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Written for the Banner of Light. ROBERT BURNS.*

Like mavis, filling vale With melody of song, Enchanting bosky dale The pleasant summer long, Forevermore a part Of forest, field and stream, Is he within love's heart A pictured lyric dream. In bonnie Scotland bold, He met our toil and strife: He turned the dross to gold, To beautify our life. He cheers the heart and soul, With music like the dove, And while the ages roll, He laureate is of love!

* Born at Ayr, Scotland, Jan. 25, 1759.

The Spiritual Rostrum.

WILLIAM BRUNTON.

Rev. Mr. Allen and the Worth of Spiritualism.

A Discourse delivered before the Spiritual Thought Society, 108 West Forty Third

Street, New York City, by JOHN WILLIAM FLETCHER.

opportunity of considering the first that has appeared: "If Spiritualism be True, is it Worth While?" from the able pen of the Rev. T. Ernest Allen, Secretary of the Psychical Society.

We desire to express our gratitude to the above named journal, whatever its motive, for giving such prominence to the subject, espe cially since for so many years Spiritualism has been the target for every invective that ignorance and prejudice could devise.

Mr. Allen has, as far as he has gone, presented the subject in a fair-minded, although somewhat apologetic manner, and, without doubt, the limited space at his disposal prevented him from elaborating certain points, which, if clearly understood, would do much toward which stands between the human mind and that greater beyond.

When the essay is viewed from the standpoint of a Unitarian clergyman, it is really a remarkable production; but when it is remembered that earlier in his career the writer was himself Secretary for the Spiritual Alliance, and a writing medium, and is to day Secretary of the Psychical Society, it is perhaps rather less than one would have expected. In this age one rarely expects to hear an intelligent man ask: "If Spiritualism be true, is it worth while?" for the reason that the only unchangeable and eternal thing in the universe is the truth, before which all else fades and dies; it is the one witness, whose presence redeems all that has been, is, or is to be, and is always worth while. The moment a truth is revealed the sphere of its usefulness stands forth, giv ing to life new purposes and desires. Mr. Allen begins by saying that: "The two fundamental teachings of the Spiritual

ists are: 1. Man continues to exist after the change called death. 2. There are laws in operation by obeying which spirits can communicate with mortals, and produce many kinds of phenomena capable of being observed by the latter."

And he might have added, with equal force, that the life hereafter depended wholly upon the motive governing the life here-that the spirit in entering into the other world takes up the broken threads, and binds them to the newer purposes thereby revealed.

"There is no place in the Spiritualist's lexicon for the word 'supernatural.' In fact, from the standpoint of common sense, we ought to remember that a given thing either happens or it does not. If it does not, that is the end of the matter; but if it does we are forced to lay it down as a postulate that it occurs under law, for that is the only assumption, with the human mind as it is, that can make knowledge of value

Surely there could be no claim that there was anything "supernatural" about the occurrences that have marked the development of this movement during the last forty-seven years, and which have in every age forced an unwilling recognition from the world, albeit mankind was too blind and superstitious to grasp the intended meaning. It has been the church and its followers that have dissertated upon miracles and marvels, and insisted that these things could not be without the intervention of some supernatural power, probably of evil origin and intent. To the Spiritualist the possibility of the return of disembodied spirits to the scene of their earthly endeavors was wholly and purely natural, being both dependent upon and in accordance with a higher aw, not perhaps recognized by those whose limited knowledge permitted a comprehension of natural law. No one save the theologian presumes to have grasped the possibilities of nature; he and he alone assumes to interpret the will of the Infinite, and to discuss with authority upon the origin and destiny of the human soul, fortified by a line of logic as absurd as it is inadequate; and to him the supernatural becomes an easy way of explaining away phenomena that are inconveniently intruding themselves, and thereby demolishing the house of cards that he has built with so much care.

"If Spiritualism is true, we can take another step. With due care we may reasonably accept the testimonies of spirits about many things concerning which we are in doubt or positive error. Perhaps the most important knowledge that could thus be communicated to us would bear upon the relation between lives and beliefs upon earth and the conditions of men after death. Such testimonies would throw a fixed of ter death. Such testimonies would throw a flood of light upon theological questions which have divided Christendom into sects. Is the spirit-world divided into heaven and hell, into these with purgatory added, or are there many mansions' there, so many that a suitable place can be found for every mortal born into spirit-lifle? Must each spirit remain eternsity in that state which he enters at death, or can he pass from one brotherhood or fraternity to another as he progresses and is fitted for a better environment and a nobler companionship? Do those who believe in the orthodox plan of salvation monopolize all of the crowns in lieaven, or are members of the tribe of Abou Hen Adhem also permitted to inhabit a place whose ter death. Such testimonies would throw a flood o Ben Adhem also permitted to inhabit a place whose temperature is lower than the melting or burning point It is because answers to such questions would help humanity that Spiritualism, if true, is worth

What the writer wishes to say is that spirits church as being dependent upon belief or non- demands it.

belief, that heaven is a somewhat larger place than we have been led to suppose, and that there are crowns for even those who have not accepted orthodox teachings. The object of Spiritualism is not, nor has it ever been, to merely illuminate the dark places of theology or bring a new light to the church. It is itself an independent Philosophy, with a distinct line of argument of its own, based upon demonstra-ble facts that exist wholly outside of church systems, with which it and they have nothing

The question of the future will not be, "What will the churches do with Spiritualism?" but rather "What will Spiritualism do with the churches?" It is not a graft to be bound to a dying tree, but it has rather a life of its own. The Abou Ben Adhems—that is, those who have lived, rather than those who have believed—are gift from heaven, paid for by a savior's blood, but as their own rightful inheritance, which, by the way, is quite a different thing.

"The questions, What is the destiny of man, and how can he attain it? are fundamental not alone in religion, but in ethics and sociology as well. I can see no thoroughgoing, no adequate reconstruction of society which does not involve a lifting up of the religious clety which does not involve a lifting up of the religious or spiritual life of man, a step forward in religious thinking. This demands the demonstration of immortality. This proof can quicket the spiritual energies of millions now unchurched, and kindle a new enthusiasm in the churches. It can rationalize and render more practical and efficient the teachings of the churches. It can withdraw the life-forces from many false dogmas and permit, them to die. It can do yeoman service in the realization of what is at once the religious ideal and the social ideal, the establishment of the kingdom of heaven on earth. In fact, if Spirit of the kingdom of heaven on earth. In fact, if Spirit-ualism be true, I do not believe that the kingdom can possibly come until we recognize this truth and utilize (Reported for the Banner of Light.)

