and with my poor, bruised babe in my arms, I sought my chamber. I bathed her, and gave her a little wine and water, but she was so weak and exhausted that she took no no tice of anything, only once, when I raised her in my lap for an instant, she tried to put her little arms around my neck, but she had no strength to do it, and her head fell on my bosom. I held her in my arms, and rocked her, singing low, because she seemed to like to hear my voice, though God knows the music was enly throat deep—there was no harmony in my heart. The bitter waters were welling up in a tull, strong tide.

It rained without, a steady, dreary, pitiless rain; below stairs the dining-table, half cleared, stood in the middle of the room, and the unwashed dishes in the unswept kitchen. What cared I? At last Lily slept; but I still held her in my arms, for it was a troubled, restless sleep, and the little lips still quivered, and the little heart every now and then heaved a sigh.

My poor heart-there was no forgiveness, and of course no peace within it! I was glad Lilian could n't come over—she would be so pained, and so indignant, that I feared the effect upon her; and yet I was so lonely—no comforter to turn to. But God was more merciful to me than I deserved.

When I had been sitting there perhaps two hours, who should come in but Aunty Paul! I burst into tears. She laid aside her bonnet at once, and sat down in a low chair. She thought

Lily was sick.

"I have dried and warmed myself below, by the kitchen fire," she said; but she warmed a blanket and laid it in her lap, and then I placed Lily on it. She examined her carefully—the marks of Mr. Gray's heavy hand were yet visi-ble on the side of her head and face. I drew up her night-dress and showed her little body all covered with black and blue marks, while in two or three places the skin was broken. Aunty Paul examined the child carefully—her pulse, her skin and her mouth, where the gums were red and swollen from the irritation of her double teeth, which were just coming

"How long has she been asleep?"
"Over an hour."

"Did you give her any paregoric?" "Yes, a little."

"I am sorry; we must wake her soon."
"Why, Aunty, is there any danger?"
"There would not have been at any other

time, perhaps, but her head is already affected by the irritation of her teeth, and I am afraid ahe will suffer a little from this undue excite-ment of the brain. Come, Lily darling!" and she stood her upon her feet in her lap. The child opened her eyes, and seeing Aunty Paul hid her head on her shoulder, but I observed she did not smile. She wanted to sleep. "Where is Lilian?" asked Aunty.

at all!"
"It's dark now," she replied, "but you'll find light by and by. Come, wrap the baby up very carefully, and I'll take her over to Lillan; she'll be the best nurse this afternoon."
"But you'll not tell her—say she is n't well."
"I shall tell the truth; that is, all I know of it. Remember that you have not told me the particulars, and you need not till I feturn."

Aunty was gone but a few minutes, and on

Aunty was gone but a few minutes, and on her return the house was put in order, and we sat down together for a few minutes, neither of us, however, feeling inclined to talk much. and ran over to see how she was. I found her asleep in the Fairy Room, and Lilian sitting by her side, looking very grave and thoughtful. I thought the child looked better; her cheeks were red now, and she lay quiet while we sat by her. Lilian did not understand what was the matter; in her delight at having Lily brought to her, she had taken her from Aunty Paul's arms, and ran directly up stairs with her. But her paleness and her bruised face led her to suppose that she had met with an accident.

"Only think!" said she, "I couldn't make her smile; she wasn't like herself, poor dar-ling! I kept her awake awhile, as Aunty Paul said I must, but it was cruel to do so longer. See how pretty she looks with those red cheeks!"

> CHAPTER XXVIII. DEATH SCENES.

ONTY PAUL was just leaving to return to her son's house, which she was making her home for awhile. She wore a black bonnet, without bow or ornament on the outside, or a ruche within, and a plain black shawl over her shoulders. Her prominent features, and her tall, thin form, looking longer and thinner from the scantiness of her dress, did not make her appearance very pleasing. But unattractive as she might appear to the eyes that saw only the outer form, to me, who looked through a glass that revealed the inner and true woman, she was lovely, and I was sad to see her leaving. She stood at the door. Mr. Gray had a newspaper in his hand, and was looking up, a little impatiently I thought, for her to say good evening.

She fixed her keen, dark eyes upon him.
"Now, Mr. Gray," she said, "I have one word to say about your child; I am an old woman and a nurse, and I believe, too, that children should be taught to obey; but I am sorry to tell you that this time you have not tempered justice with mercy. Your baby will suffer, and the utmost care may not prevent serious consequences. She has been suffering for some days with inflammation produced by teething, and might have been ill even without this excitement, but this will increase it very much. Let me entreat of you to be forbearing and gentle. Good night. Good night, Mrs. Gray; I will call and see Lily to morrow."

Every word sank like lead in my heart. sat for a moment like one stunned. I had not thought so seriously of Lily's condition, and supposed that rest and quiet would make all right. Mr. Gray made no remark, and turned to his paper; but he had not read long when Mrs. Green came in, as I supposed, with the

baby, for she had something in her arms.
"No, no, this is not Lily," she said, as I held out my hands, "only a waterproof cloak that Mr. Gomez sent over for you. We think the baby ought not to be brought out to night, and we want you to come over. She seems a little feverish, and Lilian is of course much alarmed; but I guess it's only her teething-children always have such times."

I was not long in getting ready; but as I was putting on my bonnet Mr. Gray said, "I will go with you." We found the baby very feverish; her head was burning hot, and she was tossing about, very restless and suffering greatly. Mr. Gray put his hand upon her head, and felt her pulse; the one was very hot, and the other traveled at fever pace. He said nothing, but I thought he was alarmed, and consented readily to call a physician.

All that night my darling was moaning and tossing with fever. I remembered what Dr. Cameron had said: "Be careful of excitement for awhile—the consequences may be sad!" Lilian was greatly distressed, but the doctor said he would lance her teeth, and he hoped to give relief in this way. She could not even see this operation performed, and I insisted that she should go to bed, which, however, she would not do till I promised to leave Lily with her the next day. Mr. Gray returned when the doctor left, and Mrs. Green and myself watched with Lily. We dared not give her opiates, and hushed her to sleep by walking and singing to her. But she slept only a few minutes at a time, and that an uneasy sleep, from which she would start, crying. In the morning the doctor came early. He ordered ice for her head, and poultices for her feet, and said that she required careful nursing. She was too ill now to be moved, and I remained with her.
"My precious one," Lilian said, "if you

must be sick, I am glad that you came as you did; I could not be away from you at such a

I think I was calmer than Lilian, for there was nothing that I could not do for the child, if it were necessary to be done. I could apply the blister that pained her so much, and give her the nauseous draught. I knew neither weariness nor sleepiness; day and night were alike to me, and only once during the two weeks that she was ill, did I falter and faint. It was when the doctor said to Lilian, "The child has water on the brain; there is great He said this in the further part of danger." the room in a whisper, not intended for my ear, but I did hear it, and fainted. I was perhaps weak from watching and anxiety. It was then that Lilian roused herself, and appeared as she had once before in my sick coom. It was astonishing what power of endurance this little frail girl-wife had, when those she loved needed her care. She was a most loving wife—she would have been a devoted, self-sacrificing mother.

But no nursing or skill could save the baby. For three weeks we watched by her side day and night. Aunty Paul came, and her experience was a more efficient aid than the council of doctors; but it was all in vain. After the fever passed away, the little patient lay much of the time in a stupor, and I think did not know of us; but the soft touch of Lilian's hand, and her voice singing low, seemed to soothe her, and Lilian never was weary of nursing. It was all the comfort she had, she

I have said that the baby had not smiled since she was taken ill; there was something strange in the sweet gravity of that baby face; once in awhile she would open her blue eyes, and turn them from Lilian to me, and then from me to her, with a wondering, bewildered expression that was painful to witness.

But one morning we sat watching her at early dawn, as she lay in a beautiful little rosewood crib which Lilian had provided for her, with a white muslin drapery above it, suspended from a gilded circlet or wreath of flowers, and looped back by a heavy white silk cord and tassel, while the softened linen and a silken quilt made by Lilian wrapped the suf-ferer. The loving heart of her friend had sought to make the sick-room pleasant to the eye; rare flowers in delicate Bohemian and alabaster vases were on the mantels; the most delicate perfumes and fragrant pastiles were there—and the choicest little pictures hung on the walls. A dish of choice fruits stood on a little marble table, for the baby would sometimes hold an orange in her little hand, and when propped up by pillows would try to roll it, and liked to see Lilian roll it for

er on the blue silk quilt. The morning of which I spoke, we sat watching her as she slept. She had been restless and in great distress till after midnight; then Aunty Paul had carried her in her arms around the room, and by a sort of low, crooning noise had quieted her to sleep. Then they all re-tired to rest but myself, and I sat in a low

the little sleeper, lighting up the soft brown curis, and touching the pale face with new beauty. She opened her eyes, and they fell first on Lilian, who stood in the same sun-light, directly before the crib, like an angel ready to bear the little one to a brighter home. The baby looked up and smiled, and held out her little hands for Lilian to take her. The

latter sprang forward with a cry of joy:
"She smiles! she smiles! did you not see it,
Bertha? She will live! Come, my darling!" and she lifted her in her arms, and sat down in a low chair and sang the old nursery song-Hush, my babe, lie still and slumber-

Holy angels guard thy bed." The baby looked up in her face, and pursed up her little lips as she used to do for a kiss. Lilian's voice was hushed; she bowed her face and received the kiss, but I noticed that tears

were falling "Oh, Bertha!" she said, as soon as she could

command her voice, "God has given her back to us—see, she knows us!" I knelt down by her side, and the baby turned its eyes to me and smiled too, and reached out its little hands. I kissed her, and she returned it. Then she looked up to Lilian and smiled again, and laid her head upon her bosom, as she always did when she wanted her

to sing.

Lilian sung—first in a trembling voice, but gradually it became firmer, till her song floated out in soft, delicious music. Aunty Pau came in while she was singing, and went directly to the child.

"She is better," I said; "oh, Aunty Paul, she will live! She smiles, and seems like herself again!' She made no reply, but took the baby's feet in her hands, then felt her pulse, then her

temples.
"Heat some flannels," she said; "her feet are cold.

"Why, Aunty, is n't she better?" "No, no, my dear friend; do n't you know the candle always gives out one flicker of brightness before it sinks into the socket? Quick, and heat the flannels, while I give her a little stimulant. See, she is sinking," and already the little hands hung down at her side, and the head was thrown back, while the pale lips parted. "Let me take her, Mrs. Herbert, and lay her in the crib; she will be easier

Poor Lilian was deathly pale, and trembled violently. I had courage given me to wait upon Aunty Paul, who left nothing undone to make the last moments of the sufferer easy. Mr. Gray came in just as the last struggle

ceased. It was hard to see her suffer as she did for a short time. Children always die hard; life is for them, and the spirit clings with great tenacity to the body. The old man passes away often without a struggle, but the babe fights hard for the new life that has just been given it.

I stood by Mr. Gray when Aunty Paul closed

Lily's eyes. He shuddered, and then I saw him tremble as if a cold chill had struck him. I had thought that if my baby died I could just then my bitter, hard feeling left me for a moment, and I felt only sorrow as I thought how much his own heart must reproach him. Aunty Paul had told me that Mr. Gray's treatment of Lily had, perhaps, been only the exciting cause of her illness; she had all along feared this disease, and she might have had it under ordinary circumstances. We must not, she said, blame him more severely than he de-

The whipping was known only to Aunty Paul and myself. I was thankful that Lilian

bowed my head in agony.

"Oh, Aunty," I said, "I can't forgive! I hope that God will send some terrible judgment upon the father who could thus murder his own child."

Hush! hush! my child!" replied Aunty Paul; "be patient with yourself awhile. You need n't think about forgiveness now; only remember that every creature is that to us which God makes him to be. You had no power to save this child's suffering, and you have done all that a mother could do for its recovery and comfort. Now look up, and see God's chastening hand in this trial. He has sent it for some wise purpose-no matter through whom it comes—it is a part of the discipline by which you are to be made purer and better fitted for heaven."

We found many kind friends in this hour of trouble; many a mother who had laid her own child in the grave wept with me, and it was indeed a comfort to hear them say "I cannot console you, but God will in his

Some kind friend had provided—I know not how or when—a little casket for Lily, and I was spared the old gloomy association of a coffin. Mr. Gomez begged me to let her remain in his house till she was borne to the grave; and he, too, had kindly selected the spot for her burial.

She lay in the library, in her fair white robes, with rare, fragrant flowers all around her-myrtle and white flowers—her little hands folded on her breast, her brown curls and the long, dark eye lashes relieving the paleness of her face. I had stolen in there all alone one evening. Mrs. Green had lighted a hanging lamp, so that its light feel softly on the little sleeper. I tood, not weeping, no-my agony was too great for that; but call it not blasphemy, reader-my father was no more—and he to whom I ought to have looked for sympathy was in his study, with no word of kindness for me. And could have received consolation from that source if it had been offered? No, no; for a moment my sorrow was greater than I could bear, and in my agony I exclaimed aloud:

"My God, why hast thou forsaken me!" The words had hardly escaped my lips, when

a voice near me said:
"The Lord loveth whom he chasteneth!" I turned, and Charles Herbert stood at the foot of the casket! For a moment years were forgotten, and I was carried back to the days of my childhood, when every sorrow was shared with this friend.

"Oh, Charles! I can't see God's hand in this; why should he have given me this child, and then taken it away almost as soon as it had learned to love me?

"There are some spirits," said he, "that may not need the discipline of earth-life, and yet must pass through the change. It was so with your child. Only look upon this earth as one of the changes through which we must all pass, in our progress from a lower to a higher existence, and view death only as a door of release from this state to a higher, and you will find consolation. You are going onward to meet your child; and that you will meet, both revelation and reason, I think, teach us. Socrates, by the light of the latter, taught this doctrine, and Jesus Christ said to his disciples, I go, that I may prepare a place for you. In one sense, our departed friends all are doing this for us; those little hands folded so meekly now, or rather the spiritual hands of which these are the type, will help adorn your heavenly mansion, and this voice—so silent now—will give you a welcome home when you shall exchange earth for heaven!"

"And me, will she not welcome me, too?"

said the low, sweet voice of Lilian, who, missing her husband, had glided in here in search of him, and stood leaning her head upon his breast, while his arm was thrown around her. He looked down tenderly into her sorrowstricken face, as a father would look upon a

suffering child.
"Yes, my love; your attachment to this child

"At home; it is too rainy for her to come over, and then we must not tell her of this; it orib. I did not know how to take my eyes will almost kill her—I am afraid it will me. I from my treasure.

Oould n't live through another such scene."

"My poor child!" said she, looking at me gravely; "this is but the beginning of trouble. I have foreseen it, and I have prayed for you, that your faith fall not!"

"Faith! Aunty. I 've no faith, scarce none at all!"

"It's dark now," she replied, "but you'll find light by and by. Come, wrap the baby up very carefully, and I'll take her over to Lilian; 'ahe i'll be the best nurse this afternoon."

"But you'll not tell her—say she is n't well."

"I shall tell the truth; that is, all I know of it. Remember that you have not told me the particulars, and you need not till I feturn."

All sat thus the first light of day stole into crib. I did not know how to take my eyes the kingdom of heaven, said our Savior, of children, and instead of repining that she has been a blessed heart-purifier. 'Of such is crib. I did not know how to take my eyes the kingdom of heaven, said our Savior, of children, and instead of repining that she has been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank God that you have been removed, let us thank Come.

All st thitis, the first light of day stole into children, and inte

Charles had arrived unexpectedly that day.
Lilian was looking for him about this time, and hoping that the vessel would reach Boston that week had sent letters to meet him. These letters informed him of Lily's death, and he came on at once. He was encouraged to find Lilian so much better than he had dared to hope, and he left in a few days with the intention of returning soon to remain with his wife tion of returning soon to remain with his wife until they left for the Islands in the fall.

Mrs. Green shook her head and looked doubtful whenever anything was said about Lilian's books and head to be a sound to be a

health and hopes.

"Don't be too sanguine," she would say.
"I've seen too many such cases; it's death for mother or child, and in this case the disappointment and regret for the loss of the latter would be fatal to the mother. No, Mrs. Gray; either way I look at it, I see trouble. Your baby's death was only a warning." [To be continued.]

Original Essays.

INNER HEARING,

RECEPTIVITY, SPIRITUAL CONDITIONS, AND LAWS OF INSPIRATIONAL STATES, AS ELEMENTS OF EDUCATIONAL PHILOSOPHY.

BY "FRANKLIN."

TT HEN one comes in contact with sources of harmonious, spiritual energies the uplifting power is felt and appreciated as well as utilized; and it is appropriated when one is in the right condition to then adapt himself or herself to the true, the good, and he beautiful in the surroundings. Inexhaustible stores of wisdom await the fortunate ones who thus unlock the sacred springs of happiness, of use, and of glorious progress to eternal joys. Mere mention of these delightful themes awakens hopes of infinite possibilities. The nature of human consciousness is such that the future is a fountain to us not of sensation or of thought-producing knowledge, but it is pregnant with suggestions and prophetic yearnings for grand things and lovely realities unknown, but believed to exist and productive of ambition and desire. For the great dreams of the human race have never been limited to the narrow domains of acknowledged facts, but all our most cherished plans of heavenly effulgence and spirit-stirring promises have been awakened into being by oracular voices within our souls, or by visions on the cloud like curtains that veil the mysteries of that brighter realm beyond, that not to believe in is not to work for. Inasmuch as we have confidence in the untried future of any action suggested to our minds, in so much are we ready to work for whatever in it is attractive and desirable. But when we lose faith in the possibilities of such future, in so much do we cease to strive for any result in that direction.

Cultivation of faith and interest in the dreamy suggestions that come from that unknown realm never more feel kindly toward Mr. Gray; but called the future, as we hopefully contemplate suggestions of its possibilities, has therefore the potency which stimulates action and rouses energy. However desirable a careful directing toward proper practical ends, such as our needs demand, may be, that faith is the foundation of activity, and the corresponding doubt is the poison that paralyzes energy. This should ever be acknowledged as a primary law in spiritual me-

Too many people, finding that many dreamers turn their forces to impractical channels, and land in doubtful goals, are prone to inveigh was spared those feelings of resentment which against all dreamers, prophets and seers, and agitated me. They came upon me in full turn their eyes from the visions of glory that power when Aunty and myself robed our dar- ever shine through the portals that guard the ling for the grave, and saw the marks, some of them still unhealed, upon her little body. I ant hopes and fond desires of the unknown future, that cheer the faithful and stir the nobly ambitious, is the only salvation of the human race from the doom of inaction, inertia and death that must follow want of confidence as surely as reason exists or logic rules its course. for without the forward gaze of one who tries to form plans by imagining possible results of untried actions there can be no foresight, no counting of costs, no laying out of campaigns of war or peace, no judgment leading to success, nor caution guarding against defeat. The general and the merchant, the plowman and the engineer, are not less imperatively governed by this mighty law of spiritual forces than are the poet, the painter or the enthusiast of most impractical and emotional unsoundness. Hence it is in the face of this most important law the most unskillful of pedagogic philosophers who would, ignoring its existence, place the young in the attitude of turning their backs on the future, and delving only in the relics of the past, or wallowing in the mere animal sensations of that present passing shadow that comes between what was, and what will be.

Such an attitude shuts out the application of experience from those who should look ahead, and bars all originality and zealous activity from those who give ear to the past.

But just here in this unskillful pedagogic practice is much of our boasted education of to day involved. They who have most influ-ence on the public mind, with regard to educational matters, are not they who lay particular stress on the culture of the inspirational functions of the human soul by means of attention to the suggestions of receptive spiritual conditions. And it is not by intellectual grasp of what has occurred, nor of sensation of the present instant, that we are able to apprehend the future and cultivate originality, but by spiritual activity only. We cannot know what has not yet been perceived, or cannot be inferred logically from the same; nor can we externally sense it; but the influence of that which is yet to come may be spiritually apprehended, and give character to the emotions, as well as furnish ideals to form the character of the person thus open to its effects, and give hints to guide the one under its sway.

Those who are now dominant in educational circles are not engaged in cultivating the inner senses of hearing and sight and other spiritual abilities of their pupils, but are rather those who bid them dig and delve into what is already known and well determined from the past labors of others, which they are taught to confirm by careful repetitions of former material phenomena. Their pupils are also taught to note most exactly the reports of their own senses on the passing phenomena of their phys-

ical surroundings.