A S The Recorder has decided to devote two columns each Sunday to the presentation of the subject of Spiritualism from the standpoint of its advocates, we shall take this knowledge we cannot view the details of life in their proper perspective; cannot have a true standard of the standard of the standard of the standard of the subject of Spiritualism from the standard of the subject of proper perspective; cannot have a true standard of values, and cannot intelligently subordinate and adapt means to a great universal end so as to ensure the best results. The curriculum of the high school does not ignore that of the college. Neither should life upon earth disregard the life beyond the grave."

The prominent thought made apparent in the above quotation is that the especial purpose of Spiritualism is to kindle a new enthusiasm in the churches. Pleasant as that would be for the institutions that are fast falling into decay, he who thus writes has but an incomplete understanding of the work to be accomplished, if he so understands it. It is not to repair an old house, which is crumbling to dust from the corner-stone to roof, that the spiritual reformer and teacher has for the last half a century breasted the waves of ignorant and priestly op-position, but rather to sweep it away and build a bouttiel now one in its place. We ought to beautiful new one in its place. remember that we were advised not to put new wine into old bottles," and profit accord-

Truly Mr. Allen says that-

"All Christian sects proceed upon the assumption that man is immortal. The whole power of their appeal to men hes in the promise of a happier life after death than they could or might secure without the aid of Christianity. Consequently whatever weakens the belief of men in immortality weakens Christianity, and, on the other hand, whatever strengthens the one adds to the intellectual force of the other. Here is a truth of great importance. What headway could Christianity reasonably be expected to make in a community where the belief in immortality had practically become extinct? Would it not at least be necessary for the Christian propagandist to insist upon the immortality of the soul, because the logical foundation for all his teaching, before he could expect to win con-

Our reply would be that no religion, Christian or otherwise, founded upon the mere assumption of immortality or anything else, deserves success. The church claims one kind of immortality for mankind, and Spiritualism quite another; let the witnesses all be carefully examined, the proofs arranged, and then the intelligence of the world left to decide which is of the most lasting value. But it is rather hard for the church to have been teaching immortality for these hundreds of years upon a mere assumption, and then come to Spiritualism at this late day to furnish proof of the statements it has itself made. Spiritualism is not knocking at the door of ecclesiasticism for admittance; it is, instead, a great beneficent spirit, standing in the pathway of the world, holding in each hand a divine blessing for all that world contains, quite independent of the acquiescence of the holy fathers, the elders, or their followers. If the church is to be recognized at all, let it make good its position, and it cannot do that, let it pass down the tide to join other effete systems that have failed because of lack of internal truths.

Instead of asking, "If Spiritualism be true, is it worth while?" shall we not propound the question, "If the church is only an assumption, is it worth while?" and Mr. Allen's concluding words justify our position:

"If Spiritualism is true, then we are forced to the conclusion that the churches have greatly erred in their interpretation of what has been called the 'sutheir interpretation of what has been called the 'supernaturalism' of the Bible, the wonder stories, so-called miracles and cases of healing. Such misconceptions really lead to much graver consequences than one might at first suppose. The current explanations really rob them of their richest significance for maukind. This significance is nothing less than this: that if the Bible 'supernaturalism'—or, at least, such portions of it as employed the ready of these forms in situral restriction of the portion of it as remains after a careful criticism of the text—is a manifestation of law, then it is possible for us, by discovering and obeying the laws, to do the things that Jesus did, and which, by the way, he said that his disciples should do! This means that we, too, can bless our fellowmen by performing the same won-ders in their behalf, and that, in proportion as we man-ifest the same powers and unfoldment that Jesus pos-sessed, just to that extent we stand at his side as his equal, just to that extent we have truly followed in his footsteps by realizing and working out a part of our inheritance as sons and daughters of God—an inheritance whose height and depth and richness and beauty man has never yet fully comprehended. Finally I see in the inductive establishment of im-

mortality and of the law of retribution (the latter rest-ing partly on the testimony of spirits), a truly scien-tific basis for religion, and an addition to its subject matter that will result in making religion truly universal in fact, if not in name."

In conclusion, we may be pardoned for say ing that we dislike the use of the word if, for Mr. Allen knows of its truth just as well as millions of others do who have tested the power and value of spiritual demonstrations, and that, too, through his own individual experience. Why not tell the public just what he has himself seen and written under the influence of spirits, instead of beating about the bush, and waiting until the Psychical Society on the one hand, and the general public on the other, have been converted to the truth of Spiritualism, not by persuasion of enticing theories, but by and through the demonstra-tion of facts. Spiritualism to-day is the only system of thought, philosophy or religion—call it what you please—that has given the slightest proof that "If a man die be shall live again"; and to it, and it alone, is the honor and the credit due. All the same we apprecimay throw some light upon the life after death, ate the value of Mr. Allen's article, and if we which has been wrongly interpreted by the have spoken strongly it is because the subject ate the value of Mr. Allen's article, and if we

Spiritual Phenomena.

Materialization.

To the Editor of the Banner of Light:

WOULD like to give your many readers a description of my experiences at the séances held by that grand and noble worker in the spiritual field. Mrs. W. H. Allen, who resides at 496 Washington street, Providence, R. I. At her afternoon seance held the last Thursday in November it was my privilege to be present.

The cabinet, similar to those used by all materializing mediums, is situated in the parlor of her residence, and is placed squarely against the solid wall, thus making it impossible for any one to leave or enter it except by the aper-ture in the front, and in full view of those

After some four or five forms had appeared. and in a clearly audible voice called their friends to them, I was invited to come to the cabinet by "Mego," Mrs. Allen's control for this phase of her mediumship—and there, just within the line formed by the union of the curtains, I beheld the materialized form of one long and favorably known to workers in the spiritualistic ranks, that grand old man, the unswerving friend of all true media everywhere, the unflinching and unfaltering champion and advocate of othe grand Philosophy—the veteran editor of the Banner of Light, Lyrung College, Tay and To grant that Lyrung delighted LUTHER COLBY! To say that I was delighted beyond expression, but feebly represents my feelings. In a weak, but perfectly distinct voice, he announced himself, and said: "My friend, when last we met in the mortal you know the subject of our conversation. Continue on; stand firm, and I will aid you always."

After explaining that owing to the weak condition in which he found himself he was not able to remain longer at that time and

notable to remain longer at that time, and promising to come again, he slowly sank to the floor, and disappeared.

This to me was a glorious manifestation of the ability of the spirit to return to earth and

make itself known.
At the last interview I ever had with Bro. Colby, some two months before his transition, in his room at the Crawford House, Boston, the conversation drifted into a consideration of the question of that phase of the spiritual phenomena known as materialization, and after speaking of many withful media for this phase of the truth, had Allen's name was mentioned by the writer, and after a slight account that I gave him of the wonderful manifestations I had witnessed at her scances, Bro. Colly said. "Yes. Mrs. Allen is a true media. Colby said: "Yes, Mrs. Allen is a true medium, and if you will write up some description of what you have witnessed at her home, I will gladly give it a place in THE BANNER.

It was to this conversation, and my failure up to that time to fulfill my agreement in re gard to writing this article, that Bro. Colby al-luded on this occasion—showing conclusively that he had not forgotten the conversation, and also that he still holds for our mediums and the Cause a steadfast and abiding loyalty and affection.

It has been my privilege to attend some dozen or more of Mrs. Allen's séances in the past year, and 1 can truly say I regard her as the strongest medium for this phase of the work, in some particulars, I have ever metnotably the ability that our returning friends have to audibly declare themselves and converse in clear and distinct tones, is at Mrs. Allen's circles more marked and pronounced than any I have ever witnessed. The power she possesses, but which of her own volition she cannot dictate or control, is grand and glorious: Tied, sewed in sacks, her face only being uncovered, firmly fastened in her chair, and the chair fastened in the most solid manner to the wall-utterly impossible for her to move hand or foot-still the forms appeared just the same, thus satisfying all that Mrs. Allen could not possibly of her own physical powers have performed any part of the manifestations witnessed at her séances.

To the investigator who would learn of this grand fact, I would most earnestly recommend the true and noble medium who forms

the subject of this sketch. I cannot close this article without alluding

to a wonderful manifestation of the power our spirit friends possess over material things which was given me at Mrs. Allen's: The spirit of a dear friend who long ago passed to the Lite Elysian,' in obedience to a promise she had previously made, appeared in a materialized form, and after calling my attention to the fact that her own hands, which she held out and displayed to not only my own view but that of others who were present, were empty, she, by a few passes of her hands, produced from the viewless air a beautiful gold ring, which she slipped upon my finger. A peculiar thing in this connection is the fact that at the time she attempted to place the ring upon my finger it was not large enough; conscious of a feeling of regret that I should not be able to wear the ring away, I mentioned the fact to her, when instantly I felt the pressure upon my singer relax, and it easily slipped into place, where I now wear it. Such facts as the foregoing, part of my own experience in life, make it easier for me to understand and believe that similar occurrences described in the Bible are true.

In closing, let me say to those who mourn the absence of dear ones: Seek patiently, and ye shall find; ask, and ye shall receive; with an earnest and honest desire, free from prejudice, unbiased by any creed or opinion, faithfully and persistently investigate the claims of Modern Spiritualism, and you shall come to know (not to believe) that our dear ones have gone from us by the mortal only. You shall come to know that death applies to the physical nature of man only; that it is but an inci-dent in the life of the spirit, and when properly understood holds no terror for man, but fills us with joy and gladness as we hall it as the hour of our release and crowning. G. W. WHITNEY.

16 Central Wharf, Boston.

A minister in Florida had been laboring hard to raise money for a church. Finally a friend from the North sent him the last hundred dollars needed; and the day he received it he was presented with a son and beir. The Sunday following the congregation shook with suppressed laughter, when the poor man, thinking only of the donation, thanked God for the small succor that had just arrived.—W. H. McElroy, in Christian Register. in Christian Register.

A French lady, staying in America for some time, was wrestling with the English language. She had made very good progress, she thought, and one day accepted an invitation to dine. As the dinner went on she was offered a dish that was new to her. Not fancying its appearance, she declined it, saying: "Ah! Thanks, no, monsieur. I eat only acquaintances." —True Light.

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 XXVIII-CONTINUED.

I cannot bear people that are always foreeeing trouble, and I turned from Mrs. Green determined to look at a brighter side. For awhile, however, I tound enough at home to occupy my heart and my hands.

Mr. Gray had been accused of preaching ser mons that were not his own. He had been summoned before his Association to answer the charge, and the meeting was to take place in August at Westford, the home of Father Hazen. This was why the good man thought t would not be so pleasant for me to visit them at that time.

Now this sermon was the very one in which

the French extract occurred that I had translated for Mr. Gray, and the paper, in my handwriting, was tacked to it. It seems that the sermon was by an English divine, and Mr. Gray, thinking his hearers would not detect it, and not feeling able to write a sermon that week, had ventured to deliver it as his own. But an old lady, who was a great sermon reader, was sure that she had read that same be-fore. She had a brother in Andover, and she thought she could find the volume in his library, or in that of the Seminary, and she was eager in her pursuit as a naturalist after a white blackbird. She gave herself no rest till she found the identical sermon and produced it before the ministers. All this had been done before Lily was sick, and without my knowledge; a fact that speaks volumes in praise of the non-gossiping tendencies of Vernon people—for when did a country minister's wife ever escape hearing such a story before?

The meeting at Westford was to decide upon his case. Mr. Gray was troubled. I could see it in his manner. He needed sympathy, but he had forbidden me to speak upon the subiect, and I dared not introduce it. Since Lily's death it was not strange that the reserve between us had grown stronger—that it was now like a wall, which neither was willing to break

I felt sorry for him when he rode away that day. Aunty Paul came and stayed with me in his absence. Lilian had her husband now, and I saw less of her than formerly, though not a day passed that she did not run over for a moment at least. A great change had taken place in her: she was no longer the girlish, volatile little thing she had been. Lily's death had made her very sad: for weeks no one saw her smile, and the sight of one of her toys or a little shoe would bring a flood of tears. How many hours we wept together, and how much this mutual sorrow had strengthened our love! It was well for me that I had her to love and care for: it won me from too great indulgence

"Aunty Paul, what do you think will become of us if Mr. Gray is deposed from the ministry?"

'Why, shall you sink down and die?" said

she.
"I am afraid so," said I; "the very thought makes me shudder."