However valuable these elements of education may be, they are too exclusively em-ployed. What are the results of such unspiritual attempts at educating the young? Where as a few erratic geniuses are found who like Emerson develop rare originality in the realm of philosophic speculation, or, like Franklin, are great practical souls; the masses are, how-ever, well drilled, monotonously similar in their persistent following of leaders and their dread of original action, and in their almost simian inability to break out new paths for themselves. Emerson stepped aside from the path in which he was bade to walk, and found the dreams of Shakspeare were good reading. Franklin, outside of colleges and schools, found scientific renown by kites and glass wheels and other means before unknown to those who studied in the ways of their ancestors. Whereas, thus, a few become properly prepared to take the prizes of wisdom from the hand of Fortune, the great majority of our youth who emerge from our institutions of learning are unable "to advance the car of progress a single inch," and become the victims of a monotonous routine laid down on old charts by those who had the real inspiration suitable to their time, given as the key to suc-

cessful living.
Furthermore, these are victims also to the

unworthy ones who with smarter apprediation for material wealth have, through lack of faith in spiritual things, no healtation in depriving their follows of the fruite of their labors, and of that satisfaction which protects the community against discord and hostile feelings. Such acts lead to wars and miseries. The masses are thus divided from the classes; the plodders in the treadmills of the past from the aggressive and materialistic handlers of the present forces in the world of sense; those who see no way to go from those who have no spiritual sympathies sufficient to relieve their faltering brethren. Whilst our nation grows richer, and our people become more numerous richer, and our people become more numerous and antagonistic to each other, religion seems to lose its power to promote faith in its effi-

to lose its power to promote faith in its ellicacy, though doing its utmost to stay the tide of blatant materialism.

Strennous efforts should be made to introduce the blessings of spirituality before the deadly upas tree of doubt and despair gets foothold in the mental soil. Let the spiritual natures of the young men and young women be properly unfolded before the unbalanced senses and intellects get the entire mastery senses and intellects get the entire mastery of their lives. Let the proportion of the Greeks be tempered with the Spir.tual Philosophy, and a more harmonious, more practical and more glorious civilization will be possible.

A Few Thoughts on Ancient and Modern Occultism.

NO. L

BY MRS. LOVE M. WILLIS. THE earnest student of spiritual laws must

perceive, in his first efforts to understand the nature of spirit, that there is an imponderable element inherent in man called the astral spirit, or, as Paul terms it, the spiritual body. In all the writings of mystics, ancient or modern, this interior life-force is recognized. It is to this interior force that we are indebted for all exhibitions of magic, and to all revelations of the spiritual world. The magician performs many feats of occult power through his own spirit, and by his acquired knowledge of magnetism and psychology he compels the assistance of spirits of a lower grade than himself. But the natural magician has a nature that allies it to the spiritual; he is what we term mediumistic. He has the prophetic organization, and cultivates his powers until he is able to achieve what are termed "miracles." Where nature has not bestowed these gifts, it is necessary to so change the physical being that it will not be in the way of the spiritual forces. Hence the fastings, the scourgings, the seclusion and ablutions imposed ipon initiates.

The body must be in a condition of rest, as far as its passions are concerned. Abstinence from food was especially enjoined. The Hebrews, Greeks, Romans, Egyptians, Chaldeans, all prepared themselves to be sybils, prophets, ecstatics and mystics, by abstinence and prayer. Their prayers were not formal recitatives, but sincere aspiration toward the great source of light. Solitary communion was also enjoined. and abstraction of the senses from all outward

All these preparations, is in order to open the avenues of the area of being. All secret societies have rite, in order to open that are psychologic in their en ... If the initiate is a sensitive, or if in his since ity he has prepared himself by abstinence and ablution, he may feel exalted into a degree of holiness that is uplifting to the inner being. No methods have ever been found to kindle

the latent powers of the soul so potent as the 'laying on of hands," or magnetic infusion of vital force. This was the last act of initiation in the temple rites of old. It is said that Pythagoras, when coming from the rites of Egyptian mysticism, said he had been in the presence of gods, and drank the waters of life

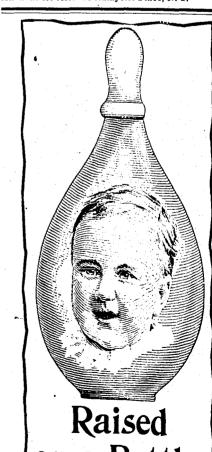
The Pentecostal season of the early Christians furnished exhibitions of this psychomagnetic power. The patriarchal act of blessing had as its law this magnetic power. Magnetism and psychology are declared to be the supports of the temple of magic. Cornelius Agrippa is said to have declared

that a magician must be born so. He clearly recognized what we term mediumship. With this insight into the requirements of the adepts, is it not made plain that all mystery that circles about what is termed occultism is the subjection of the physical to the spirit-

The blood-cleansing qualities of Ayer's Sarsaparilla ender it invaluable in skin disorders.

New Publications.

RECEIVED: BARON KINATAS. By Isaac Strange Dement. Chicago: M. T. Need. . THE TRUTH SEEKER ANNUAL and Freethinkers' Almanac for 1895. 28 Lafayette Place, N.Y.



on a Bottle. Raised from infancy to healthy,

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will make the weakest infant happy, robust and vigorous.

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DOLIRER-GOODALE CO. Boston, Mass,

ALTRURIA.

BY JOSEPHINE RAND.

To the tune of " Maryland." The dawn is breaking in the skies,
Altruria! Altruria!
Men turn to look with eager eyes,
Altruria! Altruria!
Shall death in life no more hold sway?
And is it true what prophets say,
That we at last shall greet the day?

Our hearts within us glow and burn,
Altrurial Altrurial
As with new hope to thee we turn,
Altrurial Altrurial
Thy light is shining on our way,
Columbia hastens to obey
The glorious mandates of the day,
Altrurial Altruria! Altruria!

We see our land from darkness rise, Altruria! Altruria!
To catch the gleam from other skies,
Altruria! Altruria!
From every chain we would be free;
With face toward Heaven and Liberty, We take our onward march to thee, Altruria! Altruria!

Columbia's sons and daughters sing, Altruria! Altruria!
With praises let the welkin ring,
Altruria! Altruria!
And let the prayer, "God speed the day
When Truth and Justice hold full sway!" Be on the lips of all who pray, Altruria! Altruria!

The Fatherhood of God above, Altruria! Altruria! The Brotherhood of Man in love, Altruria! Altruria!
For these thy glorious name doth stand,
We hear its praise through all the land,
God bring us by his mighty hand,
To know, at last, Altruria!

—The True Story Paper, Baltimore, Md.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, Items of local news, etc., for use in this depart-

Maine.

AUGUSTA.-A correspondent sends us the following: "Some two years ago a number of ladies who were interested in the grand truths of Spiritualism formed a reading club. We made it a very informal affair. We take our sewing, and meet on Thursday afternoons, and while some one of our number reads, the others sew. We sometimes speak of ourselves as the 'White Apron Club.'

The first year we took the Psychical Research Review, and read partly from that, and from Abby Judson's book, 'Why She Became a Spiritualist,' We would read one of the chapters, and after some discussion, we would, if there was time, read some articles or a lecture from the BANNER OF LIGHT, Religio-Philosophical Journal, The Arena, or such works as Carlyle Petersilea's and Sidney Dean's 'Psychic Phenomena.'

We enjoy the articles from Dr. F. L. H. Willis and W. A. Cram, who was a former Unitarian minister in Augusta; also Albert Morton of California, who is a native of our city.

I cannot say how far the influence of our club has extended outside of its immediate members; but it has been very interesting and instructive to those who have met from week to week to read and study on psychic matters.

I would advise any community of ladies who could get together a number interested, to try this method. There is no expense connected with our meetings, unless we choose to buy some book, or subscribe for some magazine or paper. Occasionally some member will make a tea-party, when we all stay through the even-

ing.
()n New Year's we celebrated an anniversary occasion of one of our members, which was a very enjoyable affair.

There have been public meetings held by Spiritualists in Grand Army Hall ever since the early part of September; Mrs. Hattie C. Mason was here for three weeks followed by Rev. E. Andrus Titus, Dr. C. II. Harding, who beside speaking in the hall held some very interesting parlor meetings.

A lady who with an invalid daughter has become very much interested in Spiritualism, kindly opened her parlors, and invited in a pleasant company, and on Friday evenings we have a meeting, with music, a short, bright lecture, and then tests, followed by a little social conversation.

There are quite a number of local mediums

who have made good progress in development. The present month we again have Mr. Titus

for three Sundays. Our only regret is that larger numbers are not interested in the grand truths of Spiritualism."

Massachusetts.

BOSTON.-F. A. Heath writes: "The case of healing of a gentleman, well known to the musical public in Boston, Prof. Joseph C. Hudson, has come to my knowledge, and I wish to

give a plain statement of the facts. Prof. Hudson has had three 'runs' of typhoid fever, and following the fever, sores of a most malignant character broke out upon the extremities, which have troubled him all through the last fifty years. After trying several wellknown physicians and receiving no benefit, going to the Massachusetts General Hospital, he came away, and allowed nature to have free

Dr. E. A. Blackden became interested in the case, and has given him treatments for the past three years, simply by manipulations, working the impurities of the blood entirely out of the system by the magnetic power of the hands. The Professor is seventy-five years old, and we consider this cure as one of the greatest victories for spiritual science the world ever saw. Dr. Blackden is a very quiet, retiring sort of man, but a cure like this, of a malig nant disease, which has bailed the skill of several of the best physicians in Boston, should be placed before the people and the law makers at the State House.

Dr. E. A. Blackden may be found at 219 Tre mont street, Boston.'

LOWELL. - Florence F. Pickup writes: "Your paper is sold at our meetings with success. We have in Lowell a Lyceum of fifty members, and we are having success. After a fourth trial we have really begun a Lyceum which we see is growing every Sunday, thanks to our angel friends, who encourage us in our work by speaking of it in glowing terms to our afternoon and evening audiences of Spiritual-

New York.

TROY.-William Jones, of 141 Eighth street, Lansingburgh, writes: "Miss Georgienea Reynolds is one of the finest test mediums that I ever saw or heard of. She holds three meetings a week, and people crowd to hear her. Her tests are wonderful, and she heals the sick with great success. We are holding meetings at 2 Vanderhyden street, Troy.'

Passed to Spirit-Life.

From Charlestown District (Boston), Mass., Dec. 24, 1894, Capt. David Hill, aged 83 years and 3 months.

Capt. David Hill, aged 83 years and 3 months.

The deceased was at the outset of life's experience a Universalist by belief, but later accepted the truth of spiritreturn on phenomenal evidence which appealed to his reason without the power of a doubt. He was a close student
of spiritual literature, an interested attendant at the old
"Music Hall" meetings in Boston, and an appreciative reader of the Banner of Light for years. He leaves a widow
whose life finds cheer in the assurances of Spiritualism's
promise of future reunion with him who has gone from her
sight.

promise of future reunion with him who has gone from he sight.

His funeral was attended Dec. 27 by Mrs. R. S. Lillle—Mrs. Mary F. Lovering leading the singing.

The editor of this paper was once a resident in Capt. Hill's family, and has of him only pleasant and respectful memories as "a good man in Israel."

J. W. D.

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

FIELD NOTES.

BY MOSES HULL.

To the Editor of the Banner of Light:

waste basket many an infliction. I hardly read a number of THE BANNER that I do not feel a little condemned that I do not report oftener through its columns; I now feel ton. to run briefly over the field as I have seen it during the last three months. It was my good fortune to spend the months of October, No third installment of Prof. Sloane's admirable sketch of vember and December in Cleveland, O., and it the great general. The period covered by this acseems to me that I would be remiss in my duty | count is important, and should be thoroughly read. if I did not briefly refer to some phases of the work in this city.

Mr. T. A. Black was not only the engine and engineer, but he was the captain, crew, and about all hands of that particular department of the work where I was called to put my oar into the water. If Bro. Black's purse would justify all the promptings of his heart, no department of the work would suffer for lack of means to carry it on; and if he had strength in proportion to his energy, no one else would be invited to expend strength in behalf of the

I spoke for the Progressive Thinkers, on the West Side of the river, and for the Union Spiritualists, in Weisgerber's Hall, on the East Side. Our meetings were well attended from the first; but the audience increased in interest, and somewhat in numbers, to the last. I was first engaged for only two months; at the end of the second month the hall on the West Side was too small by nearly one half to hold our audience; and though on the East Side the audience could be comfortably stowed away in the hall, every seat was occupied, and some stood through the entire evening.

This was probably occasioned partially, if not wholly, by the presence of Miss Maggie Gaule. She had visited the city previously in behalf of the other Society, and during the visit had attended two of our afternoon meetings; and being called upon, gave such astounding tests that our people wanted more. After we had her two more evenings the people seemed to want her more than ever. I have worked with Maggie several times be fore; her tests have never failed, in my pres-ence, to give perfect satisfaction. She enters so thoroughly into particulars that there is no mistaking a test that she attempts to give. I think that if it had been known at that time that I could have returned to Cleveland for December, and if Miss Gaule could have been induced to return, there is not a hall in Cleveland that would have held the people who would have attended. The general cry was for more of that kind of talk and tests.

When I returned home I found that letters had been sent to me while in California-probably during the strike-that I never had re-ceived. These letters had asked me to change the date of my engagement at Indianapolis. To my surprise I learned that I had no appointment for December. I telegraphed the facts to Bro. Black, and in two hours had the answer, "Come on; we'll do the best we can. The next Sunday found me at my post, and at work in as warm a hearted audience as ever greeted a mortal. All were sorry that Maggie Gaule could not return at that time, but it was

out of the question. Our third month, all things considered, was quite as successful as the first two were. Mrs. Hull was with me part of the time, and assisted much with her music, invocations, poems, and little after-speeches; but she was called away to the bed of her afflicted mother, and had to, for the time being, lay down her part

Mr. Black does not intend to let the work stop; he has some kind of a surprise to spring on the people nearly every Sunday, and will, with such aid as he can get, keep the ball rolling for some time yet. Our homes, while we were in the city, were with Thomas and Tillie Lees. Mr. and Mrs. Nelson Benedict, and Mr. and Mrs. Harry Russell. I want to recommend these hotels to weary, way worn spiritual pil-grims. No better can be found in this land of

Thomas and Tillie Lees go right along, as they have for a quarter of a century, working in their quiet way for the Cause. The most of their work is, as it should be, in the Lyceum. They are always found on the right side of every question that comes to the front. Once in awhile the people come down heavily upon them, but a sober second thought has never failed to lead them to see that the two Ts were always in the right.

At present writing I am in Columbus, the capital of Ohio, preaching to Rev. W. R. Colby's congregation; and judging from the audience that met me last night, and the enthusiasm manifested, I shall be disapprinted it a genuine revival does not develop itself. Beside my Sunday work I have appointments for every week-day evening, except Saturday even-ings, until I start to Boston. I suppose THE BANNER has heard before this that I am to speak for the Temple Society the five Sundays of March. I would be willing to go out and do some week-day work during my sojourn in the Hub," if desired.

The 4th 5th, 6th, 7th and 8th of February I am to have a debate with Rev. J. H. Becker, D. D., at Dayton, O. I believe the reverend gentleman is a bishop in the United Brethren Church; and I am informed that he is a man of great ability. A glorious discussion-not a

quarrel-is anticipated. Every spare moment I get is put in on my new book, "The Encyclopedia of Biblical Spir-itualism." The book will contain not less, it is estimated, than one hundred more pages than was anticipated; yet I intend to let it go to its subscribers for one dollar, as advertised. Our printers promise to have it ready to mail the irst of February.
I get very little time to read, but whenever

I find time to pick up THE BANNER, I find that, like cheese, it improves with age. continue to do so for the next thousand years. I see a great commotion east, west, north and south, about materializing mediums: I hope it will continue until the question is settled after Charles Sumner's recipe. He said 'no question is settled until it is settled right." If our materializing mediums are genuine, they should be defended to the last; if they are frauds, there can be nothing gained by defending or apologizing for them. That there is a tremendous amount of fraud practiced by some who pretend to be mediums, I do know; and that Spiritualists the selves should be the exposers of the fakirs "who steal the livery of heaven to serve the devil in," I fully believe.

January Magazines.

THE ARENA. - A portrait of Longfellow, taken when he was at his best, is the frontispiece, which precedes a paper by Rev. W. H. Savage, who brings out some of the choicest bits of poetry, showing the religion of the most famous of American poets. Virchand R. Gandi writes about the "Christian Missions in India." Editor Flower, in "Wellsprings and Feeders of Immorality," second paper, writes of "Lust Fostered by Legislation," and makes forcible arguments in favor of a repeal of certain laws. Japan; Our Little Neighbor in the East," is by Helen H. Gardener, and contains many illustrations. "The Shame of America-The Age of Consent Laws in the United States," is written about by Helen H. Gardener, Frances E. Willard, Will Allen Dromgoole, on the women's views of the subject, and by Rev. A. H. Lewis, D. D., O. Edward Janney, M. D., and Aaron M. Powell, on the part of the men. Fine portraits of these defenders of the home are also presented with the papers. "The New Politics" is by Richard J. Hinton, T. E. Allen has a paper on "Experimental Telepathy." "Politics as a Career" is in two letters. with W. D. McCracken as the author. James G. Clark describes "The Coming Industrial Order." "A Drama in Tatters" is a story by Walter Blackburn Harte. Adeline Knapp has a sketch from life, "The Dignity of Labor." Rev. Frank M. Goodchild describes the "Sweating System in Philadelphia." B. O. Flower, in writing of "The Century of Sir Thomas Moore," describes "The Reformation." "Charity, Old and New," is by Rev. Henry C. Vrooman. In the "Books of the Day," Miss Abby A. Jud son's work, "The Bridge Between Two Worlds," has

a not ce of white any author hisy well feel proud. The critic says: "Into the kaleidoscope just presented you can put the latest product of the fine and high mind of Abby A. Judson, and behold the beauties of a noble nature. It will find lodging in the TITANT of time on my part has saved your cosiest of libraries, and will be handled with the daintlest of hands. It will be a success so far as the extent of its sales and kind of purchasers are concerned." The Arena has several other papers, including poems. The Arena Co., Copley square, Bos-

> THE CENTURY .- The frontispiece in this number is Elise, eldest sister of Napoleon, followed by the "Scenes in Canton," by Florence O'Driscoll, M. P., shows up the punishment of criminals and the river population. Next in interest to these is the paper by Hiram S. Maxim, describing his experiments in aerial navigation. "Festivals in American Colleges for Women" brings out Wellesley, Vassar, Smith, Wells, Mt. Holyoke and Bryn Mawr, in interesting portraval. Glimpses of Lincoln in War Time" is by Noah Brooks. The serials, "An Errant Wooing," by Mrs. Burton Harrison, and "Casa Braccio," by F. Marion Crawford, continue to increase in interest. "A Lady of New York," by Robert Stewart, is a pretty story of metropolis life. "Their Cousin Letty" is a humorous story. There are several poems, all good. The attractions throughout are among the best in modern literature of the magazine order, not forgetting to mention the three departments of "Topics of the Time," "Open Letters," and "In Lighter Vein.' The Century Co., Union Square, New York.

> PLANETS AND PEOPLE.-This is a new monthly devoted to the science of occult forces, astronomy vibration, magnetism and life. It is convenient in form, beautifully printed on fine book paper, with good-sized type and plenty of it. Some pages are printed in two columns, while others are printed in double measure. It has forty-eight pages, which includes a liberal space devoted to advertising. The editorials promise much, but judging from the first number the promises will all be redeemed. It purports to be a work to teach the simple way that leads to the true science of the stars. The new magazine will undoubtedly be largely read by persons who have never given the subject of planetary influence upon human life and character any consideration. To those who have a deep insight into the planet system the book will have special value by reason of the rich truths which it briefly yet interestingly presents. 'Occult Forces" is the leading paper, followed by Astronomy Lesson No. 1," most instructively presented. "Knowledge is Power" is another pleasing article. The advance weekly report commands special

> attention. One of the best features of this magazine is " The Oracle," in which many intricate questions are satisfactorily answered. Sprinkled through all parts of the current number are bon mots of different subjects, humor being constantly introduced. F. E. Ormsby is editor, and E. Sprague manager, at 169 Jackson street,

THE COSMOPOLITAN .- "Great Passions in History," by Oulda, is continued in the fifth part, and treats of Francesca di Rimini, fully and beautifully illustrated. Pasteur is described by Jean Martin Charcot. "The Theatrical Season in New York," by James S. Metcalf, is complete in detail of the prominent dramatic events in the metropolis. The other features are: "The Cathedrals of France," Barr Ferree; "The Bamboo," J. Fortune Nott; "A Parting and a Meeting," W. D. Howells; "A Three-Stranded Yarn," W. Clark Russell; 'The Story of a Thousand," Albion W. Tourgee; "Humboldt's Aztec Paintings," J. J. Valentine, There are poems by John Allan, John B. Tabb, Bliss Carman and Laura S Porter. "In the World of Letters," and "The Progress of Science," there are many inter esting articles. John Brisben Walker, Irvington-onthe-Hudson, N.Y.

McCLURE's .- The notable features of this magazine are, " Napoleon," by Ida M. Tarbell; "Letting in the Jungle," by Rudyard Kipling; "Concerning 'Ships that Pass in the Night," by Beatrice Harraden; "The Battle of Marengo," by a soldier of Napoleon; "Mr. Moody; Some Impressions and Facts," second paper, Prof. Henry Drummond; "The Green Flag," a story of Soudan, A. Conan Doyle; 'Three Men and Two Bears," by Warman; " A Lonely Soul," a story, Majorie Milton; "The Dramatic Season," new plays, the opera, notable actors and singers of the year, fully illustrated by Edward Marshall. The assortment is large enough to please every one. S. S. McClure, 30 Lafayette Place, New York.