"There are other employments in the world," said she dryly. "Sometimes men mistake their calling at first, and do not find their right niche in the world till middle life. But," she added, after a pause, "they will not depose him. I ventured to give him my advice, and, though he did not thank me for it or promise to follow it, I think he will do so. Says I, 'Now, Mr. Gray, I'm an old woman, and have been in the Church for fifty years, and you must n't take offense at a little advice from one who sat at the Lord's table years before you were born. Just go to the meeting and confess; tell 'em you have done wrong, and will do so no more. They are good men, and will remember Saint Paul's advice: "Brethren, if one be overtaken in a fault, restore such an one in the spirit of meekness.

Now Mr. Gray has sense enough to see that this is the only way for him to do, and he'll do it; and though it will be hard for him-for most men hate to acknowledge themselves wrong, and he is one of the sort to whom it comes hardest-yet it will do him good. His very error will lead to more humility. The Vernon people are willing he should stay; many of them like him. At any rate, they wish you to stay, and will make some sacrifice

for that purpose."
"Me! Why, Aunty Paul, I am not a good minister's wife at all! You know my deficiencies. I have not the courage to pray in their meetings, to preside in their societies or to manage even a sewing-circle. I have shrunk from the performance of all those public duties which seem to be required of a minister's wife, and have felt that the lowest seat should be appointed to me.'

There was a curious look on Aunty Paul's face as she eyed me through her spectacles. She was in the kitchen, braiding a mat for the side entry; the rags, red, green and black, lay in her lap; her hands rested on them for a moment, and a smile played round her mouth as Who visited poor old Poole, the woodsaw-

yer, every day last winter, when he cut his foot, and was laid up for months and could earn no money for his wife and little children? Who dressed and nursed the new-born baby, that had such a hard struggle for life because its poor mother couldn't give it milk? Who fed it from her own bosom till it was strong and healthy? Who spoke kind words to the poor, discouraged and hard-drinking Tim Low, clothed his children, and finally won him to be a sober man and good citizen? Who is it that listens so patiently to the troubles of poor old women and makes them welcome to her home; and reads so much to old blind Sue, the colored washerwoman? In short, who is it that has hid her own burdens and tried to bear others for them? who has patiently bowed to trials which God has sent, and won us all to love her by that patience and gentleness that never fails in the end to conquer?

This was too much. I was by this time weeping on Aunty Paul's neck. It was the first time she had ever spoken such words to me. Surely, surely, God had sent a comforter!
"We love you none the less," she continued, "because you have thought so little of your-self, and I would not tell you this now, but I foresee more trials for you; and if to know that there are hearts who love and bless you scattered all over these homes will be a comfort to you, you shall have that comfort."

'What greater consolation could I have?" Aunty Paul was right in her conjectures as to Mr. Gray's course. He confessed his mistake, retained his position, and the ministers expressed a hope that he might remain in Vernon for the present. Such things, however, have their influence, and the church was weakened by the withdrawnel force of its most off. ened by the withdrawal of some of its most effi-

cient members.

It was a great trial to me, but it was all lost, forgotten, in the greater sorrow which soon shadowed Elmwood and my own home. Mr. Herbert had remained at home in constant attendance upon Lilian. Business, everything was sacrificed to her comfort and happiness. Never was a young wife so carefully guarded or so indulged; and she repaid their care by love, and by added strength and health. On one point she showed her willfulness; her father would gladly have left New England the last of August; but no, Lilian said she must remain at Elmwood. The old gentleman was so troubled about the matter that it was proposed that I should accompany them and spend the winter in Trinidad. Mr. Gray would not consent to this, and even Lilian herself preferred to remain. She loved Elmwood, and would be happier here than on a plantation. Her wish was granted, and a suite of rooms prepared for her into which the cold winds of our Northern winter might not enter. Flowers

could make indoor life pleasant, were brought The hour of her trial came, and we thanked God who gave her strength to bear it so bravely. Great, too, was our rejoicing when a daughter was born to the loving wife and mother.

and books and pictures, and everything which

I never saw a happier household. The old gentleman was beside himself with joy; and clasping me-who brought the tidings to himin his arms, kissed me as he would a child, saying:
"Bless you! my little woman; I'm the happiest man alive!"

"But quick trod sorrow on the heels of joy."

I had gone home the next morning to attend to my domestic duties, and was stepping briskly about the kitchen, when Mrs. Green came in for some herbs.

"Aunty Paul says that I shall find them," she said, "in paper bags in the back chamber, and some burdock leaves, too, with them. She wants these for draughts to put on the feet. Oh! dear Mrs. Gray, the trouble is coming. I have felt the shadow growing longer and

longer."
"What do you mean, Mrs. Green? Is any-

thing the matter with the baby?"
"The baby! no, it is the brightest, pertest little thing I ever saw; but the mother is sink-The doctor looks gloomy, and Aunty Paul is fearful; a change has taken place since vou left."

I hastened in. It was too true, and Lilian herself was conscious of it. She was dying, as her mother had died before. I did not leave her side night or day, and there were other faithful watchers there; but can love stay the spirit in its flight? There was not one member of the household

but felt the deepest sympathy for Lilian's father. He wandered about the house, so sad and auxious, often coming to the door, and sometimes to the bedside, where he would shake his head and whisper "So like her mother! so like!"
At one time Lilian awoke and saw me at the

bedside, holding the baby. She motioned to her husband, who was in the room.
"I want to give the baby to Bertha," she said, 'till she is old enough to be a comfort to

you. May I?" He could not speak for a moment.

'You know," she continued, "I am going to Lily; I am so glad now she has gone before me. I shall not be so afraid to die, now. And Ber-tha will love my Lily as I do hers." "Yes, Lilian, it shall be as you say," he an-

swered. "Now raise me up and take me in your arms
I can rest there. But first I must kiss father;

call him."

He came, and they embraced each other tenderly, and then she laid her head on her hus-band's bosom, closed her eyes and slept. She awoke in heaven!

I felt as if wave rolled over wave, and I knew not what greater trouble could come. My loved ones were almost all in heaven now. I wandered about my own house till I was weary, and then I would go over to Elmwood-all deserted now-and search for that which could not be found. My only comfort was in going every day to see the baby, who was put to nurse for a few months to a young, healthy mother, who had lost her own child. Then I would return home and walk about, longing for some sign or token from my lost ones. But

none came to me, even in dreams, although I prayed for it most fervently. CHAPTER XXIX. DR. CAMERON.