THE UNKNOWN WORLD (Dec. 15) .- The contents are: "Within and Without"; "Sacrifice"; "The Soul's Consolation"; "A Natural Science in its Relations to a Natural Mysticism"; "The Elimination of Evil"; "The Brotherhood of the New Life"; "Our Intellectual Relation to the Unseen," and other interesting and instructive matter. James Elliott & Co., Falcon Court, Fleet street, London.

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To get well.

Only a dollar or two and a little faith.

The case of Mrs. Lillie Meyer, of Brooklyn, N. Y., is



an example. Some time ago she began to feel sharp pains in her abdomen, with bearingdown feel-

ing and pains in her back. She tried doctors, and

got no relief. At last, a friend told her of Lydia E. Pinkham's Vegetable Compound, and, after using it, the pain left her, and menstruation now comes without

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What They All Say.

Beautiful Women Give Some Wonderful Information Concerning Female Beauty. We do not Think it Will Take Women Long to Act Upon This Idea.

The poet and philosopher, Ralph Waldo Emerson, | For further information I will willingly, cheerfully

"If eyes were made for seeing,

Then beauty is its own excuse for being." Beauty of feature and elegance of form have ever been the desire of the feminine mind. And it is a perfectly laudable and natural ambition. Women are born to sway the hearts and minds of men as much by their beauty and attractiveness as by the subtler charms of goodness and purity.

And yet how few women attain the beauty which should be theirs, and in those few who are beautiful how quickly their beauty fades! This is wrong. Women are naturally beautiful-at least of pleasing and attractive appearance-and in nearly all the cases Good looks and beautiful forms are entirely depend-

ent upon good health. One must have strong nerves and pure blood to be beautiful. Failing to have these is to fail of good looks and fine figure, and the woman

and promptly respond."

Miss Della T. Shea, of 210 Lexington street, East Boston, Mass., makes the following statement: "About seven years ago I began to feel very uncom-

fortable after eating, so much so that I found it impossible to keep the lightest food on my stomach. I grew worse for three months, so I was obliged to give up work and go to the hospital.

"I tried many remedies and doctors, but they did me no good. A friend advised me to try Dr. Greene's Nervura blood and nerve remedy.

"I began using it, and after a week felt much better. When I had taken four bottles the weakness in my stomach was all gone, and I could eat anything withwhere women lack these physical charms the fault is jout distress, while a short time before I found it impossible for weeks at a time to even drink a glass of milk and keep it in my stomach.

"I was unable to wear anything but a loose dress,

and I did not go out of the house for months at a time. I am now cured of my troubles, and am well and strong. My cure is wonderful. Dr. Greene's Nervura blood and nerve remedy has done what the hospitals, doctors and other medicines could not do. "It is a splendid medicine, and I urge every suffer-

ing person to use it. I love to think of the good it is doing, and wish every one who is not perfectly well

Miss Rose McCarthy, of 347 East 87th street, New York City, wines as tol-

"For a long time I was troubled with nervousness and violent headaches. I would lie awake nearly all night, and was in constant misery. Previous to this my complexion was a very healthy



Avenue, Rochester, N. Y .: "I was very pale and delicate," she says, "and had | color, but now it became very bad. no color, and had female weakness with leucorrhoea, and suffered great pain at my periods. I am now well, thanks to Dr. Greene's Nervura blood and nerve remedy. My face is plump and my cheeks red, and my complexion pure. When I began the use of this remedy I only weighed 81 p- unds, and now I weigh 115 pounds and am still gaining. Dr. Greene's Nervura blood and nerve remedy is a wonderful medicine. I have not had any trouble since I began taking it. '

who becomes broken in health,

even in the slightest degree, will

The moment women realize this.

that moment will they understand

that physical beauty is a matter

within their own control. And just

see her beauty gradually fade.

Miss Emma Marlatt of Oxford, N.J., says: "I have been a sufferer for ten years, and the victim of a large tumor weighing twenty pounds, which I had removed, and I suffered untold agony for many months after. "I tried the skill of many physicians, all of whom

utterly failed to give me any relief. "I then used that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy, and after using a

few bottles I was entirely cured. "To those who have been suffering from various diseases, and have failed to find any relief, I am to-day a living testimony and witness to the wonderful and marvelous curative powers of this great medicine. To persons suffering from various diseases, I earnestly recommend the use of this remedy if they would be cured.

"I took three bottles of Dr. Greene's Nervura blood and nerve remedy and was entirely cured. My nervous-

ness and headaches left me, my good complexion returned, and I slept perfectly. I can safely say to everybody who is suffering, just give it a trial, and you will be cured. I hope my statement will find relief for many people who do not know the benefit of such a wonder It is thus evident that women can get well-can se-

cure perfect health, strong nerves and pure blood, by using the great vital restorative, Dr. Greene's Nervura blood and nerve remedy. If, therefore, women will maintain their health and strength by this able medicine, we will guarantee them beauty of face and form, the bright eyes, plnk cheeks and clear complexion of youth, and the rounded form, graceful lines and elastic step of vigorous physical development.

This remedy can be used without hesitation by all, as it is purely vegetable, and is endorsed and prescribed by physicians; indeed, it is the prescription and discovery of our most successful physician in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted at any time, without charge, personally or by letter,

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TRENG CASH.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash, When the money forwarded is not sufficient to fill the order, the balance must be paid C. 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 tractical part of a dollar in postage stamps—ones and two preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in Enjand or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cens for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Bight.

BOSTON, SATURDAY, JANUARY 19, 1895. ISSUED EVERY TRURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

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

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

Published by

COLBY & RICH.

ISAAC B. RICH AND JOHN W. DAY, PROPRIETORS. Isaac B. Rich......Business Manager.

John W. Bay......Editor. Henry W. Pitman.....Associate Editor. Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BUSINESS MANAGER.

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

New Trial Subscriptions!

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

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its valuable and sterling contents.

their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from COLBY & RICH. the public at large.

The Persistency of Good.

Mr. Samuel R. Scrotton, who is conceded to be the ideal representative of the colored people of Brooklyn, N. Y., in educational work, and who is a member of the board of education, enjoying the highest esteem of all the members of the board, recently addressed a crowded house at the Metropolitan Literary Union of the Nazarene Congregational Church in that city, in relation to the subject of spiritualistic belief. We cite some of the salient points of the paper read by him, which, as reported in the Brooklyn Standard, are as follows. He said:

There is much in life that would afford us infinite subject for thought, infinite pleasure, if we would but stop to think. There is scarcely an ill that one may be subject to, that might not be relieved if we were but to stop and think. And so it is with the evidences of the continuance of the life of the spirit of man. These evidences are not wanting to us each day and hour; but while we see them, feel them and speak of them, we fail to give the subject that profound thought which shall fix them in our minds as an indisputable, provable fact.

He said he did not believe that any people were ever more fortunately situated than the colored people of this country to note the proof of the assertion that the spirit of man lives. To those who have traveled over a wide area in this country the proofs have been given a thousand times. In asserting that the spirit of man lives, he meant after his body lay mouldering in the dust. What does the preacher in the pulpit mean when he says: "I know that the spirit of Christ lives"? He means that he sees in the struggles of mankind to reach the zenith-light the evidence of the living spirit of Christ. Do I know that Christ lived? Do I not see the evidence every day of the life of him who has impressed himself and his spirit upon mankind? Do I know that Mahomet lived? or Buddha? or Confucius? or Charles Sumner, Garrison, Phillips, John Andrew, Theodore Parker, Emerson, and that host of Heaven inspired, God-given men? He had had a thousand evidences that the spirits of all these men still live.

It is the living spirit of those noble, libertyloving Quakers who settled Philadelphia in the early colonial days that makes its public sentiment different from that of New York, Baltimore Wilmington and Washington. How great an acquisition to the cause of human liberty in New York was the advent of Henry Ward Beecher, that great apostle of liberty. The spirit of Beecher still lives. So do those of Bryant, Tappan, Greeley, Cheever, and the rest of the leaders and apostles of liberty who have lived among us. The difference between the spirit of good and of evil is that the first grows, increases, overcomes, while the latter is by steady strides diminished, overcome and annihilated. The spirit of Clarkson and Wilberforce still dominates British sentiment. Despair not; the spirit of good is positive, is eternal: the spirit of evil is negative and limited. The star of hope is the star of love, made radiant by the lives and living spirit of blest ones who served others.

We shall in our next issue print a memorial sketch of LUTHER COLBY, prepared for THE BANNER by HUDSON TUTTLE.

More Light from a Pulpit Lantern.

Another preacher has publicly proclaimed his personal omniscience on the subject of Spiritualism. This time it is Rev. Dr. MoIntire of Denver, Col. As we find him reported in The Denver News, he said that Modern Spiritualism was ninety-nine per cent. humbug and one per cent. real. He was obliged to admit that it bears emphatic testimony to the existence of a world of spirits; that, he considered, was the single grain of wheat in the bushel of chaff. Yet he regarded Spiritualism as vastly superior to atheism, materialism or agnosticism. The Spiritualist, he said, believes something; he has a desire to know spiritual things, and this is implanted by God. But [always a but he thinks all good things can be degraded. "There is no good thing that the devil does not use for a trap. The craving for spiritual knowledge has been seized on to degrade men and women."

God forbids necromancy—and Spiritualism impiously insults God (so says Rev. Dr. McIntire)-by saying that his revealed word is not enough. Both the living person and the spirit beyond the vale are sinners, engaged in disobeying God. He had to admit that some of the phenomena are inexplicable to him-for which admission Spiritualists will feel to say "Thank you for nothing!" The active phenomena and resultant philosophy of Spiritualism will go on, in the world of human acceptance, "conquering and to conquer," when the red "danger signals" so frantically waved from creedal pulpits shall have been extinuished forever!

Our Public Schools.

We join heartily with The Post in saying that no other department of the entire municipal system of Boston is so important as that which is engaged with the education of the children, and no other department in this city so much needs attention. It has become notorious that for some time past the school accommodations have been inadequate to the needs of the pupils. Many of the school buildings are in a dangerous condition in case of a fire, and the sanitary accommodations are defective.

There is in Boston a perfect army of children who do not go to school-for the reason that there is no place for them to go to. Consequently compulsory education, over which much boasting is made, amounts to nothing, practically. We are unwilling to believe that the tax-payers, whose money regularly supports the public schools, are desirous of the longer to deeply interested audiences. continuance of such a condition of things. Not only will they approve of an expenditure adequate to its removal, but they will absolutely demand that removal at once, and with no further delay. The crying want is for better school buildings and for enough of them.

The children to be schooled to-day are the ones who have the future of our city and our country in their hands. It is for the future, therefore, that we now provide. If we are wise we shall not stop to count the money cost, where so much is at stake. The Banner has never hesitated to advocate the true interests of the public schools. As it opposes all at-While thanking its regular subscribers for tempts, however concealed or disguised, to make them sectarian seminaries, so it also favors the utmost liberality of expenditure on these compatible with the ability of a tax paying community.

Decease of James Burns.

A line written us by Bro. J. J. Morse (then in Liverpool) conveys the intelligence that James Burns, veteran editor and once publisher of The Medium and Daybreak, London, passed to spirit-life on Sunday, Dec. 30, 1894. Mr. Burns's reputation as an able journalist in the spiritualistic field is world-wide. The veteran editors are "going home," one after another, but the work they wrought abides!

The Medium and Daybreak for Jan. 4 records of its former chief that he was at decease sixty years of age:

"Let us rejoice that another noble soul has been emancipated and removed from this material world (which he was so sadly out of touch with) to that higher stage of life where he will reap his reward, where harmony reigns supreme, and 'that peace abideth which passeth all understanding.'"

Light, London, Eng., for Jan. 5 says: "It is not too much to say that, but for his [Mr. Burns's] self-denying labors, Spiritualism in this country would not have reached the position which it occupies to-day; and Spiritualists should honor his memory accordingly. To his bereaved wife and fami-ly we tender our cordial sympathies.[*] They have suffered a severe loss—while he himself has experi-enced a delightful gain."

Two Worlds, Manchester, Eng., says: "Mr. Burns fought manfully for Spiritualism in the early days of the movement, and placed all Spiritual under a debt of gratitude for his devotion and zeal at a time when great courage was required to advocate the truth of spirit-return.

So does the BANNER OF LIGHT.

Election at Onset, Mass.

A correspondent informs us that the Onset Camp-Meeting Association held its annual meeting on Wednesday, 9th inst. Dr. H. B. Storer, the President, presided. Reports showed the Association to be in a prosperous condition. These officers were elected: President, Dr. H. B. Storer, Boston; Vice-President, J. Q. A. Whittemore, Boston; Secretary and Treasurer, Major C. F. Howard, Foxboro; Directors, O. A. Miller of Brockton, Mrs. H. J. R. Bullock of Boston, Lewis E. Bullock of Boston, Major T. B. Griffith of Boston, William F. Nye of New Bedford, Charles Whittemore of Newton.

"A Strong Staff."

Mrs. Ella Cowden, writing from Harbor Creek, Pa., to renew her subscription to THE BANNER, says: "I find it a STRONG STAFF to lean upon in old age. Long may it continue to comfort others. Success attend you."

People who are so ready to raise the shout of scientific bigotry against Spiritualism and Spiritualists should remember that the greatest teachers of truth the world has ever known have all been regarded in their own generation as fools or impostors, and every system of philosophy, every fact of science first proclaimed has been considered an imposition upon human credulity.

We received on Monday, Jan. 14, a pleasant call at our office from the widely-known public test medium, Edgar W. Emerson, who is now doing good work for the Berkeley Hall Society of Spiritualists. He will officiate for the society two more Sundays in January. The Boston friends should be sure to improve the present opportunity to hear him.

An article written for our columns by Mr. G. W. Whitney (of Boston), describing phenomena witnessed by him at the séances of Mrs. W. H. Allen, Providence, R. I., will be printed in our next issue.

Books and Binders.

THE BARNER gives each week an announcement by its publishers concerning a GRAND OPPORTUNITY of the choice of interesting works given to old subscribers for securing new ones to this paper; and also regarding a novel appliance for the preservation of the paper for the year, by the use of stout and ornamental BINDING COVERS, which is included among the offerings for Choice.

We trust that our readers will give attentive perusal to the notice made; we feel that any one complying with the offer will be much pleased by the result. Try it!

"REV. MR. ALLEN AND THE WORTH of Spiritualism" is the title of a discourse delivered before the Spiritual Thought Society, of New York, by John William Fletchera report of which (specially prepared for our columns) will be printed next week.

LIFE WORK OF CORA L. V. RICHMOND, by Harrison D. Barrett (a press copy), has been received, and will be reviewed later. In the meantime, the friends of this well known lecturer, and Spiritualists all over the world, should secure copies of the book before the first edition is exhausted. Colby & Rich hope to have the work on sale in a few days.

Attention is called to the logical essay on "Materialization," by E. J. Bowtell, which will be found on another page; also to the outspoken letter of J. C. F. Grumbine (White Rose), which latter we copy this week from the columns of the Christian Register.

Charles T. Wood has a paper on "Early Education" (sixth page) which was read by himself recently before the Children's Progressive Lyceum of Boston, at Red Men's Hall. The attention of Spiritualists who are parents is earnestly called to its practical suggestions.

President Barrett, National Spiritualist Association, has an announcement of his intended labors for January at St. Louis, Mo., and vicinity, etc., on eighth page. His good wishes for The Banner are cordially reciprocated.

W. J. Colville's Work.

W. J. Colville lectured in North Abington, Mass., on Monday evenings, Jan. 7 and 14, in Cleverley Hall,

He will speak in Lowell, Mass., Sunday, Jan. 20. at 7 P. M., in Exchange Hall. His work in New York and Brooklyn re-commences in Union Square Hall, New York, Tuesday, Jan. 22, at 3 P. M., and in Stugleton Hall, 1188 Bedford Avenue, Brooklyn, Wednesday, Jan. 23, at 3 and 8 P. M.

Oay, Jan. 23, at 3 and 8 P. M.

Letters, etc., may be addressed care of BANNER OF
LIGHT, Boston, or 52 West Twelfth street. New York.

Commencing with Monday next, Jan. 21, W. J. Colville will deliver a course of six Monday evening lectures in the lower audience room of the First Spiritual Temple, Boston, at eight o'clock, on "The Theory and Practice of Occultism." Subject next Monday, Jan. 21, "What Do We Know of the Masters?" All

Satisfree. Collections at all services.
W. J. Colville lectures on "The Divine Science of Health and How to Demonstrate It." at 18 Huntington Avenue, every Monday, at 2:30 P. M.

Benefit by Mrs. Twing.

As will be seen by a notice under " Meetings in Boston." Mrs. Carrie E. S. Twing, a noble woman and a grand medium will give a complimentary benefit to the Ladies' Aid Society, at its hall, 1031 Washington street, on Friday evening, Jan. 18.

ALBERT A. WHITNEY, born in New Ipswich, N. H., in 1821, a resident of Battle Creek, Mich., for forty years-and in Chicago for three years-passed to the Life Beyond Jan. 7, his last hours on earth serene, sustained by an unfaltering trust, and cheered by the loving presence of a wife, a daughter and a son. He was a veteran Spiritualist, brave and true, tender and loving, holding fast to his own faith, and respectful of the honest faith of others—a man strong and steadfast, held in high respect and loved sincerely by all who knew bim. A large audience of citizens and of Masons attended the funeral at the Independent Congregational Church in Battle Creek Jan. 10. Giles B. Stebbins spoke at the church, and the Masonic services were held at the cemetery, where the body was brought from Chicago for interment.

Dr. Ellen Goodell Smith of Pansy Park, Dwight. Mass., points to the danger of tuberculosis spreading among cattle, by means of the silo, the Hampshire Gazette voicing her views in an extended article. Too limited space for the cattle, dampness, putrefaction of ensilage, uncleanliness of stables and barns, impure water and bad air contribute to the spread of the dread disease, just as they would to the destruction of human beings. Dr. Smith's paper is pointed. readable, and should command attention throughout the agricultural world. Lack of space precludes the publication of the entire article.

Mrs. Abbie K. M. Heath, whose advertisement appears in our paper, has long been favorably known as a reliable clairvoyant, a powerful healer, and an excellent public test medium. More than two years ago-while occupying an office in The Banner building, and conducting public meetings on Sundays in Dwight Hall-while on her way to one of those meetings she was thrown from an electric car, and se riously injured, not having been able since to do any public work. She has now recovered sufficiently to resume her private practice; all who desire written communications can correspond with her as per card

The tributes to Dr. George S. Bronson of St. Albans, Vt., by his personal friends, G. W. Fowler and Dr. George A. Fuller, cannot fail of meeting with a response in the hearts of those who knew our arisen brother, either as a good husband and father, a kind neighbor, an upright citizen, or a benevolent friend. He gave of his substance to the needy, cured the sick, was helpful always to his fellowmen, and, finally, forfeited his life in their service.

A testimonial benefit will be given to E. J. Bowtell, Spiritualist lecturer, at Elysian Hall, 820 Washington street, Boston, Tuesday evening, Jan. 22, 1895. We trust the friends will show their appreciation of this true-hearted worker for Spiritualism, whose services have been always freely given, without price, to all who asked. A fine entertainment, music, singing, recitations, etc., may be expected. Many of the best mediums in the city are, we are informed, pledged to be present on this occasion. Tickets fifteen cents.

WM. STURGIS, one of the oldest of New York's merchants, a firm and earnest Spiritualist, for many years a reader of the BANNER OF LIGHT, and a correspondent therefor, passed to the higher life from his home in that city on the morning of Thursday, Jan. 10, at the advanced age of eighty-nine years. Since 1861 Mr. Sturgis had retired from the active participation in business. His spirit at last passed peacefully away; and he saw a broader mid-day dawn on the Other

Edwin Wilder of Hingham, once President of the former Massachusetts State Spiritualist Association, has, we are pained to learn, been a stricken invalid for the past year. He is now improving in health, and made us a visit last week as an ocular demonstration of the fact. We wish the spiritualistic veteran renewed strength, and the upbuilding offices of hope that come in its train.

Mrs. S. B. Johnson has an advertisement on our fifth page, to which attention is called. We are informed that this lady is a teacher of occultism, a good clairvoyant, etc., and deserves well of the public.

Contrary to his expectations, Mr. P. L. O. A. Keeler is to remain in Boston for a while longer, much to the gratification of his many friends. He can be visited at 587 Tremont street.

Passed On.

In Machynleth writes: "Miss Roxalana In Grosvenor passed into spirit-life Wednesday morning, Jan. 8, between the early hours of 12 and 1. She was the most beautiful character I have known, and I can conceive of nothing in human or angelic life more consecrated and sauctified than she. I am rich in-deed that I have known her. Death has lost its terover that I nave alone her passed through it and awalts me on the other side.

She was builed from the First Spiritual Temple, corner of Exeter and Newbury streets, Friday merning, Jan. 11, at 11 o'clock."

[An article in memory of Miss Grosvenor, and reporting the funeral exercises, etc., will appear next

week.—ED.]

Mrs. A. B. Severance of Wnite Water, Wis., has for many years occupied a place in the very front rank of psychometrics and clairyoyants in the United States-and her reputation for excellence and trustworthiness in her special gifts is not confined to this country, by any means. She has a card on our seventh page, to which the public attention is called.

THE OVERMAN WHEEL COMPANY (office and factory at Chicopee Falls, Mass., branch houses in Boston, Mass., and eisewhere) has gotten up a fine padcalendar for 1895, handly fitted for office use, a specimen of which will be sent to any party forwarding 10 cents, and addressing the firm at Chicopse.

W. L. Jack, M. D., of Springfield, Mass., wishes to netify his patrons and patients that to insure a reply to their inquiries, all letters must positively have a two-cent stamp enclosed.

Verification of Spirit Messages.

In THE BANNER for June 9, 1894, is a communication (through Mrs. B. F. Smith's mediumship) from Dr. Leland S. Graves. He resided near to me in Claremont; I was personally acquainted with him. His wife's name was Caroline-she passed to the spirit-world before him. He was a member of the Baptist Church, and too set to be "a frequenter of other churches." MRS. S. M. CHELLIS. Claremont, N. H., Jan. 3, 1895.

I read with great joy the message given in THE BANNER, Dec. 29, (through Mrs. B. F. Smith's mediumship) from my dear mother, ALVIRA ROBERTS, which I fully recognize. I have been a great believer in spirit-communion, and this will strengthen my belief. I hope the good work may ever continue.

WEST ROBERTS. Gaysville, Windsor Co., Vt., Dec. 29, 1894.

We wish to acknowledge the communication given in the Banner of Light Message Department, and published Dec. 8, 1894, from MRS. JOHN M. WILSON of Philadelphia, Mrs. Wilson was a near and intimate friend of ours for the last thirty years; every word in that message is true to the letter as to herself and mediumship while here. She was a splendid medium in every way-clairaudient, healing, prophesying, etc. Hundreds could testify to benefit derived from her healing powers, and prescriptions given. It is five years or more since she passed away. Her husband also entered spiritlife three years since, leaving two grown-up daughters, settled in Philadelphia.

J. & M. SHUMWAY, 1426 Bowden street. Philadelphia, Pa., Dec. 27, 1894.

Dr. C. E. Watkins's New Home and Field of Labor.

We understand that Dr. Watkins starts for San Diego, Cal., February 8, 1895. Dr. J. M. Peebles and Dr. Watkins will open a large "Health Home," and hereafter continue the practice together. Dr. Watkins has often said world, and that now the split has left its tenement of practice together. Dr. Watkins has often said that he did not believe that any physician could cure more patients of chronic disease than himself and his guides, unless Dr. Peebles were the man; and now they are to work together as one for the good of the thousands of sick. Dr. C. E. Watkins stands to-day, without doubt, as one of our most marvelous of spiritual workers; he is one of the best independent slatewriters in the world, and a most reliable medium. As a physician, his cures prove that he is without a peer, unless Dr. Peebles is considered. Dr. Watkins will be missed from the East, but we can recommend him to the people of California as a true Spiritualist, a warm and true friend of all honest mediums, and a man who, by honest dealings and hard work, has accumulated some means, of which he has always given with a free hand to all worthy objects. In business he is a successful man; in fact, he stands to-day as a living example of what a spiritual medium can do. Like hundreds of other sensitives, he has in his early days of medial labor had his trials and struggles; but he has rounded out into a manly man, whom it gives us pleasure to call our friend. We wish him and our old friend, Dr. J. M. Peebles, the best of success in their work on the Pacific

Letter from Abby A. Judsen. To the Editor of the Banner of Light:

The month of December was so broken that I felt almost like a homeless wanderer, though the effect was somewhat lessened by the kind treatment I received nearly everywhere.

After a few days in New Bedford, and a week in the

beautiful residence of a lady in Providence, whose acquaintance I had formed through our common interest in our "lower brothers and sisters." who cannot speak for themselves, I made a happy little visit in Attleborough with that faithful friend of Spiritualism, Mrs. Mary A. Stanley, speaking in that town three times, and pleasantly heralded there by the newspapers as the "missionary of liberalism."

My next move was to Boston, and it was with no ordinary of the standard of the st

My next move was to Boston, and it was with no ordinary emotions that I visited this city, which I am inclined to call, for a number of reasons, "the Mecca of Spiritualism." On wending my way into the modest little side-street, and finding the building consecrated by there being published there the oldest Spiritualist paper in the world, "the dear old BANNER OF TANKER OF THE OWNER OWNER OF THE OWNER OWNER OF THE OWNER OWNER OF THE OWNER OWNE LIGHT," my only regret was that I could not have made my first visit before Luther Colby had passed to the more spiritual mode of existence

That face, familiar to me through the photograph eagerly purchased by me just after finding out that Spiritualism is true, can now be seen in Bosworth street only by clairvoyant vision. But the work he loved so well, and carried on so heroically from oblo-quy to honor, still goes on, and we trust will be carried on as long as the planet retains its physical

Though not a week in Boston, the friends I met will not be forgotten, nor the kindly reception from the Ladies' Industrial Society, the First Ladies' Aid Society, Berkeley Hall and the First Spiritual Temple. It was a great pleasure to meet Mrs. Lillie's loyal heart, during her short furlough from her great work in Cincinnati.

The last Sunday in the old year was devoted to Melrose Highlands and Malden, and my temporary home was with Mr. and Mrs. D. Evans Caswell, in the former place, where I met high spiritual influences, that were very helpful to me in my work.

In Melrose Highlands the theme was, "Shall We

Know Each Other There?" The glorious fact of personal recognition beyond the grave was put upon a scientific basis, and tears on many faces attested to the tenderness awakened in our hearts by the antici-pation of meeting and clasping our loved ones by-andby—not as uncanny ghosts, not as denuded souls, but as truly, as really, as naturally as when we dwelt together in the earth life.

gether in the earth-life.

In the evening a very large audience greeted us in Malden, many of whom were church-people, drawn to the hall because they were to hear the daughter of the missionary whose tablet decks the wall of the First Baptist Church in Malden, where he was born in 1788. I read them the letter I was inspired to write, and which was read at the centennial in 1888, and widely printed in the Baptist newspapers, the readers never dreaming then that it was written by an ardent Spiritualist.

This letter is nrinted in the introduction of "Why

an artent spiritualist.

This letter is printed in the introduction of "Why She Became a Spiritualist." The subject of the address was, "The True Nature of Spiritualism." One Baptist doctor of divinity who was present has since written me that he has no prejudice against my kind of Spiritualism, though he differs from my view of Jesus, and that he believes that if all leaders of Spiritualism, used my methods it would advance with your itualism used my methods it would advance with won-

derful rapidity.

I will add to what he said that as he receives more and more of my kind of Spiritualism, every old dogma

of a personal God, embodied in a Jesus, will drop away from him, and leave him wholly untrammeled—a bute soul resting in Infinite God, and progressing just so far as he adapts himself to the movements of infinite Bod, expressed to our comprehension by natural isw. As to my "method," those familiar with it will know that it consists not so much in fighting the old errors as in filling the heart and som so full of light and truth, that the errors are gradually pushed out by the new truth, just as the temporary teeth gradually give way as their place is taken by the new, permanent ones. What would we think of a dentist who fastened the screaming, struggling child of six years in his chair, and brutally fore out all his first teeth before the others had come? Natural growth, normal development, is what is needed.

Besides the Sunday's work, I gave a lesson on development in each place, that was enthusiastically received by those who crowded the pariors of Mrs. Oaswell and Mrs. Butman.

A delightful personal feature was taking tea at the house of Mrs. Wilson, who owns the parsonage where my father was born. Built more than two hundred years ago for Rev. Joseph Emerson, great-grandfather of Ralph Waldo Emerson, thousands of memories cluster around it, the most touching to me being that there my father was born, and that its floors responded to the patter of his little active feet till he was four and a hall years old.

I cannot close this letter without adverting to the

and a hali years old.
I cannot close this letter without adverting to the

grand work carried on in Melrose Highlands by D. Evans Caswell and his devoted wife, during the last Evans Caswell and his devoted wife, during the last and the present season. Beginning in their home, the crowds came so thickly that a few loyal souls pay for the rent of Rogers Hall and the music, Mr. Caswell's inspired lectures, and active and judicious labors being freely bestowed without pecuniary remuneration. Last year he gave all the lectures; and this winter he gives perhaps half, and is added by such talent as Rabbi Schindler on "Nationalism"; Prof. Frank Parsons of the Law University on "Corruption in Politics, and Its Cure"; Abby Morton Diaz on "The Family, as Related to the Individual and the State," and Judge Pettingill of Malden on "Abraham State," and Judge Pettingill of Malden on "Abraham

Lincoln."

The meetings will continue till Mav 1, and Mr. Caswell will probably present them speakers who will treat of Cremation, Vegetarianism, and the Kindly Treatment of Animals. His object is to broaden and liberalize the community; and his intrepid work, as well as his genial and spiritual nature, have greatly endeared him to his fellow-citizens.

I am spending the month of January in Lynn, hard at work for the First Association of Spiritualists in Cadet Hall, and am hospitably entertained at the home of its President, Mr. James Kelty. I will give a full account of the work here at a later date. My general address is always Cincinnati, O., and my letters and orders are forwarded to me punctually wherever I may be.

ABBY A. JUDSON.

"The Mortal has put on the Immortal."

A funeral address delivered as a tribute to the memory of MR. RICHARD PARKINSON, of Paterson, N. J., Jan. 9, 1895,

BY JOHN WILLIAM FLETCHER.

"We are assembled here this day to recognize the passing on to a higher sphere of activity of Richard Parkinson, our neighbor and our friend. He has for many years been among you, and you know him, his life, motives and works, through long association, better than any words of ours can possibly express, and it is not for voicing words of eulogy or criticism that we are here, but rather to express, as he has many times done, his knowledge of the purposes of life, and its ultimate destiny.

He was, as you all know, an earnest and devout Spiritualist. Amidst the work and worry of life he found time to look into the Beyond, and to solve the mystery of that silence that shrouds us all when the spirit takes its upward flight. And through the intimations he received from time to time he began to recognize that world and those who dwell therein as actual realities.

actual realities.

The heaven of the Christian became to him the abiding place of those who had lived on earth, blessed by higher impulses, nobler aspirations and diviner purposes. Thus every day became holy, every deed sanctified by the presence of the unseen, and every thought even a possible reflection from higher powers. We may not all agree in our peculiar interpretations of religion, may differ as to predestingtion vicarious. of religion, may differ as to predestination, vicarious atonement and the law of progress after death, but we are all touched by the same affections, moved by the same sympathies, and at times like this turn our minds most earnestly toward any source that can dispel the shadows and cast even a ray of light over our

pathway.

Spiritualism teaches that the body is but the house in which the spirit lives for a few brief years to outwork purposes that shall strengthen and uplift; that death is a recognition that the desired end has been clay to enter in upon a fuller comprehension of life's

purposes.

That this same spirit retains full consciousness of all that has been, and can under right conditions still move through the old scenes of its earthly life, look upon those with whom it has lived, joy in your joy, sorrow in your sorrow.

That mediumship is the open doorway between the two worlds, over whose threshold the ascended souls cross with noiseless footsteps to mingle again and again with those who are yet treading the earthly That love is the one eternal and immortal principle

of life, and that where the treasure is there the heart is also; thus, as love is the fulfilling of the law, the treasures being on earth the heart still seeks its own, and perforce is ever attracted to its own wherever they may be.

That creeds, rituals and forms of belief count for

nothing, but that life, effort and endeavor are the all-important factors in the scheme of existence. That here is the sowing, there in the great Beyond the reaping; here the endeavor, there the result; here the laying the foundation, there the glorious up-

building of the temple.

Such was the religion of our friend, which sustained Such was the religion of our friend, which sustained him on earth, and made his passage from this to the other life as smooth and placid as a summer's sea. His dear wife—the companion of many years—and his two children, will fully understand that they have not lost a husband and father; that he has gone to the brighter country, there to make a home for them, and while they wait for the call to join him, he will be able by frequent visitations and constant communion to strengthen them in the performance of life's unfulfilled duties. You, his neighbors, friends and associates, must not feel that he is out of sight or sound; the same busy life that held him in the past holds him still, and when you are assembled together your old companion and friend will be in your midst; he has simply dropped the mortal for the immortal, he has simply dropped the mortal for the immortal, the physical for the spiritual, the earthly for the heavenly; and what you will ere long consign to earth, over which the snow now lies like a mantle of peace, is only the house in which he lived—loyed and dear because of his association with it. And when at last that happy day shall come, and your work is finished, the last word is spoken, the last song is sung, the last that happy day shall come, and your work is finished, the last word is spoken, the last song is sung, the last the last word is spoken, the last song is sung, the last tear is shed, you will find him waiting upon those eternal shores, radiant with the joy of heaven, bidding you all welcome to that home not made with hands, whose light and joy and glory are one with

God himself." During the entire service the closest attention was paid to the address, which was delivered with that in-tensely sympathetic oratory which so distinguishes the efforts of this speaker. Few had ever heard a Spiritualist before, but it was the unanimous verdict that if the lesson taught was Spiritualism, it was one most worthy of acceptance.

Several fine musical selections were interspersed by four gentlemen who had been members of the séance held in Mr. and Mrs. Parkinson's home, 341 Van Houten street, for some months: Mr. F. B. Oates, W. T. Moody, W. Williamson, and Dr. Dorn, the well-known clairvoyant.

At the grave a final "good night" was sung each

At the grave a final "good night" was sung, each, friend casting a beautiful lily into the grave as the speaker, with uplifted hand, said: "Ashes to ashes and dust to dust." with every tender memory to the body, and God-speed and every blessing to the ascended spirit in his journey on through the bright spheres of the spirit-world.

TEXAS.

Dallas.-J. C. Watkins, President Texas Spiritual Camp-Meeting Association, writes: A goodly number of Spiritualists from different parts of the State met

of Spiritualists from different parts of the State met in convention in Dallas City, Dec. 26 to 29, to discuss ways and means by which a State camp-meeting could be secured.

This delegation of ladles and gentlemen came fully imbued with the magnitude of the subject, and as sure as thoughts are things, so sure will these thoughts go out over the State, and materialize a camp-meeting during the year.

The deliberations of this Convention were characterized by that harmony and brotherly love seen only among people whose only religion is the "Religion of Humanity." The voluntary cooperative plan was adopted for the management of the camp-meeting, and a committee of one from every town and city in the State was selected to work in conjunction with their societies and the officers of the Camp-Meeting Association in pushing forward this noble cause.

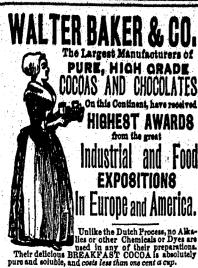
Mrs. L. A. Hinsdale and Mrs. Mary A. Wilson, estimable ladies of Fort Worth, were selected to canyass Texas in the interest of the camp-meeting and Spiritualism.

They are eminently qualified to present the truths of Spiritualism and the importance of this camp-

of Spiritualism and the importance of this camp-meeting movement.

The Convention will be called together during the month of May, 1895. The following are the officers elect: President, J. C. Watkins, Dallas; Vice-Presi-dent, Mrs. L. A. Hinsdale, Fort Worth; Secretary, W. J. McConnell Dallas: Treasurer, Mrs. C. W. Wat-

W. J. McConnell, Dallas; Treasurer, Mrs. C. W. Wat-



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WALTER BAKER & CO. DORCHESTER, MASS.

MEETINGS IN MASSACHUSETTS.

Lynn.-George H. Green, Secretary, writes: Miss Abby A. Judson again occupied the platform, much to the satisfaction of two large audiences.

At 2:30 P. M. she took for her subject, "What Is God?" Disclaiming all thought of a personality, as represented by a Buddha. a Brahma, a Hebrew Jehovah, or a Jesus, she said God is simply infinite life working from lower to higher, and promotes the advancement of its offspring. Furthermore, that "John was right when he declared God to be love."

In the evening her theme was, "There Is No Death." She showed clearly that it is only the garment that perishes: that real life or personality continues. Her recitals of clairvoyant experiences, and the transition of in-ividuals to spirit-life, were thrill-

the transition of invividuals to spirit-life, were thrill-ing, and made strong impressions on the audience. Miss Judson will continue with us the remainder of

this month.

Brother Kelty led the singing, and Mr. and Mrs. Kelty rendered a duet.

Mrs. E. B. Merrill, Conductor, writes: The Lyceum session was held in Providence hall Sunday, the 13th and was fairly well attended. The lesson was of deep

Recitations were given by Charlie Woundy, Bertie Metzger and Flossie Merrill; Miss Amy Adams sang "Only Me" very prettily: Readings by Miss Marianna Estes, Mrs. Annie Whittier and Mrs. E. B. Merrill, were followed by remarks by Messrs. Woundy, Furbush and Fernald.

Lecturers visiting Lynn are invited to take an in-terest in our Lyceum. We are only too glad to welcome all who have the Cause at heart.

Salem .- Mrs. G. R. Knowles, Sec'y, writes: Sunday, Jan. 13, Joseph D. Stiles of Weymouth, the wellknown platform test medium, was our speaker. Mr Stiles prefaced his scances with invocations and wellchosen remarks.

In the afternoon his subject was "The Mission of Death," coupled with the words "To die is gain." Mr. S'iles paid a warm tribute of love and respect to our arisen brother, Edwin A. Hall, who departed this life very suddenly a few weeks ago.

In the evening, after a short discourse, Mr. Stiles gave two hundred and twelve names of people who have passed to spirit-life. Altogether, afternoon and evening, he gave two hundred and fifty names, most

of them being recognized.

Jan. 6 we had Dr. Geo. A. Fuller of Worcester, who gave two fine discourses. We consider Dr. Fuller one of the finest lecturers we have on the spiritualistic Our singing both Sundays was excellent, as usual.

Our singing both Sundays was excellent, as usual. The singing of "Shadow Land," by Miss Bailey, was exceptionally fine, and highly appreciated.

Mrs. Baker, one of our local mediums, holds a test séance every Wednesday evening at 23 Elm street.

Next Sunday. Jan. 20, our platform will be occupied by E. Andrus Titus of South Abington.

Lowell.-E. Pickup, Sec'y, writes: Our Lycoum met at noon Sunday, 13th, as usual, Miss Brainerd

acting as Conductor, and Mr. A. B. Plympton presiding over the young men's debating class in connection At 2 and 7 P. M. Dr. Drisko (Lynn) gave an elo-

quent and instructive lecture. After each lecture Mrs. Cutler of Philadelphia gave a number of psychometric readings, and was very successful in her clair-Mr. C. F. Hill ably presided at the afternoon and

evening meetings.

Prof. I. S. Jackson sang several solos.

Next Sunday, Jan. 20, Mrs. Effie 1. Webster of Lynn will give tests in the afternoon at 2 P. M. In the evening, Mr. W. J. Colville will answer questions

and improvise a poem. Marthora -S. L. Hard writes: The first Sunday meeting of the new organization known as the Ladies' Progressive Society was addressed, Jan. 6, by Mrs.

Sarah A. Byrnes of Boston with great satisfaction. The same encouraging results followed our monthly social on Thursday, Jan. 10, when Mrs. Annie E. Cunningham of Boston favored us in lecture and tests. One very marked test was that of giving the name and clear description of the manner of death of a sailor whose friends were in deep anxiety concerning his fate, and quite overwhelming the one who recognized

the name and circumstances.

Mrs. Hortense G. Holcomb of Springfield will be here Sunday afternoon and evening, Jan. 20.

Worcester .- Mrs. D. M. Lowe, Sec'y, writes: Mrs. H. G. Holcombe of Springfield was speaker for our Society Jan. 13. She is a graceful speaker, and one who commands the close attention of her audiences. The speaker for Jan. 20 will be Mrs. Sarah A.

The Woman's Auxiliary will meet on Friday after-noon and evening, Jan. 18, with Mrs. Hastings, cor-ner of Chandler street and Park Avenue.

Haverhill and Bradford .- "E. P. H.," in speaking of events before the Spiritual Union last Sunday in that city, says the platform was held by Mrs. Kate R. Stiles of Boston, whose evening audience was a very large and highly gratified one.

Her inspiration awakened the most pleasing hopes to those seeking for light and consolation, and the comforting responses from the other shore were convincing, strengthening and assuring, as given in mediumship exercises

diumship exercises. The speaker next Sunday will be C. Fannie Allyn.

Malden .- S. E. W., Sec'y, writes: At the First Spiritual Association Sunday, Jan. 13, Mrs. E. Clark-Kimball of Lawrence occupied the platform. She gave many tests, very clear and accurate, which were readily recognized. The meetings are well attended by people earnestly

Next Sunday there will be a lecture by Solomon Schindler of Boston.

Stoughton.-Mrs. G. E. Morse, Secretary, writes: Sunday, Jan. 13, C. Fannie Allyn of Stoneham occupied the platform afternoon and evening, giving two able and interesting discourses, taking subjects from the audience.

The improvised poems were especially fine. Next Sunday, Jan. 20th, we expect to have with us Dr. W. A. Hale of Dorchester, Mass., who will speak afternoon and evening.

Lawrence.-Dr. C. A. Stevens writes: Mrs. S. B. Craddock of Concord, N. H., was with us Sunday, Jan. 13. She gave two able lectures from subjects presented by the audience, namely, "Work," and "Evolu-tion." She also gave many tests, which were recog-

Dr. George A. Fuller will occupy the rostrum Sun-

0HI0.