OTWITHSTANDING the advice of the clergy, and the wish of many of the people in Vernon that Mr. Gray should remain with them, it was evident that the incident of the sermon had produced a feeling inimical to the pastor, and that like a spark amid combustible materials, it might soon burst into a flame. Now and then Mr. Gray which no best stabled, and it which even his senting introduct with interest and product when his employ it is a product to steel themore he would result close in his study, and when he came down would frequently be sociable, familiar, almost jocose; a mood which, as I have said before, was not at all agreeable, because it seemed foreign to his character.

It was on one of these days that I received a letter from Helen. My precious sister had crossed the ocean in safety. The long lost prodigal son had been received with open arms. by his friends, the only regret being that his father was not in the old home to welcome him. Helen was happy, asking only the for giveness of her mother and brother to make her happiness complete. There were reasons, of course, why Dr. Cameron should remain but a short time in England, and reasons also why he could not take his family name on his return to Vernou. Mr. Gray did not know this, and I dared not communicate it to him at present. He was somewhat softened toward his sister, and in his present affable state bade me say that "bygones might be bygones," and if the Doctor really had respectable connections, and worldly goods, he had no objection to a reconciliation, and that I might invite them to return to our house. I was amused at the mo-tives which induced this consent, but thankful for the result. I wrote at once and begged Helen to return, for a sight of her dear self would be a great consolation then. As I opened my portfolio to answer Helen's letter, I noticed a number of letters laid aside in the unanswered department.

Alas! in my recent troubles I had forgotten my correspondents. Here is one from our friend Mary, written immediately on hearing of Lily's death, full of her own sweet spirit of resignation, and breathing in every line that com-fort which those only can give who have trod-

fort which those only can give who have trod-den the way of sorrow, and have seen, at last, light break through the clouds. "I am disappointed," she says, "in not com-ing to you at this time, as we had intended; but Mrs. Green's health has failed, and the physicians recommend a sea voyage. She will be sone some months. In the meantime I have be gone some months. In the meantime I have promised to remain here with her daughters. But next summer, dearest, I will be with you, and we will visit together the graves of our loved ones; not that we shall find them there -no; they are risen and have gone before us I believe sorrow has led me to a more perfect faith in a future world—in the meeting of kin dred spirits there. It is a pleasant thought to me that my mother knows my joys and sorrows, and has been permitted, I truly believe, to whisper words of comfort. I feel that all which has happened has been rightly ordered, and have learned to say 'Thy will be done.' I do not go often to Mr. Harper's. It awakens feelings which I would rather suppress; but Addie is here daily, a kind affectionate pupil, winning and light hearted as ever. She is de-lighted that Ned is reinstated in his place at college, and now bids fair to graduate with high honors. But as she is not remarkable for her secretiveness, and has written you lately, you will probably receive all particulars. Her father has been at home but very little for two years. I have met him only once. I was riding on horseback, attended by one of the servants, when we met on the old Jamestown road-you remember it-a favorite resort in those pleasant times, now not to be remembered. It was during one of those pleasant rides that he first told the tale which woke such new life in my poor heart. He was on Sunbeam. Oh! Bertha, I thought I had ceased to love him. I hoped that I had taught my heart forgetfulness and schooled it to indifference. But as our eyes met I felt the quicker beating of my heart and the sudden flush upon my cheek. I was going to return the common place salutation of 'good-morning' as coldly as possible and ride rapidly past; but he reined in his horse, extended his hand, and then, turning, said, 'Permit me to accompany you I think it was a sudden impulse with him, or the force of old habit. We rode on in silence—not even the glory of the sky above or the beauty of the world around us eliciting one remark. And yet, Bertha, the old feeling stole over me of being protected, guided, and I am ashamed to say that this itself as to wish that I might live over that past once more. There is a mystery between us-a gulf which cannot be passed, and which it would seem his love is not strong enough to bridge. I ought not to have one longing feeling of interest in that man; but, Bertha, I am sure he, too, has suffered. I could see it in his face when he helped me dismount, and in the tones of his voice as he said, when he bade me adieu, 'God forgive me, Mary, for causing you oue moment's pain—I cannot forgive myself!'
The next day he left home, and has not yet returned.'

The next letter was one which was received from Addie when Lily was ill, and I just glanced over it and threw it into my portfolio, for my heart at that moment had little sympathy with its gayety:

DEAREST BERTHA-I suppose, now that you are a minister's wife, you will not care for my letters; but I like yours too well to lose them, and am going to write for the sake of an answer. Now, though Mammie June says, 'De truth in de wrong place is bad as a lie,' I do n't believe it; or, rather, I have no judgment to know where the wrong place is, and so I speak the truth out always. Now I am dreadful sorry you married Mr. Gray. You know I never loved him, and then Mary thinks—and she always thinks right—that you acted from a sense of duty, which, she says, might be an error of conscience instead of a right action. She is quite a philosopher, you know. And one day, when I was mentioning your marriage to papa, he started, as if he were much surprised. I am sorry, Addie, he said, and then he groaned as if in pain, and added, half apologetically, 'Mr. Gray's tame has painful associations for me; but I know nothing ill of the man—he seems to be a gentleman, and mer he a ceed, bushard to wour friend.' Now is and may be a good husband to your friend.' Now is it that strange? It set my head busy thinking till it ached. When can my father have seen Mr. Gray? I did not know before that they had ever met. But you have married Mr. Gray, and he is your hus-leand, and I mean now to like him as well as I can. When you write next time write all the good things you can about him, and I'll promise always to speak kindly of him for your sake, and his, too, after your letter comes full of his goodness."

[This letter came two days after his discipline of Lily. Does the reader wonder I threw it one side?]

"Rejsice with me that Ned has been restored, though he had really done nothing to deserve censure. Pa was very kind about the matter—he did not blame him much, but hoped, he said, that by his future

application to study he would show that the disci-pline was undeserved.
Oh! Bertha, I can't tell you how pa has altered. He has been at home but little, but I can see then that he isgrave and sad. Mammie June says that it is all the

devil's own work, and 'some time Massa James will see de cloven foot. We must wait and pray, Addie.'
'Pray?' I asked, 'pray for what?'
'Why, for Miss Mary; she's de white dove. you know, and sometime she'll fly in here, and Massa

James will smile like he used to.'
'You don't mean, Mammie June, that pa and Mary
will be married after all this trouble?'

'I's faith, chile—I's faith; trust in de Lord, and it will come to pass.' I was almost indignant, much as I would like this result; but the idea that a Harper could retract—

change his mind—seemed impossible.