Cleveland .- T. L. writes: The Cleveland Plain-Dealer of Jan. 7 says, regarding the Children's Progressive Lyceum, "A public installation of the officers of the C. P. L. for the coming year took place yesterday morning in Weisgerber's Hall. The followyesterday morning in Weisgerber's Hall. The following are the officers installed by Mr. Thomas Lees: Conductor, B. F. Bellows; Guardian, Mrs. Carrie L. Hopkins; Secretary, Samuel Russell; Treasurer, Joseph Fischer; Musical Director, Samuel Russell, ir.; Librarian, Albert Derby; Postmistress, Jennie Thayer; Watchman, Neilie Cook; Guards, Arthur Derby, Hiram Cook, Edgar Emmerson, Harry Taylor; Trustees, Samuel Russell, Thomas A. Black, Arthur J. King. Mr. King, on retiring from the Conductor-ship, thanked the Lyceum for its support during his two years of office, and bespoke the hearty cooperation of all for his successor, Mr. Bellows.

A very pleasing incident followed, the presentation of a silk stars and stripes to the new Conductor, with a highly eulogistic and patriotic speech by Miss Lily Root, the entire Lyceum singing 'My Country, 'T is of Thee.'

tion. Congratulatory speeches were made by Mr. Bellows, Arthur I. King, Mrs. Hopkins, Thomas Lees, Nellie C. Thayer, Tillie H. Lees and Thomas A. Biack, to all of which Miss Davies feelingly responded.

A literary and musicale followed, in which a trio was beautifully rendered by Misses Eva Davies. Nellie Thayer and Alice Doolitie; a plano solo by Miss Alice Englert, and reading by two of Cleveland's most talented young ladies, Miss Mabel McCasten and Miss Lily Root.

The exercises closed with singing, and a grand

The exercises closed with singing, and a grand march by the entire Lyceum."

Next Sunday Miss Edith Slade has volunteered to give the little ones a chaik-talk; and the new Conductor announced that a series of Sunday evening Fact Meetings would be inaugurated, under the auspices of the Lyceum, and continued until further notice.

DISTRICT OF COLUMBIA.

Washington .- F. B. Woodbury, Sec'y, writes: After the recent grand convention in Massachusetts it was my privilege to attend once more a meeting of the Veteran Spiritualists' Union, where I grasped all the dear old friends by the hand and went through the ordeal of endeavoring to make a speech.
After three days' hard work we departed for Washington, and arrived just in time to be present at the quarterly meeting of the board of trustees of the National Spiritualists' Association.

At this meeting much important work was accomplished, and some elegant pictures were received for our headquarters, the gifts of Brother Hill and Mrs. M. E. Cadwallader.

M. E. Cadwallader.
Sunday morning we attended the session of our Lyceum, at which the election of officers and the arranging of a program for the celebration of Thomas Palne's birthday, on the last Sunday morning of this

month, were the chief topics of discussion.

After the Lyceum we listened to a fine lecture by the veteran Dr. Willis. The President, M.C. Edson, alluded to the fact that the BANNER OF LIGHT had held its forms back one day to print an almost verbatim report of the Massachusetts Convention, and in less than five minutes after the meeting closed all the contex of the BANNER of the bedieting resolutions.

copies of the Banner at the bookstand were sold, and order issued for more.

We then departed for Baltimore, where we were re-

we then departed for Baltimore, where we were re-ceived with great hospitality by the officers of the Re-ligo-Philosophical Society, which has just made ar-rangements to secure a temple for the permanent home of its society and the Baltimore Spiritualists. A regular jubilee session was then inangurated. L. V. Moulton, Mrs. Cadwallader, Maggie Gaule and your humble servant made speeches, which were in-terspersed with music

your humole servant made speeches, which were interspersed with music.

The Baltimore Lyceum filed an application for a charter in the National Spiritualists' Association.

After a social dinner with the friends, we visited the Spiritual Church and were cordially received.

L. V. Moulton delivered one of his brilliant lectures, which was supplemented with speeches by all our narty. party.

The action of the Banner in regard to the Massa-chusetts Convention was heartly applauded at all

chusetts Convention was heartily applauded at all these gatherings.

Prof. Chapman, of Washington, a man highly respected by all who were acquainted with him, lately entered spirit-life.

Recently Edgar W. Emerson made a brief visit to the Capital City; he will return early in the spring to fill a mouth's engagement with the First Association.

Mrs. H. V. Ross is at present holding séances at 113 H street, N. W.

Mr. and Mrs. Perkins are in town at 512 E street.

Mr. and Mrs. Perkins are in town at 512 E street, Prof. Carpenter is giving his exhibitions of hypno-tism before large audiences at Odd Fellows Hall, Seventh street.

Mr. F. M. Donovan has been in town for several

weeks, and though quite ill part of the time gave several remarkable slate writing séances.

Prof H. D. Barrett's address for this month is St. Louis, Mo., 2939 Olive street.

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

Edgar W. Emerson will be in Berkeley Hall, Boston, Jan. 20, 27; Danielsonville, Conn., Jan. 23; Watertown, N. Y., Feb. 3, 10, 17, 24; Pottsdam, N. Y., Feb. 20, 21; New York City, March 3, 10, 17, 24, 31; Washington, D. C., April 7, 14, 21, 28.

Mr. J. Frank Baxter concluded, Sunday, Jan. 13, a Mr. J. Frank Baxter concluded, Sunday, Jan. 13, a successful course of lectures in Meriden, Ct. He will occupy the desk of the Norwich Society, Ct., the remaining Sundays of this mouth. Mr. Baxter's fields of labor during last week were Lakewood, N. J., and Meriden, Ct.; this week he is lecturing in South Deerfield and Greenfield; Sundays of February will find him in Berkeley Hall, Boston.

Mrs. Kate R. Stiles, of Boston, called on us one day last week, and reported matters spiritualistic to be harmoniously and successfully proceeding, as far as herself was concerned. She spoke in Haverhill, Mass., Sunday, Jan. 13, and is ready for engagements wherever her services are desired. Mrs. E. Cutler has returned North from Trenton.

M. J.—where she spoke during December—and located in Lowell, Mass.; she speaks for the local society there Feb. 3. She will answer calls to speak and give platform tests wherever her services are desired. Address her 13 Tyler street, Tyler House, Lowell,

Lyman C. Howe can be addressed at Hotel Plunk-ett, Philadelphia, Pa., until Jan. 27. He is open for engagements after January. Permanent address, Fredonia, N. Y.

Mrs. Julia E. Davis, inspirational speaker and platform test medium, has a few open dates, and would like to correspond with secretaries of spiritual societies with regard to engagements. Address 14 Portsmouth street, Cambridge.

F. Alexis Heath, inspirational lecturer and platform test medium, has open dates. Will accept calls wherever his services are desired. Address 89 School street, Egleston Square, Boston, Mass.

Mrs. Mary L. Goodrich, platform trance test medium, accompanied by Master Sammle, the twelve-year-old boy medium, would like to correspond with societies for engagements for the season of 1895-96; terms reasonable. Address 44 Brown street, Port-

A Public Letter from Dr. C. E. Watkins.

To My Patients in New England: It is true that on March 1st I shall open an

office in San Diego, Cal., with Dr. J. M. Peebles. I shall continue to treat my present patients at the same price they are now paying Your medicine will be prepared by me and shipped in bulk to my office at Ayer, Mass., from which place it will be packed in boxes and forwarded to you just the same as heretofore-and thus the express charges will be no

My laboratory at Ayer is in charge of my brother, who has always put up my medicines after they were made in bulk by myself. It is needless for me to say that each case will receive the same care and personal attention it has always received. Besides all I gain by being associated with Dr. Peebles, you also gain. There is no physician in the world to day who has so thorough a knowledge of chronic diseases and how to cure the same as Dr. J. M. Peebles; and he no doubt will be of great benefit to me and to you. Although I have the fullest confidence in my guides' ability to cure you, still I myself can only do about so much

Dr. Peebles is a man whom my guides endorse, so there will be perfect harmony between them. As far as I can say myself in reference to their choice, there is NO ONE that I have so high a respect and love for as Dr. Peebles; I might say I have known and loved him as a father from childhood to the present time.

It is well known that for years I have been more or less connected in a professional way with some of the best physicians of the day in the diagnosing of disease before I myself graduated in medicine; and I yet have to meet the equal of Dr. Peebles as a physician and as a man. I desire to say to others who are sick, that all who come under my treatment before March 1st will be taken at the same price per month as I have been accustomed to charge.

I write this letter and make it public, as, in getting ready for the change, I have no time to answer the many questions, as my regular patients and office work must be attended to; so please remember your medicine will cost you no more—nor the express charges—and all who may become my patients between now and March the 1st will be taken at my regular rates per month.

DR. C. E. WATKINS. Ayer, Mass., Box 491.

To Correspondents.

8. S., ALBANY, N.Y.—We understand that Phillips Brooks was a nephew of Wendell Phillips, and was given his Christian name by reason of his mother being of the well-known Phillips family, and a sister of Wendell Phillips.

R. B. W., PHILADELPHIA, PA.—Space failing in this issue your article will appear next week.

For Over Fifty Years

The installation exercises were followed by the Lyceum tendering a public reception to one of its returned members, Miss Eva Davies, now engaged professionally in Chicago, here on a three weeks' vaca-



Mrs. J. G. Clark

Fainting Spells

Caused by heart failure, sleeplessness and that dreadful tired feeling, and piles, made my life misery. Captain Clark urged me to take Hood's Sarsaparilla and it has built up my whole system. The piles are gone and I am able to work hard and sleep soundly at night. I shall ever praise Hood's Sarsaparilla. Mrs. J. G. CLARK, Ash Point, Maine. Remember

Hood's Plis are purely vegetable and do tot purge, pain or gripe. Try a box. 25c.



NATIONAL Spiritualists' Association Headquarters,

600 Pennsylvania Ave., S. E., Washington, D. C. OFFICE and Library open daily from 9 A. M. to 6 P. M., also Thursday Evening.

Spiritualists invited to call. Copies of Convention Reports for '93 and '94 for sale-25 cents each; also Mrs. Matteson's Occult Physician (donated to N. S. A.) \$2.00 each.

Wanted-address of all Mediums and their phase of mediumship; also name and location of every Society and Lyceum, with addresses of Presidents and Conductors and Secretaries of same. Donath is, of hooks for the N. S. d. Secretaries of same. Donations of books for the N. S. A Library are respectfully solicited.

FRANCIS B. WOODBURY, Secretary.

Jan. 19.

Mary T. Longley, M. D.,

DIAGNOSES and prescribes for all forms of disease—chronic cases specialty. By mail or at her office. State age, sex and symptoms. Psychometric reading included if desired. Fee, \$1.00. 66 Sydney st., Dorchester, Boston, Mass. Jan. 19.

"Occultism."

MRS. S. B. JOHNSON, Illuminated Chairvoyant and of Mediumship; also organizes classes in towns adjacent to Boston, Lessons by correspondence, 519 Shawmut Avenue. Jan. 19.

Mrs. F. Stratton,

BUSINESS and Test Medium, 33 Clarendon street, Bos ton. Circles Wednesdays and Saturdays. Jan. 19. WILL MRS. JOHNSTON, formerly of 1064
Washington street, 31 Common street and 11 Paul
street, Boston, send her address to care of F. G. TUTLLE,

Adelaide E. Crane,

TRANCE and Independent Writing Medium. Circles Treesday, Thursday and Sunday evenlugs, at 8. Developing Circle Sundays, at 11 A. M. 43 Shawmut Ave., Boston. Jan. 19.

Pierre L. O. A. Keeler

IS still at 587 Tremont street, Boston, for Independent Slate-Writing daily. 1w* Jan. 19. DR. CARPENTER, Edectic and Magnetist. nultation free. 80 Berkeley street, Boston, Mass.

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The Other Side. Will You Meet Me Over

There? Who Will Guide My Spirkt Home?

Angels, Come to Me.
Angel Presence.
Beautiful Isle.
Come Angels.
Compensation.
Day by Day.
Golng Home.
Guardian Angels.
Home of Rest.
Hope for the Sorrowing.
Humility.
Happy Thoughts.
He's Gone.
I'm Called to the Better The Eden Above.
The Other Side.

CONTENTS:
Shall We Know Each Other There?
The Happy By and-Bye.
The Happy By and-Bye.
The Angel of His Presence.
The Angel of His Presence.
The Butly Live.
The Better Land.
The Breeman's Hymn.
The Vanished.
They will Meet Us on the Shore.
The Eden Above.
The Other Side.

Land. Thank Thee, oh, Father. Jubilate.
My Spirit Home.
Nearer Home.
Over There.
Passed On.
Reconciliation.

Repose. She Has Crossed the River. Strike Your Harps. Some Day of Days. Bethany By Love We Arise.

Home?
Whisper Us of Spirit-Life.
Waiting On This Shore.
Waiting 'Mid the Shadows.
Welcome Home.
Welcome Angels.
We Long to be There. NEW PIECES.

Rest on the Evergreen Shore. Ready to Go. Sweet Rest at Home. They're Calling Us over the Gone Belove.
Gone Home.
Invocation Chant.
I Shall Know His Angel We'll Know Each Other There.
Name.
We'll Meet Them By-and-

Nearing the Goal.
No Weeping There.
Our Home Beyond the River.
We'll Meet Them By-and-Bye.
Will Bloom Again.
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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 \$1.7% for six months.

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Being desirous of largely extending the circulation of the Banner of Light, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the Banner of Light, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in The Banner or our Catalogues, to the amount of \$1.25-one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount

We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order.

Moreous will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUB-SCRIBERS FOR SECURING NEW ONES.

Any new subscriber to The Banner, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she can secure for the paper. This is a grand opportunity, never before offered, of securing absolutely your own choice of

books or pamphlets without making any cash expenditure, and should be eagerly taken ad-

Florida Camp-Meeting.

THE "Southern Cassadaga" Camp Meeting at Lake Helen, Florida, will open Feb. 16th, 1895, continuing at least four weeks.

First-class Mediums and Speakers will be employed, and Margines and All the Liberal and Spiritual Papers and Margines (Margines Chief Papers). Arist-class Meditins and Speakers with occumplyed, and an entertaining program furni-hed. A Lodging-House, pleasantly located, is being erected upon the grounds, with confortable rooms and good beds, at from \$1.00 to \$2.50 per week. Rooms with privilege of light housekeeping at reasonable prices. Meals 25 to 35 cents. Reduced rates for board by weeken weekly.

week or month.

Ground for tents free. Lake Helen is situated on the A. and W. Div. of the J., St. A. and I. R. R'y, commonly known and W. Div. of the J. St. A. and I. R. R'y, commonly known as the East Coast Line. Close connections are made at orange city Junction, with trains on the J., T. and K. W. R'y line, which gives passengers a choice of routes from Jacksonville to Lake Helen.

Parties desiring to attend, and wishing information regarding accommodations, etc., are requested to address the Corresponding Secretary,

Brawer F, Lake Helen, Fla. GEO. W. LEWTON, Pres. 2w Jan. 19.

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S END Ten Cents in silver and a stamp and get my 9-page Pamphlet giving instructions for the development in your own home of Independent Slate-Writing and the best means for obtaining successful results in a brief time. Address, for prompt response, PIERRE L. O. A. KEELER, Lily Dale, Chautauqua Co., N. Y. lw* Jan. 19.

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COMPILED AND EDITED BY 1

PROF. H. D. BARRETT,

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Onina. Other Controls: The Guides.

Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gales Forster; Sarah Brooks; Horace H. Day; Removal to New York City, 1856; Philadelphia; Boston;

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England; Robert Dale Owen; George Thompson; Countess of Caithness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al. Work in England Continued. California Work; Other Visits. Chicago Work, 1876 to 1895; First Society Chartered, 1869.

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SPIRIT Message Bepartment.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss IDA L. SPALDING, an expert stenographer.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection 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 doctrino put forth by spirits in these columns that does not comport with nis or her reason. All express as much of Truth as they perceive—no more.

The is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing its of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so discosed, to place natural flowers upon our scance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HERRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Nov. 23, 1894-Continued from last issue.

INDIVIDUAL MESSAGES.

Linetta Holt.

[To the Chairman:] You did n't know I was here-you didn't know I was comin', did you, sir? [I thought a little girl might come.] Do you want to know my name? [Yes; what is it?] Linetta Holt, and I lived in Ogdensburg,

I want you to tell the people that my teacher is Mrs. Almira Pike. [Did you know her here?]

My throat hurts a little. That's 'cause I had the scarlet fever when I went away. I was only four years old then; Gran'ma Holt says I'll be eight next time. I do n't 'member much about livin' here.

I want you, please, to tell Uncle Jimmy I'm takin' lessons on the piano.

My gran'ma and my mamma live where I do. stomach. There's always something, is n't

We sing nice in our school. There's eleven | permits you to accept." of us, an' we have nice times.

Ethel Grant is here. She's another little girl. She says she lived in Chelsea, Mass. Ida Pitman comes here, too; she's another little girl; she's been here before, she says, but not

Henry Revett.

I gladly made way for the sweet little child who has just spoken, for it is a pleasure to watch them as they personate themselves so perfectly in their own innocent way.

As I am interested in the subject of materialization, I desire to touch upon it on the present occasion. I have in memory no happier hour than that in which Lizzie and myself materialized at the very séance in which Theodore Wray manifested, who spoke to you a short time since. My father was called from the audience on to the platform, and conversed with us the same as though we were still in our mortal forms. We were indeed fortunate in having our father present to claim us, and he was glad and happy to greet his children in that crowded hall. Dr. Ewer of Washington and Dr. Stevens were both present, and materialized most satisfactorily. I can say before heaven that Mrs. Williams is a true medium, with fine spiritual powers.

Lizzie is here with me to-day.

I am Henry Revett of New York City.

Mr. Chairman, I wish mortals could realize how we spirits appreciate the kindness of those mortals who have provided this means of communicating with our friends. Many spirits come here and send messages to their friends that arouse their interest sufficiently in these things to cause them to seek to investigate the claims of Spiritualism when they could not be reached in any other way. I am happy to say that my people gratefully accept its truths.

I wish to make the statement that spirits are trying in every possible way to make the phase of materialization more and more perfect. If the master, Jesus, materialized after the crucifixion, and was seen by his disciples, why may not other spirits in the nineteenth century use the same process to manifest their presence to their friends? But there is no account, in the records of those spirit demonstrations, of medium-grabbing.

I would say to investigators, Be honest in your investigations, knowing you are dealing with holy subjects. Sometime you will pass through the portal termed death, and there may then be some loved one on earth left desolate by your departure, whose aching heart you will long unutterably to comfort. You will then rejoice with exceeding great joy, even as we do to-day, that there is a way by which you may return bearing consolation and hope to the beloved ones of your household, and, like us at this hour, you will praise God for the boon of spirit communion, for he is no respecter of persons, and all are permitted to come. Then, dear mortals, meet us half way when we try so hard to make our presence known, and we will never cease in our efforts until the doorways of communication are multiplied, so that all who will may receive the light and knowledge the spirit-world has to be-

Mile S. Ives. [To the Chairman:] I speak to-day with the

hope that some one upon the material plane may gain one spark of information thereby concerning the life to come. We know we live: but that is not all—we are active, intelligent entities.

When in mortal life I knew nothing of what lay beyond the vale of death, but hoped within my spirit that I should gain what was called heaven. I have gained the heaven my life built-my mansion in the skies. But, sir, I find that though a home is presented to us when we reach the spirit-land we are obliged to furnish it ourselves, and if we are not satisfied with the furnishings we have provided by the lives we have led on earth, we can, through progression, refurnish it as we desire. This is very different from what I was taught when on earth, for then I was told there was no progression beyond the grave. I find it all progression.

In Willimantic and New London, Conn., which are not so very far away from good old Boston, I was well known, but was not known as a Spiritualist, as you will readily understand by what I have just said.

I really cannot tell you what my belief was. I had a hope that after the turmoils, the disap pointments and discouragements of earth we should reach some kind of a heaven-a place free from all the troubles of this life.

The statement is often made that we shall be done with time when we cross the river of death, but I would assert that we are never done with time. When we are done with material labor we are not done with material affairs. Our friends and their interests, as well as old occupations, attract us frequently to the earth-plane, as they do me to-day.

My name is Milo S. Ives. When in the mortal I visited Boston many, many times. I have reported here before; but still the attraction brings me again.

I am grateful, Mr. Chairman, for the privilege of speaking here to-day, and trust my message will meet the eye of some one who will be interested to know I have returned to communicate in this way.

Charlotte Worthen.

I have been greatly interested in watching the people gathered here, among them so many anxious to make themselves known. The thought never before presented itself to my mind to come here and send a message, but as I was urged, not by mortals but by immortals. to speak, that perhaps my words might have some weight or bearing upon some one, and. yes, perhaps, upon my children, I gladly accept the invitation of the Spirit President of these circles.

Martha stands beside me, and Harry is here, too. Children, your father Harry is with me. I so much desire that you should all know we can communicate with you. We send you loving greetings, and we know you do not forget father and mother.

Yes, Adelaide, little Arthur, not little now as he was when he passed on, but grown to manhood in spirit-life, asks to be remembered to mother.

Uncle Richard comes forward and says, 'Charlotte, don't forget me, for Charles would like to know I am here." I also would say, "Charles, if you find fraud in one place it does not prove but what there are genuine materializations, etherealizations and transfigura tions; we know there are all three. Hold fast to She was Elizabeth, but I'm Linetta. She went | the truth as it has been presented to you-not away cause she had some trouble with her by hearsay, not by what others may see, but hold fast to that which has been presented to you, and which your own judgment and reason

> Martha wishes to be remembered to you, Charles, Jennie, Annie—all of you.

Eddy, I am pleased to see you in the halls sometimes attending the meetings, and I wish I might see Nellie and the rest of you there. It is well to learn all you can while here of the

Not one particle of the love I bore my children have I lost.

Frank, fear not; we come not to make you afraid, but because our love draws us to you. Not a day passes but what I am with you, dear children. Sometimes my visit is of short duration; sometimes I remain long. When the time shall come for you to lay off the gar ment of flesh, mother will come to open the gate for you. Your father also sends loving words to you.

My friends in Lynn, Mass., will learn of my coming through Charles, for they are often to-

I am thankful to say that Charlotte Worthen was asked to send a few words to the children. for some of them are just beginning to become interested in regard to the other life. Some are timid and hold back a little, but in time all will have the desire to seek and know the

Spirit Messages. The following messages from individual spirits have been

received (according to dates) at THE BANNER Circles, through the mediumship of Mrs. B. F. Smith; they will appear in due order on our sixth page:

appear in due order on our sixth page:

Nov. 30.—Mary A. Morse; Margaret A. Norton; Olive Hill;
John Bellows; Charlie Elms; Ed. S. Wheeler.

Dec. 7.—Annos Walker; Hattle L. S. Harris; Susan P. Fay;
Susan R. Holden; Maria Howland; Tom O'Riley; Clara
Wellington.

Dec. 14.—Nettie J. Wentworth; Matilda S. Grantman;
Theresa A. Metcali; Jonathan Hosmer; Charles Heyward;
Mary A. Wheeler: Wood: Louisa Theobaid.

Dec. 21.—Harry L. Taft; Capt. John Lindsey; Alexander
A. Campbell; Thomas Moon; Annie Maria Osborn; William
S. Sloane; Emma Sloane.

Dec. 28.—Sarah J. King; William H. Brown; Hannah E. Lucas; Theodore Graut; Hannah Constantine; Charles
Wass; Hannah M. Bates; John W. Harris; Isa Richardson.

Jan. 4.—Horace Treat; Henrietta Weston; Morris Marks;
Andrew Anderson; William Brown; Lucy Ann Holden;
Ethel Parker: Mary Merrill.

Andrew Anderson; William Brown; Lucy Ann Holden; Ethel Parker; Mary Merrill.

Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perham; John Wooster; James Burke; Ellen A. Sloan; John H. Leigh; Hannah E. Markham; Homer W. E. Metcalf.

EARLY EDUCATION.

The matter of early training apparently does not receive sufficient consideration by our Spiritualist brothers and sisters. They forget the old maxim that "as the twig is bent so the tree is inclined," and a large majority of them either allow their children to remain away from all religious instruction, or send them to the school of some one of our churches, where they are taught what their parents have long years ago outgrown, and learned to regard as

an education belonging to a past age.
We must keep step with the march of time, and if we would not have our children wallow through all the stages of development which have been our experience, let us see to it that they are early in life taught the beautiful truths of spirit communion, and a proper unfoldment of their inner self. Let them learn by an easier method than we have done the inexorable law of cause and effect, so that when they arrive at manhood and womanhood they may be prepared to take a position far in advance of

Let parents visit the Lyceum-examine the course of instruction there given-and if they find it is such as they can endorse, let them use every possible means to support it, morally and financially, and give their children the benefit of a school second to none in the world as a means of calling out and cultivating the best that is in these dear ones who are to come after us, and so make our philosophy in its results what we claim for it in theory.

CHAS. T. WOOD.

ANSWERS TO QUESTIONS

GIVEN TUROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES. - [By Leonard Macomber, Brooklyn.] Where in does the trauce state differ from the dream state? Can any one enter the former a will? and how? If so, what benefit arises therefrom?

Ans.-There are various kinds of trances, as well as many different uses of the word trance. As the lowest interpretation of phenomenon form of trance is a state of unconsciousness, or nition of trance is a state of superconsciousness, wherein the temporarily liberated or ex | cumstance in which he was placed. alted spirit is capable of communing with friendly intelligences and guardian angels uninterruptedly.

A. J. Davis wrote much on the "superior condition" nearly fifty years ago, and it is are suddenly driven from their earthly forms claimed by advocates of his "Harmonial Philosophy" that the higher state can be entered at will when men and women have reached a superordinary degree of control over ordinary lack of balance in the individual who falls emotions. Dr. Baker Fahnestock, in his work on "Statuvolence," claimed that people possess the power to put themselves into any mental attitude they please, but they must learn to use this power by diligent exercise.

The usual idea of trance, as something quite mysterious, and entirely beyond our own conof sensitive or mediumistic persons whose first the law regulating spiritual phenomena, these but so long as the law remains unknown phe- volition in the earth's atmosphere. nomena seem lawless. The majority of Spiritualists are not self-educated to the point where they know how to so cooperate with their friends in the unseen state that they can communicate with them at will; therefore we often hear that spirits are striving to reach their friends on earth, and do not succeed, and, on law, deprived of the consciousness of it, though in an interior sense they who seek it are never

The word trance, as used in the New Testa-ment, opens up a wide field of research. The in the testimonies of others." story of Peter's vision at Joppa, and his visit to dition." The facts, very briefly stated, are as

Cornelius, a Roman centurion, is engaged in in an aspirational frame of mind, and though a soldier by profession, is a kind, noble hearted. peace loving man, devoted to works of benevolence. He sees in a vision (not a dream) an angel who not only answers him that his good deeds are acceptable in the eyes of heaven, but declares to him the exact whereabouts of Simon Peter, from whom he needs to receive further instruction in spiritual things.

So fully satisfied is Cornelius that his vision is reliable that he sends messengers, who arrive at the house where Peter is lodging on the following day; and while these messengers are at Peter's door, he is enjoying one of the most shown beyond doubt to be fraudulent, it would significant and remarkable visions of an allegorical character ever recorded in any history, a vision whose symbolism is so suggestive and exact that it can afford a fruitful text for any number of discourses on universal fraternity, and the inherent goodness of all things to this very day.

The narrative relates that Peter had gone to the housetop to pray, and became very hungry before he became entranced. During his trance he beheld the wondrous vision of the vessel and all its contents let down and taken up again into heaven; then when he awoke from his trance and was meditating on the vision the spirit said unto him, "Behold, three men seek thee," and three men were at that instant seek-ing an interview with him at the door of the ments of fraud are there. This life keeps the thee," and three men were at that instant seek-The great difference between dreams and

visions is this: Dreams are borderland experiences, while we are passing from one state of consciousness to another, and are, consequently, neither wholly in one state or another, and therefore liable to see confused images pro duced partly on one plane and partly on another. The dream-state may be compared to crossing the bridge between New York and Brooklyn: While you are on the bridge you are going ther. During your passage you see something of both, but when you are at work in one of the and only such spirits are likely to manifest to cities you are oblivious to the other. So when we are wide awake on the outer plane we are asleep to the inner, and vice versa. Dreams generally occupy only a few minutes at most,

generally occupy only a few minutes at most, and usually occur just as you are falling asleep or just as you are awaking.

In Du Maurier's fascinating story, "Peter Ibbetson," the faculty of dreaming true is constantly spoken of; but if that thrilling romance is in any degree an authentic record of actual experiences (and we believe it to be largely such), the experiences of the hero and heroine are not correctly named. If a man confined for nearly thirty years in an English prison can enjoy uninterrupted nightly communion with the woman who, were it not for his imprisonment, would have been his devoted wife, so that, regardless of whereshe may be traveling, he and

she meet at a chosen rendezvous in trance where they spent their childhood together, such an experience is not dreaming—it is a state far beyond the dream state which yields such marvelous results.

Du Maurier deals quite philosophically with the subject, and there are many scientific hints scattered through the narrative. The great feature of the experience is that these two persons were tenderly devoted to each other and thoroughly wrapped up in each other's welfare. To enter a "superior state" at will, one must

have gained complete control over one's thoughts, to the point of having outgrown all disposition to distraction. This state, by calm, deliberate perseverance, can be attained by all.

Q.-[By J. P. A. R., New York City.] What is the immediate condition of a good moral man, in the prime of life and good health, who is driven from the body by an accidental fall from a great height?

A.-The mere fact of casting aside the mate rial body having no effect on character, and character being all that determines states in the spiritual world, the mode of exit from the physical state is unimportant, the only import. ant matter relating to the true status of the individual.

The universe being governed by law, and consequently there being no room for the play of chance, there are no accidents, seemingly accidental occurrences being merely results or effects of unknown causes. We reveal our condition through what befalls us. Where one man would be able to skillfully manage a horse, another wou'd be thrown from the animal and his bones broken; likewise, where one man would swim safely through the water to land, another would sink under the billows. There is usually the commonest, and the commonest are no immediate consequences proceeding from the fall from the horse which can be carsubconsciousness, the word is usually rigidly | ried over into the spiritual state, but the fact applied to such a condition. The higher defi | that the man fell simply proved that he had not risen to where he could command the cir-

Whenever one meets with a so-called accident, a certain amount of weakness is displayed, and as all weakness pertains to the terrestrial, not to the celestial degree, those who in such a manner are for awhile in the earth's atmosphere because of their own unreadiness to leave it. A fall from a height is due to a Feet do not slip after perfect inward equilibrium is attained.

A vigorous man in the prime of life, with many ties binding him to friends and kindred, would feel at first a little surprised when the realization came to him that he was no longer in the flesh. Our first experiences in spirit life trol, is based upon the undoubted experiences | are no shock to us whatever. We do not at once realize that we have given up the flesh, experiences are always wonderful and incom- as we are on the subjective side of the same prehensible at the time of their occurrence. things to whose objective side we have been Later on, if the sensitive becomes a student of | long accustomed. It is only gradually that the spirit awakes to a knowledge of its changed experiences, though none the less real, are far | condition; then if it turns toward spiritual less marvelous, because the law of their pro- realities it very quickly accommodates itself duction is at least partially discovered. All to the new state; if, however, earthly longings spiritual manifestations are according to law, are intensely keen, it is detained of its own

MATERIALIZATION.

MONG Sphitualists generally there is very little of the critical spirit. They believe in Spiritualism, not because it has been proved, but because their faith is so strong that they want require note? do not require proof."

This, from The Christian Register of Nov. 29. the other hand, many earnest seekers after is the most absolute contradiction of actual spirit communion are, through ignorance of experience that could well be put into words.

Law denrived of the consciousness of it, though To be truthful it should read thus: "Among Spiritualists generally there is a predominance of the critical spirit. They accept Spiritual ism because it has been proved to them, and

There is an old proverb advising those who inhabit glass houses to refrain from throwing Cornelius (vide Acts X.) in consequence of a stones. The professed Christian, however libdouble vision, illustrates many important and | eral his sect may claim to be, should be moderhighly interesting phases of the "superior con- ate in demanding proofs from others. Sometime since an Orthodox clergyman declared that where Spiritualists utterly failed was in identifying the spirits from whom they received communications. Then, without any prayer continually; i. e., he does all his work apparent difficulty, he identified them himself. and said they were "all from the devil." same clergyman probably preached what he called the word of God every Sunday, and gave communications, alleging them to be from the Holy Spirit," as frequently as he could find isteners; yet he would have been astonished had he been told that he utterly failed in establishing the source from whence those communications came.

Whether our opponents, however, can consistently require us to furnish proofs of our belief or not, we should be ever ready to give them. More than that, it is a duty we owe ourselves to obtain such proofs, not only of spirit return in general, but of each phase of mediumship in particular. If every alleged materialization up to the present time were not be ground for asserting that no real materialization would occur in the future, and much less that other phases of mediumship were not genuine. Each phase must rest on its own merits, and has a right to be tested honestly. This is where the difficulty and danger have to be encountered. The writer quoted at the commencement of this article professes an interest in the Psychical Society, and ought to be sufficiently acquainted with psychic science to know this: In all spiritual manifestations, besides the spirits desiring to manifest there are two parties present, the medium and the sitters. According to the elements they bring will the manifestations be. Let the medium be sincere and truthful, desiring only to be an instrument for genuine phenomena, and yet let the sitters, or some of them, give false names, ask for relatives they never had, or for next well supplied with foolish and mischievous spirits who will readily make use of these elements. A young man, for instance, who to show his "smartness" as an amateur detective, or out of idle frivolity, on the most solemn of possible occasions may ask for the dear sister from the other side who has not yet been born on this, will, a few years later on, impersonate from the other side the dear sister of some other foolish youth with a like silly request upon his lips.

If you carry to the scance-room a mouth filled with falsehoods and a brain loaded with designs to cheat and to entrap the medium, from one city to the other, but you are in nei- only false and deceitful spirits will build up forms composed in part of your emanations,

> Test conditions are always one-sided. The mediums are stripped and searched; the cabinet, the walls and floors of the room are examined and sounded for secret doors and traps in

measure they mete, it shall be measured to

them again.

It is also necessary that when any gentle-man who professes an interest in psychical in-vestigation takes up his pen to attack mediums, he should remember that only through mediums is it possible to investigate! E. J. BOWTELL.

[From the Christian Register, January 8, 1895.] SPIRITUALISM: A REPLY.

To the Editor of the Christian Register:

In the editorial in The Register of Nov. 29 on "The Duty of Spiritualists," much—in fact, too much—emphasis was placed upon "fraudulent" spiritual manifestations, or, rather, too much emphasis was placed upon all spiritual phenomena as fraudulent, especially those re-ceived through professional mediums. The strong point in the article, and one which Unitarians, Spiritualists, and all earnest, true students of the occult receive, is the appeal to accept only the genuine in all that comes from the spirit-world through the media. That the phenomena exist is granted, but the degree of the genuine is to be established; and the manner of establishing evidence as proposed by the editor is the one that every true Spiritualist has used. He has applied test conditions, and received all that he had hoped for and more than he had anticipated. That a percentage has deceived itself maybe is true, and that another percentage has been deceived by alleged mediums is also true. That, however, has naught to do, here nor there, with the facts of spiritual phenomena. The danger of credulity and gullibility exists, and few there are who are not susceptible to some form or phase of them; but that does not destroy the facts of spiritual phenomena. Let us be careful in all investigations of any line of truth, for that is our duty; but that cirefulness or scrutiny will not destroy either the conditions for receiving nor the facts of spiritual phenomena.

First, let it be said, in reply to the editor,

that he is very much at sea or misinformed, or he has been very much deceived himself, when he says that materialization is a fraud. attended over thirty séances for materializa-tion, most of them understrictly scientific and test conditions; and I make bold to deny that I was deceived, since there was no possibility for being deceived. At these seances there were genuine materializations of excarnate spirits. I have had over two hundred slatewritings with the best mediums in the world: gotten paintings in oil between slates held in my own hands, and under test conditions; gotten the writing on the rostrum when the slates were brought, washed and hung on a string from the ceiling by a skeptic; gotten it on slates hung from chandelier, above and under the table, anywhere and everywhere, in Greek, Hebrew, Egyptian, Chinese script, and when neither the medium nor myself could read a word of it (at a later time I had to have it read for me, or I had to dig it out as best I could from my past knowledge of the dead languages); gotten it at night between slates in my own bedroom. And are all these manifestations of the spirit to be set aside as fraudulent? Would I so deceive myself as to write the message in a script altogether different from mine own, draw a beautiful face that I could not do when awake, or sign the name Elizabeth Barrett Browning to the message? I know that Spiritualism is true; that its phenomena are genuine; that the spirit, in and out of the body, has power over matter, and can manifest through and in matter:

That many Spiritualists care more for the phenomena is true; but are there not many of our denomination [Unitarian] who are still bound to materiality? Who should throw the stone? Still, what is to be done but to elevate the world, whatever may be our creed or faith, by our spirituality, then by our love, life and charity? The spirit is ready and willing to manitest to any seeker after truth: it only asks you to give it the necessary means and conditions. If you say, Let the dear ones now gone from your midst come to you, then you will believe, very well. Make the conditions in your own home, and patiently await results. As Jesus said, "To him who asketh, receiveth; who knocketh, it shall be opened unto him; who seeketh, he shall find." Neither God nor spirit is a respecter of persons. Choose, then, between materialism and Spiritualism; but drop all hypercriticism, egotism, caste, selflove and self righteousness.

J. C. F. GRUMBINE, Minister.

In Memoriam.

To the Editor of the Banner of Light:

The transition of Dr. George S. Bronson of St. Albans, Vt., Dec. 13, demands something more than a passing notice.

In years long ago, being of a very skeptical mind, he was loth to believe in the return and communion ceived, not only through various well-known mediums but through his own organism, in which, later in life, were developed marvelous phases of mediumship, compelled him to believe; and when once con-vinced he always after had the courage of his convictions, and many an honest inquirer and hard-headed skeptic received from his lips those loving messages —"those glad tidings of great joy"—which were in-deed to them unmistakable proofs that their long-lost loved ones still lived and loved them.

Though somewhat positive in his manner, and aggressive in the defense of any principle or moral question—which always received his courageous support—he was very genial, kind and warm-hearted, never neglecting an opportunity to extend tangible evidences of his sympathy, either through his mediumistic gifts, or money, when needed.

While the State of Vermont has produced many mediums of rare talents who have done and are doing

valiant work for our Cause, I doubt if any have made more converts to Spiritualism than he, because of his unusual opportunities. Being often called into the homes of skeptics and church-members, and where prejudice did most abound, there his vision seemed to be the clearest, and his mediumship to find its best expression-and almost invariably to good accept-

He was one of the founders and promoters of Queen City Park camp-meeting, giving generously of his services and money, and, being chosen to act upon its board of directors, his voice was ever raised or wise and judicious management. His genial presence and kind-heartedness, mani-

fested in so many ways, will be greatly missed, both at our annual gatherings at camp-meetings and at the Quarterly State Conventions—upon which he was always a reliable attendant, and in which he did much to make them a success. In his family he was a faithful husband and indul-

gent and loving father, and among his townspeople and neighbors there was no one more loved and respected than he, even by those who differed in religious or political opinions.

At the bedside of the sick and the dying, he has for

At the bedside of the sick and the dying, he has for years been a welcome attendant. Being possessed of remarkable healing powers, coupled with his mediumistical gifts and unerring clairvoyance, he has, with the aid of his invisible guides and attendants, by and through which his marvelous cures were wrought, restored persons to perfect health.

His practice extended over a wide territory, and it was from one of his periodical visits, made to a remote part of the State, that he returned, worn and weary in well doing, and yielded to the unfortunate conditions, suffering from complete nervous and physical ditions, suffering from complete nervous and physical exhaustion, that he passed out to the higher life, there to receive a royal welcome, and hear the plaudits, "Well done, thou good and fathful servant." Surely we can truly say, "A good man has gone," and we are confident that his family, and his brother and family, living in Hartford, Conn., all well known to the writer, will receive the sympathy and condolence of a large circle of friends and acquaintances. circle of friends and acquaintances.

Funeral services were conducted on the 16th ult. by Hon. A. E. Stanley of Leicester, Vt., in a very acceptable manner, bringing such consolation to the becomed ones as only our heavithin philosophy, one eaved ones as only our beautiful philosophy can

A large number of relatives and friends were in attendance, many coming from a long distance. The floral tributes were numerous and beautiful, typifying the high esteem in which he was held.

To the Editor of the Banner of Light:

coophy. And when I said good-bye to him for the last time as Dinzbury, Vs., the week following the Convention, he said, "Take good care of your-elf, George, until we meet next summer." Little did I dream then that I should never see him again in the mortal form. Few knew him so well or so intimately as myself. I had been with him at Conventions, camp-meetings, among strangers and friends, and in the sacred precincts of his home. Everywhere he was the same genial, kind hearted and noble friend. He hated above all things hypoorisy and cant. He was strong in his likes and dislikes, and seldom erred in his readings of human character.

likes and dislikes, and seldom erred in his readings of human character.

As a medium he was one of the finest I ever met. His possessed nearly all phases of mediumship, but his greatest and grandest gift was that of healing by means of magnetism. Thousands can tratify to the truth of my statement. I have had every opportunity to test his powers in this direction. He fairly wore thimself out in serving humanity.

himself out in serving humanity.

He was also a remarkable clairvoyant, seldom, if ever, failing to diagnose disease accurately, no matter how great the distance intervening between him and the patient. It will be a long time before oue can be found to take his place among the hills of the old Green Mountain State.

He desarges for more then this passing tribute from

old Green Mountain State.

He deserves far more than this passing tribute from my pen. But it is written under circumstances which preclude the possibility of my writing more.