'Why, Mammie, did you ever know pa to change his mind or take back what he had said?'

"But, honey, faith can remove mountains. I's praying and trusting every day, and my old eyes may see it, too; and when Massa James have de white dove to comfort him, and to show you, chile, de way up to heaven, where my young missus is waiting for us, den Mammie June say, "Lord, let thy servant depart in peace." Can't go till den—must hold on for

Good soul, is n't she? She's the only Christian among the house servants, and she's determined not to die till she sees me more like my own blessed

I want to see your baby, dear Bertha. What a sweet name—Lily! I mean to go North next summer, with Mrs. Green and Mary, and then the darling will be old enough to frolic with me. Kiss her again and

No wonder I had laid this letter aside: and it made my heart ache to answer it; but I roused myself to do it, and to tell them of all the waves of trouble which had gone over me. I spent that day and evening in answering let-ters, long neglected letters, which I had had neither energy nor will to answer sooner.

Now, I was thrown so much on myself for so ciety and amusement I valued absent friends more than ever. True, I found friends and employment in the parish, but I had never vis-fited much, save the poor, sick and afflicted. Mr. Gray was not fond of social visiting and not wishing to leave him to a solitary tea, I | resolve to live a worthier and purer life. From

was whally at home at that hour. I must so knowledge that a more sense of duty actuated of her. Her facts was a sad one; I cannot now my mind which affliction should have; I had hard sad bitter thoughts toward Mr. Gray, and then I knew that mine was not a true marriage. I felt daily the galling chain which bound me. Oh, thou too much dreaded future! Thou hast no punishment for error greater

"Stop!" said the Colonel, interrupting him; "I for one, know nothing of your past life. We Thou hast no punishment for error greater

There is no happiness on earth like that found in marriage, where two are made one, in that perfect mysterious union which is eternal as the soul itself. But I would rather drag the condemned convict's chain in the galleys, were I innocent of the crime laid to my charge, than live the weary life of subjection which I led for one year after my baby's death. There were times when I felt I was acting a lie; that I was worse than the depraved and disgraced of my own sex; for how can human law make that right which nature, God's first and great-

est law, pronounces wrong?
I chafed and struggled in my bondage, and longed to hide myself in the grave with Lilian and my baby. Oppressed with such feelings, I often took long walks alone-walking on, not

which led to the neighboring town of B ... I was walking very fast, driven only by the restlessness of my own feelings. I could not bear to turn my face homeward, for Mr. Gray was in one of his agreeable moods.

I had gone to the study for some slight errand; there was a peculiar odor in the room which I had once or twice perceived in the house before; it was not tobacco, it was not spirit of any kind—though one might have sup posed from Mr. Gray's manner that he had taken a little of the latter—but something which affected my head, making me feel slightly

As I entered, Mr. Gray rose. Bertha, is that you?" he said. "I've just finished my sermon; come in and sit down a while." And he drew the sofa near to the fire; for, though it was a mild spring day, he had a little fire in the open grate. He took a seat at my side, threw his arms around me, and right me on each sheet swring "Come wife kissed me on each cheek, saying, "Come, wify
kiss me now—I'm your husband—I want to
be kissed sometimes—your kisses are as rare as peaches in this climate.

I did not move—my heart rebelled.
"Come, come," said he, "do n't be so shy;
if you can't kiss me, then I will give you double measure." And he kissed me again and again. You owe me a grudge," he continued; "you think me stern and severe—but I'll be so no longer; you shall see how tender and devoted I can be. Come, say, now, what shall I do for you to-day? I received my quarter's salary yesterday, and if you wish l'il buy you a new dress—what shall it be?"

It was the first time he had ever proposed to buy me any article of dress. Had his manner been natural, I think I should have felt grate ful and happy; but there was an unusual brightness in his eye, and a strange excitement about him that repelled me. I thanked him, but said I had no occasion for a new dress, and must go out and carry some broth to old Mr.

Bootman, who was very ill.
"I'll go with you," he replied; "it will be pleasant to walk together." You forget that there is a business church

meeting," I remarked.
"Sure enough," said he, starting up: "I was very forgetful—it is almost time now."

I hurried down stairs, and out into the fresh air—on, on, anywhere away from home, afraid to turn back, lest I should find him in the same mood when I returned.

It was already twilight, and I was two or three miles away, when the sound of carriage wheels attracted my attention. It was my old friend, Col. James. He had been in Vernon but little for a year past, and I had seen him once only for a long time, and that was at Lilian's funeral. He reined in his horses at once, and sprang out of the carriage. "Good luck!" he exclaimed; "I called at

your house an hour ago with the last Boston paper, which I thought you might not have seen. The Greyhound has arrived from Liverpool, and I see the names of Dr. Cameron and wife are on the list of her passengers. I was hoping to be the first to bring you the news."
"You are; and it is good news," I replied, happy now to get into the carriage and ride

home. That evening Mr. Gray was in another mood -melancholy, reserved, almost morose. I was not sorry, but busied myself in thinking what preparations I would make to receive my old friends. They had not, of course, received my letter, and I despatched one immediately to Boston, inviting them, in my husband's name, to visit us.

Dr. Cameron had certainly improved. looked for an expression of some of the old traits, but saw none, and I thought I must have been mistaken in my judgment of the man. But one morning he did not appear at breakfast; and to my inquiries Helen replied:

"We must not disturb him to day; it is the anniversary of his wife's death, and he always shuts himself up on that day, refusing food or society. He is very gloomy for some days. It seems as if some sad memory haunted himsome past error, for which he would fain make an atonement. Sometimes this gloom continues till I fear for his reason."
"His first wife!" I repeated: "I did not

know that Dr. Cameron had been married be-

"Oh, yes," said Helen: "he told me of it be fore our marriage; and there is something very sad connected with her death. I have never learned the particulars, for he shrinks from dwelling on his past life. Bertha, you are not aware of the perfect confidence he has in your faith and honor. Did you know that your face recalled some old memories, which finally led him to a better and purer life?'

"My face-my plain, pale face have such power over any man!"

"So it seems. "But what do you do in these fits of melan-

choly?"
Oh, I try, as David did with Saul, to charm it away with song: but sometimes I am afraid reason itself will give way."

I noticed the Doctor looked very moody the next morning, and said little. Toward evening he lay upon the couch; Mr. Gray had gone to meeting, and Helen had stepped out to see an old friend. I was reading the paper when Col. James entered. He spoke with me, then turned to the couch. The Doctor was asleep. The Colonel stood for a moment, gazing at him,

like one bewildered, and then exclaimed— "My God! it is he! I could take my oath upon it!"