He leaves a devoted wife and family, who miss his outward presence as only those can who knew and loved him. They have our philosophy and all it offers to console them in this their hour of trial; but let us give them our sympathy, and bid them look up where bright angel feet are treading, and behold the arisen form of their loved one shorn of its materiality, a gierisfied spirit all powerful to bless and guide them still. In closing, we will not pain our brother, Dr. Bronson, by asking him not to forget the thousands of friends he has left behind; but instead we promise that we will do all that lies in our power to make the necessary conditions for his frequent return to the necessary conditions for his frequent return to those who anxiously wait and listen for a word from his kind and loving soul. GEO A. Fuller, M. D. Worcester. Mass., Jan. 9, 1895.

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The Old Year. [Continued from first page.]

or cramped by any party limitations. Everything that has God's life in it progresses, marches on. Are we to say that one form of legislation is for all time? For instance, that a constitution framed by men, human and fal lible, is to be the highest standard around which to rally forever? No! Words cannot embody, language cannot express the glorious state of society which the future is to bring to us. As if moving before my prescient eyes like a panorama comes the record of the future. And what is its first promise? Man shall love his fellow man. The second? God shall be revealed in the love of human hearts. The third? Justice shall rule in Church and State. [Great applease]

The third? Justice shall rule in Church and State. [Great applause.]
But visions of the future bring not the work of to day. I was to make for you the record of the Old Year. Perhaps one word will include the whole—Progress. Humanity moves forward and upward. But ever as truths arise comes the contest. "I come not to send peace that a sword" seems ever the voice of truth but a sword," seems ever the voice of truth.

But we must hasten. To sum up the events of the year as relates to our country is needless; you know them all, or those of most importance. Some are regretting the loss of power to their party, others are rejoicing in the gain of theirs; but oh, my friends, let us unite in the one desire to help forward every reform, every good thing, and to destroy all that is hurtful as fast as we can. We cannot govern the world or govern others, but we can see to it that our own standard is a high one and act up to it. We can see to it that we do not lose sight of principles in parties, and that we look with earnest hope forward, trusting that if events are solemn or of evil import. with the light of love in our hearts we shall be able to make them all as beacon-lights to the world, showing how far humanity is asserting its life, and how far we are able to become in the human family instruments of the Most High, doing Heaven's work, serving Heaven's

Let us bid adieu to the old year without regret. Ere we meet together again the New Year will have presented to us its clean white We need have no fears c cerning it. Whether our particular form of faith seems more widely accepted or rejected matters little. Truth does not always appear on the surface.

Every thought that reaches beyond the narrow bound of the present is as a messenger to the courts of heaven. Every aspiration that seeks a wider and freer scope is like the opening of a window to the free air of morning. Every prayer that goes forth for more truth is like drawing back a curtain to let in the glorious light of noonday.
We cannot conceive of an eternity beyond

that which the influences from ourselves flow unto. The prophetic words of the Nazarene, "I will draw all men unto me," show his recognition of the great spiritual law of sympathy that shall elevate and purify the world, drawing it into vital connection with the unseen, the spiritual and eternal, the world that floats like an atmosphere around this world of

Every Spiritualist believes the law underlying those words of the Nazarene. As he kept his link to his loved ones after he went to the purely spiritual life by sympathy, so are we kept in sympathetic relations with the loving and glorified ones of our hearts who have entered that life. This past year what golden threads that centered in our hearts have drawn their linked glory out, and bound earth by new ties to heaven. There are bright, glowing threads, held by strong, ardent hearts; and their life flowing back through all its past connections, is so much power of love and life for the redemption of the world. There are bright and luminous threads, delicate and tender, that it seems as if any circumstance could break, that bind us to our dear ones gone, but they are as strong as God himself; and on those tender threads of life go up the purest aspirations of the soul; and then descends the chaplet of hope, though it may come wet with tears, and its breath of sweetness be blended with a sigh of pain that our arms are empty of the beloved form. Each such link, whether it be a sweet little child or our strongest and best, brings nearer the day of redemption from all ignorance, error and wrong, by bringing heaven nearer to earth; for to every soul thus sympathetically united to the world of immortal life and love the Redeemer cometh, even the spirit of love, purity, holiness!

As the sunlight blesses the day, as the dew

blesses the night, as perpetual life flows through the air to all that live, so the warmth of God's love, the benediction of God's tenderness, the inspiration of God's truth flows to all mankind through the spirits of just men made perfect, throughour purified affections, through every channel of spirit-life. Let us take the gift with grateful hearts, and as we receive, so

Oh! ye to whom has come this glad new gospel—so speak the voices from the higher life—as ye begin the new year, shine out as spiritual lights to the world. And he who centuries ago had no earthly treasure, nothing but per-secution and death, who has now found the true riches and strength and grandeur of life, will send his ministering angels to bless, comfort and strengthen you in every good word

and work. [Applause.]
And ye who have treasures on earth, will ye not remember whose stewards ye are? Oh! listen as the spirit-voice speaks to your inner ear: Work for us. Sacrifice for us. Yield up your treasure for us, and tenfold shall ye re-ceive in the kingdom of the eternal and infi-

At this season we from the angel-home bless you, and promise with solemn word that if you will fulfill the highest mission to truth, love and justice, the life of heaven shall descend upon you; angel hands shall help you, and you shall receive the wishes of your hearts in spiritual blessings manifold. [Applause.]

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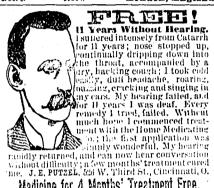
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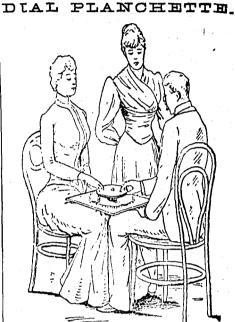
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Jan. 6.

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to receive astonishing communications from their departed friends.

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BOSTON, SATURDAY, JANUARY 19, 1895.

MEETINGS IN BOSTON.

Besten Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley street.—Sundays at 10% A.M. and T.M. P.M. Speaker for January, Edgar W. Emerson. Wm. H. Banks, President; J. B. Hatch, Jr., Sec'y, 74 Sydney street, Savin Hill.

First Spiritual Temple, Exeter and Newbury First Spirisus; Comple, Exeter and Powbary
tors at 11 A.M. Wednesday ovenings, at 7%, sociable and
conference. Other meetings announced from the platform. Public meetings free to all.

Form. Public meetings free to all.

First Spiritualist Ladica' Aid Society, 1031 Washington street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrle L. Hatch (74 Sydney street, Dorchester), Secretary.

Veteran Spiritualists' Union will meet the first Wednesday of each n onth at Gould Hall, No. 3 Boylston Place, at 7% P. M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

Children's Progressive Lycoum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%.

All welcome. Charles T. Wood, Conductor.

The Ladies' Lycoum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the avening.

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tattle, Conductor.

Bathbone Hall, 694 Washington Street, cor-aer of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commer-sial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 a. M., 2½ and 7½ P. M.; Tuesday and Thursday at 2½—and at 7½ P. M. in ante-room; Friday at 2½, and Saturday 7½ P. M. W. L. Lathrop, Contests

Society of Spiritual Endeavor meets every Tuesday even ing at 1½, in hall. T. Kiernan, President.

America Hall, 724 Washington Street.—Meetings sundays at 10% A.M. and 2% and 7% P. M. Good mediums, the music. Eben Cobb, Confluctor.

The Ladies' Spiritualistic Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont's reet. Mrs. M. J. Davis, President. The Home Rostrum (21 Soley street, Charlestown).— Meetings Tuesdays and Thursdays at 7½ P.M. Dr. E. M. Sanders, President.

Hollis Hall, 789 Washington S'reet.—(Society of Ethical Spiritual Culture, Bible Spiritualists.) Meetings every Tuesday and Saturday afternoon. Sundays at 11 A.M., 2% and 7% P.M. Mrs. M. A. Wilkinson, President.

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 8p. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Abbottsford Hall, Waverley House Block, Charlestown District.—The Bosion Psychic Conference holds meetings every Sunday at 11 A. M., 2½, 4 and 7½ P.M. L. L. Whitlock, President.

Chelsen, Mass.—Spiritual meetings every Sunday: Developing circle 2½, meeting 7½. 196 Division street. Pilgrim Hall—Sunday evenings. E. S. Wells, Conductor.

First Spiritual Temple, Corner Exeter and Newbury Streets .- A special reporter writes: On Sunday, at 11 A. M., a séance is held by Plerre L. O. A. Keeler. It is reported that the manifestations are f a startling and most convincing character.

Last Sunday morning the attendance was sufficient

to nearly fill the entire auditorium. A similar meeting is appointed for next Sunday, Jan. 20, at 11 A. M.

On Sunday, Jan. 13, at 2:45 o'clock, W. J. Colville spoke before a very large audience in the First Spiritual Temple. Exeter and Newbury streets, on "The Distinctive Excellences of Spiritualism and Christian Science."

The recent opening of a Christian Science church at the Back Bay, and the circumstances attending its erection and dedication, have awakened much attention among all classes of people who read the news papers and keep themselves acquainted with current agents.

Christian Science in Boston is now represented by a handsome, commodious building, which, with the land upon which it stands and its handsome interior furnishings, is valued at nearly \$250,000; and what is remarkable about this is that it was not only entirely paid for before it was opened, but the public were interest. formed that the committee had no use for further do nations. Church debts, mortgages and appeals for funds to meet necessary expenses, are so common with all denominations that it is indeed worthy of note when an edifice is built and furnished by popular contribution and more money is offered than is re-

quired.
Whatever some people may think of Christian Science, and however much they may disagree with some of its teachings, no thoughtful intellect can fail to see the workings of a law which makes for success in the

mental operations of Christian Scientists.

These people are, for the most part, fearlessly inde-These people are, for the most part, fearlessly independent in proclaiming a doctrine which has been mercilessly ridiculed and violently opposed from almost every quarter. They affirm steadfastly that success is theirs, and they succeed. Herein we witness the outworking of a great law, a law, moreover, which unless we acknowledge it, works as our adversary instead of our friend, by bringing to us the very disasters we dread, instead of the blessings for which we should have confidently hoped.

There are many philosophic subtleties involved in

There are many philosophic subtleties involved in such statements as "There is no matter," which will doubtless long remain bones of contention in the difdoubtless long remain bones of contention in the dif-fering schools of occultism—the one represented by views recently put forward by Heinrich Hensoldt, and the other by another student of Orientalism who has replied to him. It is not by any means necessary to endorse every line in "Science and Health, with Key to the Scriptures," by Mrs. Eddy, to do justice to the leading tenets of the Church of Christ (Scien-tes) and the book treatful by we present a perfect suf-

tist), as the book itself is by no means a perfect unit.
The cardinal affirmations of Christian Science, with accompanying detial of all that is in opposition to the truths affirmed, can well be considered apart from any strained deductions from the premises accepted. For instance, an affirmation reads: "Life is indestructible"; death is then designated logically a mere belief or sensuous illusion. How can it be otherwise, if life is a continuous reality? How can our friends be alive in spirit, and ready to communicate with us and aid us with their counsel if they are dead? and how can God believe them to be dead, and sympathize with our supposed bereavement, when to spiritual consciousness they are alive forever?

All mourning for the so called departed is out of place among those who realize the truth of immortal ity, and it is because of flargant practical inconsisten-cies that so many people fail to, in any true sense, reap the advantages of their professed convictions. On the question of reform, as well as with regard to bodly healing, an immense field is opened for successful regenerative work, directly the right basis for

action is taken.

Recent changes in New York have led to the breaking up of disorderly houses, and the throwing of their inmates broadcast. Kate Field and many another far-seeing woman, and a goodly company of men also, have recently stated in the most public manner that until an appeal is made to the self-respect of those who are now abandoned and until employment is furnished to the outcasts there can be no real improvement in the social state.

What is the use of diagnosing disease and pronouncing it incurable? Spiritual healing is effected as fire melts ice. Truth destroys error as knowledge dispels the clouds which gather in ignorance. It is a libel on the clouds which gather in ignorance. It is a libel on those who are working to bless maukind in spiritual ways to say that they countenance evil because they refuse to recognize it. Evil is overcome by good, and this truth is being demonstrated hourly, by physicians as well as others who are employing suggestion in their attempts to uplift morally those whom they would also heal physically.

Following the lecture a very fine impromptu poem was given on "The Truly Real, and the Influence of the Drama on Civilization."

The music was magnificent. Mr. Ryder, the present organist, manipulates the grand instrument with surprising skill; many of the effects last Sunday afternoon were quite a revelation to the cultured audience, which included many fine musicians.

Miss Dodge, as soprano soloist, sang with rare taste and fullness of expression.

and fullness of expression.
On Sunday next, Jan. 20, at 2:45 P. M., W. J. Col
ville will speak on "The New Woman, and the New
Man Who is to be Her Helpmeet."

The Helping Hand Society-writes L. Senter, Sec'y -held its regular business meeting at 3 Boylston Place, Wednesday, Jan. 9, Mrs. Pratt, President, in the chair.

The evening's exercises opened with the song, "Shall We Meet Beyond the River?"

Interesting remarks were made by Mr. E. J. Bowtell, Mr. Fuller, Mr. Tuttle and Mr. Lewis; reclation by Miss Hill; tests by Mr. Heath. nearly all of which were recognized; song by Mrs. Nellie Carlton; duet by Mrs. Lovering and Miss Hill.

Wednesday, Jan. 23, a reception will be tendered Mr. Edgar W. Emerson.

The same evening 3-" mum supper" will be served by the ladies of the society at six o'clock.

Boston Spiritual Temple-Berkeley Hall .-J. B Hatch, jr., Secretary, writes: Sunday, Jan. 13, a good-sized audience greeted Mr. Edgar W. Emerson in the morning. Mrs. Barker opened the exercises with singing "Oh! Child of the Golden Sunshine," followed with an invocation by Mr. Emerson.

President Banks called for questions from the audience for Mr. Emerson to answer previous to his giving We had with us as a guest upon the platform Dr. Charles W. Hidden of Newburyport, who, previous to Mr. Rmerson, made remarks. He said he had been attracted to a sentence made in the invocation, "the nearness of the mortal to the immortal." The people are awakening to the fact that there is only a thin veil between the two worlds. Spiritualism is creeping into the churches and is

Mr. Emerson said, in looking over the audience and seeing the different conditions of life, the thought came to him, are we not all ministering spirits?

You mortals reach out to us and call us ministering

You mortals reach out to us and call us ministering angels. Do you never stop to think that you can perform the same work here? that your good deeds and kind thoughts, sent out to some distressed irlend, make you a ministering angel?

You sing a great deal of the "Sweet By-and-By." If you would only realize that the more elevated and pure-minded you become here, the more readily you will see that that degree of hounters, you so germently

will attain that degree of happiness you so earnestly Among the several tests given by Mr. Emerson this morning was one to Mr. Wm. C. Tallman, from his wife, Mary Tallman.

Mr. Tallman wished to state to the public that this

was indeed a very fine test, as it was the fulfillment of a promise made before his wife passed away. Mrs. Tallman described to her husband a scene upon the water, and told him if she could come to him in public she would describe the same scene.

Mr. Tallman stated to the audience that the scene

described by Mr. Emerson was identical with the one Mrs. Tallman described to him, and he thought it a very wonderful test, as he had never mentioned the circumstance to any medium.

The morning service closed with singing by Mr.

Cutter, who was well received. At the evening session Mr. Emerson was greeted with a host of friends whom he and his guides have nade, seeking the truths which they are sure to receive from him.

Mrs. Thompson opened the services with a fine vo-cal selection, after which Mr. Emerson answered the questions which had been placed upon the table. Mr. Emerson wishes to ask the public not to send any personal questions, as he does not care to answer

After another song Mr. Emerson gave tests, which were promptly recognized. Mr. Emerson will occupy the platform next Sunday.

Abbottsford Hall (Charlestown District). - A correspondent writes: Those who did not hear Mr. W. J. Colville, who spoke under the auspices of the Boston Psychic Conference last Sunday evening at Abbottsford Hall, missed one of the most logical and comprehensive lectures ever delivered in Boston. His subject. "The New Theosophy," was one which the speaker's own wonderful experience, coupled with the wisdom of his guides, make him preëminently capable of presenting.

pable of presenting.

The religion of the future was to him a bright light. drawing truth from all the different isms. Theosophy, Spiritualism, spirit-healing of all classes, belong to the New Theosophy—the religion of the future.

For two hours Mr. Colville held his audience spell-bound. In the course of his remarks he said very pleasant things about the object of these meetings, and wished Mr. Whitlock great success in his work. At the afternoon conference several persons gave their ideas of embodied and disembodied intelligence, and on questions in the line of thought-transference. Psychometric readings were given by Mrs. Bugbeeall recognized. These meetings are for the study of all classes of

psychic force every Sunday at 3 and 7 p. M. All medilems are especially invited.

Next Monday evening, Jan. 21, there will be a social, at which Mr. F. A. Wiggin, of Salem, will give a test science. An oyster supper will be served from 6 to 8 o'clock.

First Spiritualist Ladies' Aid Society, 1031 Washington Street. - Carrie L. Hatch, Sec'y, writes: Friday, Jan. 11, 1895, business meeting was held as usual at 4 P. M., Mrs. A. E. Barnes, President, in the chair.

The evening services consisted of a song by Mrs. Hattle C. Mason; reading by Mrs. M. A. Brown, also tests by Lulu; two selections by Little Eddle. Mr. Morton, a representative of the National Liberty League, spoke to the audience in an able and interesting manner against all forms of medical monopoly. He had a very sympathetic audience, and his remarks were well received. Mrs. Leslie gave some fine tests, which were all recognized; Mrs. Howe gave tests, and the evening closed with a song by Mrs. Mason.

Mrs. Carrie E. S. Twing will give the Ladies' Aid a benefit next Friday evening, Jan. 18, at 8 P. M. Admission ten cents. Supper served at 6 P. M.

Rathbone Hall, 694 Washington Street, Corner Kneeland Street.-N. P. Smith writes: Thursday, Jan. 10, 2:45 P.M., N. P. Smith made remarks and gave readings; Mrs. A. Woodbury, Mrs. Florence Sullivan, Mrs. Mary Lovering, remarks and readings; W. Baxter, remarks.

Commercial Hall .- Sunday, 11 A.M., N. P. Smith, Mrs. Ratzel, Mrs. A. Woodbury, Prof. Peak, Mrs. Peak, gave tests.

At 2:30 and 7:30 P.M., Prof. Peak made remarks; Mrs. Peak gave tests; Mrs. Jennie K. D. Conant, re-marks and readings; Miss Annie Hanson, readings;

Mrs. A. Woodbury and N. P. Smith, psychometric readings. Prof. Peak sang several solos. At 7:30 P. M., N. P. Smith made remarks and gave readings; Mrs. A. Woodbury, Mrs. M. Knowles, W. Quimby, Mrs. C. H. Clarke, readings. "Little Eddie" sang two solos; Mrs. A. E. Perkins, pianist.

Harmony Hall, 724 Washington Street .-James Higgins writes: The circles and meetings on Tuesdays and Thursdays are on the increase; a large congregation greets the Chairman, S. H. Nelke, and his assistants, the good mediums, each time. Last Sunday meetings were exceptionally fine. The tests given at this hall are remarkably convincing in

character.

The addresses were, as usual, fine. Those who assisted Mr. Nelke were: Mrs. J. A. Woods, Mr. J. Milton White, Mr. Geo. B. Emerson, Mr. Quimby, Mrs. Irvin, Mrs. Wheeler, Mr. C. D. Fuller, Mr. Wal-Mrs. Irvin, Mrs. Wheeler, Mr. C. D. Fuller, Mr. Walter H. Rollins, a private and excellent medium, Mr. Hersey, Mrs. Farnham, Dr. Matthews of Lewiston, Me., Mr. E. J. Bowtell and others. The music was the best of the season—Miss S. B. Lamb, vocalist and planist, "Little Eddie," Mr. Pierce, the evangelical chorus leader, and many others who for want of space cannot be mentioned.

The Banner of Light is always for sale at the hall and at Mr. Nelke's residence, 515 Tremont street.

Eagle Hall, 616 Washington Street.-Hartwell writes: Wednesday afternoon, Jan. 9, we had an inspirational poem by the Chairman; remarks by C. A. Day; tests and readings by Dr. C. E. Huot, Dr. Wm. Franks, F. A. Fisher, G. B. Emerson, E. H. Tuttle, Mrs. M. Knowles, Mrs. C. H. Clarke and Mrs. Wood-

bury, Sunday, Jan 13, the morning developing circle was a success. The sessions afternoon and evening were well attended and satisfactory. Remarks, tests and readings were given by Mrs. J. K. D. Conant, Mrs. J. well attended and satisfactory. Remarks, tests and readings were given by Mrs. J. K. D. Conant, Mrs. J. E. Woods, Mrs. M. W. Leslie, Mrs. M. Knowles, Mrs. J. E. Nutter, Mrs. C. H. Clarke, Mrs. Woodbury, Dr. C. E. Huot, E. H. Tuttle. Songs were given by Little Eddie. Inspirational poems on subjects suggested by the audience were given by the Chairman, and mental questions were answered by him. There were plane solos by H. C. Grimes and Mr. Mundy; musical selec-Mrs. N. Carlton.

The BANNER OF LIGHT is for sale at each session.

Elysian Hall, 820 Washington Street .- W L. Lathrop writes: On Tuesday, Thursday, Friday and Saturday the mediums were L. F. Thayer, Mr. Emerson, Mr. McLane, Mrs. Bird, Dr. White and Mr. La-throp. with the usual lecture by "Cyrus," the Per-sian, through his medium, Mr. Redding. On Sunday our morning was interesting. Mrs. Bird, Mr. Wright and Mr. Lathrop all gave proof of spirit-

oresence.
In the afternoon and evening Mrs. Bird, Mr. Wright,

'Cyrus," the Persian, L. F. Thayer and others, with Mr. Lathrop, were the mediums. Meetings on Tuësday and Thursday at 2:30 and 7:30; Friday at 2:30, and Saturday at 7:30. The BANNER OF LIGHT always for sale.

The Society of Spiritual Endeavor, writes Thos. Klernan, met as usual on Tuesday evening, Jan. 8. Mr. Bowtell gave a fine talk on "Spirit Friends Around Us," in which he described the good received by disembodied spirits as well as embodied, in attendng meetings of earnest men and women Mr. Coombs followed with a number of tests, many

of which were satisfactory.

Miss French gave a selection of fine songs and a recitation. A pleasant chat ended the meeting.

Friends are requested to attend the benefit entertainment for Mr. Bowtell Tuesday, Jan. 22.

The Children's Progressive Lyceum-writes Irving Pratt, Sec'y-held its regular session in Red Men's Hall, 514 Tremont street, Sunday morning, Jan.

13. Conductor C. T. Wood offered an invocation, after which the school sang and took up its lesson work. Dr. Root then read an essay entitled "What and Whereis God?" Coming as it did to him by the aid of spirit impression, it possessed a particular interest. Next came the banner march, followed by a recitation by Josie Crawford; piano solo. "Narcissus." Miss Eugenie Bowen; song, "Carita," Miss Louise Horner. Mrs. J. K. D. Conant was present, and favored the school with some beautifully phrased thoughts especially adapted to the little ones. Remarks were made by Mrs. Butler, announcing the Mystery Minstrels, to be given by the young ladies of the Lyceum, at Horticultural Hall Friuay and Saturday evenings, Jan. 18 and 19. Men's Hall, 514 Tremont street, Sunday morning, Jan.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President), "C. B." writes, held services on the 8th and 10th. Mr. Kelly made remarks. Mr. Cohen gays tests. Mr. Spiritual Union, and all regretted the necessity of so brief an engagement. "Spiritualism—An Kvery-Day Religion," was the marks, Mr. Cohen gave tests, Mr. Sprague, remarks afternoon subject. Mrs. Lilile said some Spiritualists

permeating all religious denominations. We, as Spiritualists, should sim to put Spiritualism upon a broader and higher plate.

After another song Mr. Emerson said that, as the questions were all of a personal nature, we will set them aside; we are here to teach you something of spiritual unfoldment, and not to deal with personalities.

There were also character-readings by the Chairman, E. M. Sanders.

A special session for test and readings was held on the lith inst. Every one present received tests. Mrs. Buck, Mr. Cohen and the Chairman were the mediums of spiritualism is an every-day religion, and all Spiritualism is an every-day religion, and all Spiritualists should live its teachings in the 18th and 25th instantance. A special seasion for test and readings was held on the 11th inst. Every one present received tests. Mrs. Buck, Mr. Cohen and the Chairman were the mediums. These seasions will continue in the same line on the 18th and 28th insta, after which they will become the Thursday evening service for tests; good test mediums are cordially invited.

Sunday, 13th, remarks by Mr. Shedd, Mr. Kelly, Mrs. Eidridge. Mr. Jones, and others; song, Mr. Jones, Miss. Marston plano accompanist; Chairman gave several readings and direct tests. Mrs. Armstrong was planist.

America Hall, 724 Washington Street.-Vindex" writes: Our morning circle was largely attended on Sunday last, and fine poetry, tests, music and speaking were delivered by the many under con-

trol.

The hall was full of earnest listeners afternoon and evening. Edgar W. Emerson opened the afternoon meeting with eloquent remarks, and give many tests. Other good talent with us during the day and evening was as follows: Eben Cobb, Mrs. M. E. Saunders, David Brown, Dr. Huot. Miss Smith, Mrs. A. Forrester. Mrs. A. Peabody-McKenna, Mrs. G. M. Hughes. Mr. and Mrs. W. Anderson, Mr. F. Hardy Durrella, Father Locke, P. McKenzie, F. A. Heath, Prof. Fuller, Mrs. F. Stratton, and Mrs. A. Howe. Fine readings were given by Mrs. Piper: excellent music by Prof. Baxter, Mrs. Lovering, Mrs. Saunders and Masier Saunders.

The Ladies' Spiritualistic Industrial Society-S. E. Appleton, Sec'y, writes-met as usual Thursday afternoon and evening, Jan. 10. Business meeting was held at 4 o'clock, President Davis in the chair; supper at 6, with good attendance: evening meeting called to order at 8 by President Davis. After congregational singing, came recitations by Miss Mattie Milliken and Mrs. French; remarks, Mr. E. J. Bowtell, Mr. C. T. Wood and Mme. Haven; song, Mrs. French; tests, Mr. F. A. Heath and Mr. Tuttle; readings, Mrs. M. A. Brown.

Jan. 24 we will have our regular monthly dance.

Feb. 21 there will be a sale of articles, and turkey

The Ladies' Lyceum Union .- L. Wood writes that the evening entertainment of last week was a Bon Bon Party, with musical and literary exercises which did great credit to the young men, Irving Pratt and Walter Howe, who had charge.
On the 23d Mrs. M. A. Brown will take charge of the entertainment, and it is to be a "Mystery Party."

MEETINGS IN NEW YORK.

Knickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker. New York Psychical Society, Spencer Hall, 114 West 14th street. Every Wednesday, 8 P. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President,

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10% A.M. and 7% r. M. Afternoon meetings for facts and phenomena at 2%. Henry J. Newton, President.

The Ladles' Ald Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 52d and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Sec'y. Soul Communion Meeting on Friday of each week. 3 P. M.—doors close at 3%—at 330 West both street. Mrs. Mary C. Morrell, Conductor.

Spiritual Thought Society, 108 West 48d street.

Meetings Sunday evenings. J. W. Fletcher, regular speak-The New York Psychical Society (Spencer

Hall, 114 West Fourteenth street) .- J. F. Snipes writes: Wednesday evening, Jan. 9, we had our usual large and interested audience, including many good

After several notices, songs and chant, the President read and commented at length upon the interesting two-column article in the World of Jan. 7; and was followed by humorous remarks from Mr. Walford,

Mr. Henry, Mr. Hastings and others.
Mr. Rudolf Gott again favored us with a Liszt and other selections on the plano. As a new settler, efficient professional and fellow-faithist. Mr. Gott should receive the cordial patronage of all lovers of good Miss Meade, another new recruit and teacher, also

pleased us with a finished solo, entitled "Faith and For the rest of the evening Mr. Harlow Davis, who did us such good service last year, gracefully renewed his good will and work, and for more than an hour kept the audience on the *qui vive* by his numerous striking and ready tests of spirit company.

Spiritual Thought Society, 108 West 43d Street .- F. M. H. writes: J. W. Fletcher gave a comprehensive answer to the question, "Can a Spiritualist consistently be a member of the evangelical church?" wherein he showed that while the phe-nomena of Spiritualism were for the purpose of proving life after death, they also demonstrated what that life was dependent upon, which was exactly opposite to what orthodoxy teaches.

It was an address replete with salient points.

In the evening the time was devoted to the consideration of Hudson Tuttle's article in The Recorder, a special report of which has been made for THE BANNER. Each lecture was followed by highly intersecting describing tests. Next Sunday Mr. Fletcher speaks at 3 and 8 o'clock, with a special seance on Thursday night.

Adelphi Hall.—A report of proceedings at this place came to hand too late on Tuesday for insertion. Will appear next week.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President.

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

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 162 Gates Avenue. Miss frene Mason, General Secretary. Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P.M. Prominent speakers and mediums. Au-gusta Chambers, President.

The Woman's Progressive Union, E. F. K. writes, has with it for the month of January Mr. F. A. Wiggin of Salem, Mass. He gave an inspirational address on "Home, Its Surroundings," and the influence of the word mother connected with it. His remarks were listened to with breathless attention throughout. His ball of tests are equally remarkable, throughout. His ball it tests are equally remarkable, one of the persons present -ven going so far as to pass into the hat in which the ballots were collected a sealed letter, which, however, was singled out by Mr. Wiggin, and on being placed to a gentleman's hand the contents of the letter were written out on a blank sheet of paper by Mr. Wiggin, given into another person's hand; both parties were called upon to open the letter and sheet of paper, and make the contents known which being done and read along were found. known, which being done, and read aloud, were found to be identical in every particular.

In consequence of these most remarkable tests, and also the eloquence of his lectures, we expect a more than crowded house the last two Fridays of this

J. W. Rollins writes: The Progressive Spiritual Association of Brooklyn has engaged for Sunday evenings, Jan. 20 and 27, Harlow Davis. As a medium he is second to none. No extra charge will be made on this occasion. The meetings commence promptly at 7:45 at Amphion Theatre, Brooklyn.

CONNECTICUT.

Danielsonville .- W. DeLoss Wood writes: The following is the list of speakers I have succeeded in getting for our little Society just organized here: November, Miss Abby A. Judson; December, Mrs. R. S. Lillie; January 23, Edgar W. Emerson; February 13, J. Frank Baxter; March 13, Mrs. Helen Temple Brigham As will be seen, we have secured five among the

best in the country. Besides being President of the Society, I am also President of the Sons of Temperance. This organization voted to have a public debate on the question, "Resolved, That there is no positive evidence of the important of the solved." "Resolved, That there is no positive evidence of the immortality of the soul of man except that derived from spiritual phenomena," and I was given the affirmative side. The negative side was given to Dr. Joshua Perkins. The doctor, after thinking the matter over, declined, saying he believed the Spiritualists had the weight of evidence. He was very anxious to hear the question debated, and visited the pastors of the Methodist and Baptist churches, and used his utmost influence to have them discuss the question, but for reasons best known to themselves they declined to discuss the subject as proposed. to discuss the subject as proposed.

Norwich .- Mrs. J. A. Chapman, Secretary, writes: Sunday, Jan. 13, in presenting Mrs. R. S. Lillie as speaker for the day, the Chairman said this was the

tures in Meriden, before the Psychical and Liberal Association. Very large and interested audiences have been his. Last Sunday the audience of the morning was by far the largest assembly ever convened in a day session in the history of the Association, now a day session in the history of the Association, now one year old.

Hundreds were seated at 7:15 o'clock in St. George's Hall, thus conclusively demonstrating the present interest in this city in Spiritualism, and particularly in the popularity of Mr. J. Frank Baxter as an expouent and demonstrator.

The verdict from all is that the lectures were timely, and to result in the result was also.

Meriden .- "Attendant" writes: Sunday last, the

18th inst., Mr. J. Frank Baxter gave his closing lec-

do not accept Spiritualism as a religion; but looking upon religiou as that which exaits, upilits and teaches the higher law, we must accept the term as applied to the teachings of apirits who desire to benefit humanity by pointing to a befter understanding of life and its purposes. Spiritualism is an every-day religion, and all Spiritualists should live its teachings in every act, word and deed.

The evening subject, "Theological Fictions or Spiritualist Facts?" was the base of an eloquent discourse, the speaker making vivid the contrast between the religions of the past and the new dispensation of Modern Spiritualism.

Next Sunday Mr. J. Frank Baxter will occupy our platform.

and forcefully presented; that the neurice were timely, and forcefully presented; that the music was also very enjoyable, and the séances were unexcelled.

Mr. Baxter gave a gratuitous lift to the Association by an entertainment of pleasing and amusing recitations and songs, aided, as relief, by some excellent local musical and elocutionary talent. This entertainment was given on Friday evening, Jan. 11, to an excellent audience.

A return of thanks from the Association and the applause of the listeners well demonstrated the appreciation in which Mr. Baxter's efforts were held. He made many friends, and his coming in the future will be with joyful reception from hundreds of eager

excellent audience.

and longing souls.

It was announced that on Sunday, Jan. 20, Dr. F.
H. Roscoe, speaker, and spirit-artist Spencer, medium, would occupy the platform.

PENNSYLVANIA.

Pittsburgh .- "Monongahela" writes: During the month of December the platform of the First Spiritualist Church at this place was occupied by the wellknown test medium, Edgar W. Emerson, and the Society has cause to congratulate itself upon having engaged him. Mr. Emerson delivered stirring and inspiring addresses twice on each of the five Sundays, each lecture being followed by remarkable test scances. Enthusiastic audiences filled the church at every session. We wish Mr. Emerson God-speed in the good work of which be is so able an advocate.

On Tuesday, Dec. 4, Mr. Emerson addressed a representative audience of the best people of Allegheny City in Carnegie Music Hall, being received enthusiastically. The lecture was followed by one of his wonderful test seances—every test being recognized.

Philadelphia.-Lyman C. Howe writes: We had fine audiences Sunday, the 13th inst., both morning and evening. Music was good, and intelligent inter

est manifest.
Mrs. M. E. Cadwallader presided with graceful dignity. During the evening lecture raps were heard confirming every sentence, for the last half hour. Besides those, there were others in another part of the hall, attracting much attention, and people were getting ready answers to mental questions while the lec-

ure was going on. At the close of the lecture an interesting séance

formed itself, and communications were rapped out in a most striking and conclusive manner. Rev. B. P. Benner, for many years President of the First Association, passed from his body Saturday morning, and showed himself to a medium this morning, and told her he had lett his body, though she had not heard of it. These raps at the hall came on the seat he occupied at the meetings, and he announced himself present, and answered many questions by raps so distinct they could be heard by all.

The funeral services were to be held Wednesday

afternoon. The hall now used by the First Society is a block or two from the old one, so long used, and on the same street, and is a much better hall to speak in, though not quite as pleasantly located on the street.

Though somewhat divided for the past four years,

the Spiritualists of Philadelphia are not dead or asleep, and it is to be hoped they will be united again under one society ere long.

Mrs. Luther is speaking for the other society, and is

popular here. Many people attend both meetings. I find things here better than I expected, and I think growing better all the time.

Should the two branches rejulte they may be stronger, and do better work than ever in the past.

THE BANNER is advertised from the platform, and kept on sale at the stand. I like the people, and the spirit they manifest.

RHODE ISLAND.

Providence.-Mrs. F. H. Roscoe writes: The People's Progressive Spiritualist Association had meetings on Sunday, Jan. 13. At 2:30 P. M. Mrs. Ida E. Downing and Mrs. Nellie F. Burbeck held a fine test circle, giving a large number of tests.

In the evening, at 7:30, Mrs. Do wning of Boston gave a very interesting lecture upon "Spiritualism and its Philosophy."

After the lecture her gulde, May Bell, gave conviucing and satisfactory tests for more than an hour

and a half. Mrs. Downing was so well liked that the Society has again secured her services. On Sundays, Jan. 20 and 27, Mrs. Nettie Holt-Harding of Boston will occupy our platform.
On Saturday evening, Jan. 12, Mrs. Nellie F. Bur-

beck held a successful test circle for this Society in one of the rooms connected with B. T. Hall. Mrs. Burbeck is a favorite in Providence.
Our Society is meeting with the best of success, and

is looking forward with much pleasure to the coming of Dr. Fred L. H. Willis of Glenora. N. Y., who will occupy the platform for the month of February. Providence Spiritualist Association, Columbia Hall, No. 248 Weybosset Street.-Sarah D. C. Ames, Sec-

retary, (95 Daboll street.) writes: Services are held every Sunday at 2:30 and 7:30 P. M. Progressive Lyeum and adult class at 1 P. M. Sunday, Jan. 13, Dr. George A. Fuller of Worcester, Mass., occupied our platform, and gave us two grand and instructive lectures pertaining to Spiritualism. Sunday. Jan. 20. Mr. Joseph D. Stiles of Weymouth, Mass., will be with us

Mass., will be with us.

Pawtucket.-Mrs. Roscoe writes: The Pawtucket Spiritualist Association had for its speaker on Sunday evening, Jan. 13, Mrs. Nellie F. Burbeck of Plymouth, Mass., who gave very interesting remarks from the poem, "Gone on Before," She was listened to with deep interest by the very large audience present. After the remarks Mrs. Burbeck gave fine tests.

Mrs. Ida E. Downing of Boston, Mass., will be the speaker for this Society on Sunday, Jan. 20.

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

MAINE.

Portland .- H. C. Berry writes of the First Spiritual Society as follows: Dr. W. S. Eldridge occupied our platform on Sunday, Jan. 13. At 2:30 he took for his subject "The Elements of Nature." At 7:30 he gave his experience with a trumpet medium, closing both services by giving readings and describing spirits.
Dr. Eldridge is open for engagements with any so-

clety desiring an inspirational speaker and test me-dium. His address is 49 Front street, South Port-Next Sunday, Jan. 20, Mrs. Juliette Yeaw will be

<u>Qticura</u>

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INDIANA.

Indianapolis. - A correspondent informs us that Mrs. Ada Foye is at Lorraine Hall, and those who wish to witness phenomena produced through her mediumship are obliged to be early in attendance, in order to get even an entrance into the hall.

On the evening of Jan. 6. after a sermon full of thought and comfort, she held a test seance at which remarkable proofs of spirit-return were shown in written messages.

According to The Indianapolis Dispatch of the 7th:

"Bits of paper were distributed through the audience and each one was asked to write the name of some deceased friend thereon, some friend from whom a message was desired. These papers were folded and taken up, and piled on a table in front of Mrs. Foye. There was probably a half a bushel of these little pellets. She asked all to be as quiet and respectful as possible, for whatever they might think of the proceedings Spiritualism was her reliation, and as she ceedings Spiritualism was her religion, and as she respected theirs she asked hers to be respected. Then she selzed, a pencil and wrote a message from right to left, upside down, and read it to the audience. Then she began to pick up the pellets, one by one, asking for the spirit called for to rap when she reached the name. As she picked up the twelfth one the loud raps echoed on the ceiling behind her. She then gave the last name of the spirit and asked if any one recognized it; a lady in the rear of the house did, after which Mrs. Foye gave the names of three other spirits, and described them. They were likewise recognized...

There were probably a hundred such recognitions, and in no case was there a failure. Sometimes Mrs.

and in no case was there a failure. Sometimes Mrs. Foye would describe a spirit standing by her side and give the name. In such cases there was no pellet on the table, but the description was recognized. Some-times she would give a message, the name would be written before her in the air, and she would read it, to the astounding of some one present. It is said that those who received messages were not Spiritualists, but strangers in the hall."

B. FRANK SCHMID writes in addition to the above: The Indianapolis Association of Spiritualists has during this mouth its fifth speaker in the course of lectures for 1894-95.

Mrs. Ada Foye of Chicago is serving our Association for the first time, and we are highly gratified with her work. Very few there are who can come so closely to humanity and reach them as she does. Through her organism, father, mother, brother, sister, who in spirit surround us, can come and give their messages of love and go od-cheer. She listens, and hears them give kindly greeting; she sees and tells us about them. There is no death when we receive such positive evidence of immortality. The door of the spirit-world is thrown widely open by this good and noble worker, and the feast of spiritcommunion that is ours at present is a treasure worth the keeping. Long may she do the bidding of angel-friends in bringing tidings of the life beyond the

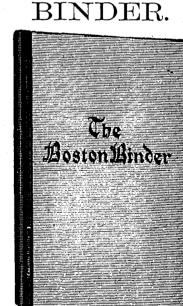
MISSOURI.

St. Louis.—H. D. Barrett, President of the National Spiritualists' Association, writes: Permit me to announce to the friends of the Cause in the West that my address for the month of January, 1895, will be 2939 Olive street. St. Louis, Mo. I would be pleased to arrange for week evening lectures in places within ing lectures in places within five hundred miles of St. Louis, at nominal rates. My terms will only be actual traveling expenses and entertainment while at work. I hope to be kept at work every night in the week, and trust that the friends of the Cause will write me at once for dates. I wish THE BANNER a bright, prosperous New Year.

PREE A Valuable Book on Nervous Discover to any address by the REV. E. KONIG., Dec. 29.

A Valuable Book on Nervous Discover to any address by the REV. E. KONIG., 13w

NEW Banner of Light



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purpose. The covers are flexible, and will easily hold fifty-two numbers-or a complete year's issue

of the paper. The engraved heading of the BANNER OF LIGHT is printed across the face in place of "The Boston Binder," as in above cut.

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Only 35 Cents.

The Binder is also included, the same as Books and Pamphlets, in our offer made in another column to our subscribers for securing new subscribers to the BANNER OF LIGHT.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 86 South Sangamon street, every Sunday at 10½, 2½ and 7½. Lyceum at 1½. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Washington Ball, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond,

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. President, J. C. Steinmetz; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 1% P. M. Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 25, P. M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society, Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M. C. Edson, Pres.

Second Society—"Progressive Spiritual Church"—meets every Sunday, 7½ P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.