I looked up in astonishment. Excuse me excuse me!" said the Colonel. I beg your pardon most humbly, Mrs. Gray; but I was thrown off my guard!

The Doctor awoke. He saw Col. James standing over him. Their eyes met, and a strange expression flitted over the Doctor's face. I in-

troduced them.
"It is useless to disguise it," said the Doctor, we have met before-"In the forest, near old Boston," interrupt ed Col. James.

"The same!" replied the Doctor, and he removed his shoe and displayed a cork heel, remarking, "you see I bear the scar to this day."
The words of my father rushed to my mind"He had a decided limp, Bertha."

"Now for the watch, Bertha!" said the Colonel; "I know the Doctor must want the likeness therein; I always knew it was a mis-take leaving it there."

My heart sank. Alas, for my watch! It had gone, I knew not where. What would I have given to have possessed it now! I colored, hesitated, and shrank from confessing the truth. "Excuse me a moment," exclaimed the Doctor; and he left the room, returning soon with

the identical watch in his hand. "I am the guilty one," he said, turning to me; "I had seen this in your husband's possession, and sent a peddler well known to me to offer him thrice its value. I would not have done so had I known how much you valued it. I learned this from Helen since our marriage. This picture is the likeness of my first wife. We forgot to remove it when she sent it to the Colonel, here. Ah! Bertha, my sister, it was your girlish face, so like this, turned up to mine in supplication and terror, that recalled the few happy days of my life, and made me

"I, for one, know nothing of your past life. We have met accidentally, twice, and I have seen only enough of you to wish for a further acquaintance. Let the dead past be buried. We will live for the fature."

The two gentlemen shock hands, and turned the subject; and, Mr. Gray coming in, the con-versation turned upon Louis Philippe's flight from France, and the probable future of that

country.

The Doctor remained with us but a few days. His determination was to push on westward, and begin life anew in the rising town of Chi cago. I think even Mrs. Gray was satisfied when she saw the Doctor and Helen, and became convinced that parents do not always se-lect the most suitable husbands for their daughters. But poor Deacon Abram! no one had more pity for him than little Bertha, the minister's wife.

CHAPTER XXX.

STRANGE DISCLOSURES. HERE is a long hiatus in my journal—a long, weary time when I had no heart to touch pen to paper. I should have died in that time, if Lilian's babe had not been brought to me, to be with me all the time. The housekeeper at Elmwood had kept the nurse most of the summer with her. Mr. Gomez had visited it; the old gentleman was very feeble, and it was evident he could not live long. It almost overcame him to see the babe; it was a sweet, healthy child, with its mother's eyes, but in every other feature it resembled its father. As soon as it was weaned I was to take it home; and that time came sooner even than was expected, for the nurse fell ill, and fearing the child would suffer thereby, it was brought to me.

I never thanked God so earnestly for anything as for the gift of that child. It was to be mine till old enough to go to school, or till its father claimed it.

But I have not told what happened durng those long months when my journal was blank. I can look back upon it now calmly, but at the time the cup was bitter.

I had become much attached to Vernonscarcely a house but held a precious friend. I was hoping that I might end my days there, and sleep beside the two loved ones who lay in the quiet little cemetery; but the few who were opposed to Mr. Gray at the time of his trial continued his enemies and were con-stantly searching for faults. Human weak-ness is such that faults are easily found when sought for, and a minister is so public a character that his infirmities are easily discovered Meanwhile, he was aware of the gathering storm without, though he never referred to it at home, but it served to make him more sensi tive, and to increase those peculiar moods of mind which became a great trial to me. I always dreaded to see those flushed features, the unnatural brilliancy of the eye, and the mirthful—no, that is not the word—maudlin talk, I should have said, if it had been produced by intoxicating drink, but Mr. Gray was a strictly temperate and temperance man. He had always been such, and could not have obtained it without its being known in some way, for there was but one place in the village where it could be obtained. To be sure, he often walked to the town of B—, but his enemies were on the alert, and watched all his movements. He was never seen to enter any stores there but the bookseller's and the druggist's. Of this charge, therefore, which was once laid to him,

, his wife, entirely acquit him. Sometimes I thought smoking might have produced this singular effect, but he limited himself to two cigars a day, often less, and though the habit was a bad one, and he confessed it himself, yet it was one which his worst enemies could not bring against him without criminating themselves.

So these moods increased in frequency. I sometimes had my fears that there might be a learn that there had ever been any instances of it in the family. Sometimes this peculiar state of mind would last for two hours, now and then oftener, and was generally followed by great irritability and depression. These were frequent during the excitement attendant upon his dismissal, for we were obliged to leave

Vernon and go, we knew not whither.

Those were sad days to me, and they were more gloomy, perhaps, to Mr. Gray, who sank under the trial more than I supposed it possi ble for a man with his native firmness and will. His nervous system became shattered, and he seemed ten years older than he really was. Just at this time his mother came to us; she was ill and needed nursing. I did the best I could for her, but that would have availed little had not Aunty Paul heard of our trouble and come to us. Noble woman! she came without expectation of fee or reward. She stayed till Mrs. Gray died. How could I have lived through these days without her stout heart and strong arm!

It was the day after the funeral; I sat hushing the baby to sleep, as I used to do my own Lily. Aunty Paul had finished her labors for the day. I knew just how things looked in the kitchen under her management. The potatoes were washed, the biscuit mixed, the basket of kindlings handy—everything made ready for breakfast. Now she had taken off her broad apron, put down her sleeves, brushed her dress free from dust, smoothed the gray hair, and with knitting-work in hand, came up to see if baby or I needed any care. Mr. Gray was there, an unusual thing for him; he sat in a rocking chair, looking steadily in the fire, his face wearing a most worn and haggard look. Neither of us spoke for some minutes. I think Aunty Paul was studying his face. He rose to go to his study.

"Bertha," he said, "we must leave here next week. Mr. Goodman is hired to preach for six months, and needs the house. God knows what will become of us!"

"Yes," replied Aunty Paul: "God always knows what will become of his children. They that trust in the Lord shall never lack any good thing

But there are days of darkness," said he, "when it is hard to trust. I see nothing but clouds and darkness around me. I fear my eyes are becoming permanently affected; and

if so, I must quit my profession—and what to do for daily bread I know not." His eyes had been very weak for some months, and I had often read to him and written for him, but we had thought of it as only a temporary complaint; but they had lately given him more pain, and the doctor, as he now

told us, had said that he must not read or write for weeks to come. He was exceedingly depressed and sad-more so than I had ever seen him; he went into his study, saying that he would sit there awhile without a light, as one of the deacons would be in on business.
"Aunty Paul," I said, "did you notice how cheerful Mr. Gray seemed yesterday? I won-

dered at it, for I knew he was attached to his mother more, perhaps, than to any other per-"Yes, I noticed it; but it was an unnatural

excitement, my dear—artificially produced, if I may so express it." "What do you mean?" I asked in great sus-

"I see, my poor child, that you do not know it yet. I had hoped that you would, before this, find out the cause of these strange moods of your husband, but you are not likely to do it, I see, and it is better that you know it at once. He is an opium-eater! He has preached, under this stimulant, sermons that have been the wonder and delight of his people; and I have no doubt that it was when suffering for the lack of it he was tempted to take another man's sermon. His brain would not work without it

I sat still in grief and amazement for a mo-

ment.
"Is there no help?" I asked.

"No, I think not. Unfortunately, it is an inherited taste; his mother had the habit, but it is stronger in the son. I have known it for a good seed; give correct views; such as come long time, and he has been conscious that I from the highest, wisest and best of those who suspected him; it is for this reason that he preferred I would not be here.

"But Aunty, must it so out it with rain his constitution."

"It has already done not here well eyes are, perhaps, the effect of it—the nerves of the eyes sed its power."

"I have done so, long ago; but the habit is so firmly fixed that he would suffer more by omitting it than by continuing to take it. My dear child, you must take up your burden and bear it bravely to the end. God will give you strength—trust him."

That night I talked with Mr. Gray. I pleaded with him, sparing no argument, holding up be-

with him, sparing no argument, holding up be-fore him the consequences of this habit.

"I know it, I know it all, Bertha," he replied: "and yet I am bound, hand and foot. Yes, I feel it, while I have been preaching to others. I myself shall be a castaway—lost, lost eternally!" And he sank down into a chairmand award his feen with his hands. chair and covered his face with his hands groaning in bitterness of spirit.
[To be continued.]

The Reviewer.

Mollie Fancher, the Brooklyn Enigma.*

F all women of the present day and generation, none have attracted more attention, and few as much, from all classes in society and among people of all shades of opinion, than the subject of this

Judge Abram H. Dailey has proved himself a most competent biographer, and has done a deed of great value in presenting to the public, in book-form, the principal events in the life of Miss Fancher. While authenticity is his principal object, he has couched his narrative in such attractive terms that it is a most as well.

The book starts off, then, with a most desirable and enviable point in its favor in having a writer of ability, fairness, honesty and patience. Judge Dailey manifests all these tenets on every page of the work, so that the public may be sure of getting not only all that is best, but that which can be depended upon in relation to this human curiosity.

It is also a most fortunate incident that the author was able to command the assistance of Miss Susan E. Crosby, an aunt of Miss Fancher, who had full charge of her for many years, and who was able to verify statements and give information impossible to be obtained without that aid.

The readers of this paper have long heard of Mary J. Fancher, or "Mollie Fancher," as she is more familiarly called. It is known that she was Massachusetts born, the eldest of five children of James E. and Elizabeth Fancher; that she went to Brooklyn, N. Y., when she was two years old; that her mother died when she was quite young; that she had a life very like other girls until on the 10th of May, 1864, at sixteen years of age, she was thrown from the back of a vicious horse she was riding, and sustained a severe accident, which was followed by another and a more serious calamity by being thrown from a street-car, and had other misfortunes later; that spasms and trances were occasioned by the newer accidents; that she went into a trance that lasted nine years; that when in this condition the body frequently became cold as though in death, no warmth being detected except in the heart region; that after the trance was ended her mind passed directly to things occurring when she was overtaken by the long sleep: that since she has recovered her faculties to an extent she has been a puzz'e to the greatest puzzlers.

All these points and a thousand more have been cidents by sworn statements of persons fully cognizant of the true conditions of this most wonderful

If Judge Dailey has made any mistake it is in terming Miss Fancher the psychological marvel of the nineteenth century.

To our way of thinking she has been used as an instrument of the spirit-world for the purpose of developing fluence and intelligence that pronounced the acts of the invisible forces a grand and beautiful success.

The subject is no "enigma" to us as Spiritualists: it is as clear as the poonday sun; and as such we are bound to regard it. However, the book has greater merit than it has de-

merit, and Miss Fancher is to be congratulated upon her having so faithful, so able, so careful a biographer. The book ought to be thoroughly read and widely circulated, because of its great interest. There isn't a dull line in it; while some of the sentences will touch the sympathies of finer natures to a marked

Some of her own recitals are magnetic and comforting, notably when by spiritual sight she describes scenes it would defy the most talented persons to so vividly portray.

The illustrations which accompany the book add great value to it. First is the frontispiece, which shows Miss Fancher in a trance in 1887; a second shows her at the age of sixteen; a third, as she appeared five months after the accident, her features calm in sleep; a fourth, during the first nine years of her illness, seemingly painless on a bed of ease; a fifth, as she appeared at the expiration of nine vears after her injury; a sixth, taken in 1886, with her aunt sitting beside her.

Tous it will be seen that everything has been introduced into the life-record of this remarkable woman to make the book interesting and desirable, even to a tender original poem, presenting a fac-simile of Miss Fancher's handwriting as well.

The letters which accompany the record, one by Will Carleton, who is her neighbor, are exceedingly pleasing tributes to Miss Fancher's patience, cheerfulness, courage, appearance and industry.

She is a living monument in favor of spirit-power, and fills a place in womanhood to which the Cause may point with pride. She lives in Brooklyn, N. Y., almost without kin, but with sincere friends numbered by the thousands. In her rooms, at 160 Gates Avenue, she plies her needle, listens to the voices of her spirit friends, cares for her birds, her window garden, her aquarium, lives her kaleidoscopic life, entertains every one who calls, and is as charming as she is valuable to the world beautiful.

The proceeds of the book are given to Miss Fancher, and an appreciative public can do no better service to most interesting recital of a marked character in the world's history.

* Mollie Fancher, the Brooklyn Enigma. An authentic statement of facts in the Life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testimony of many witnesses. By Auram H. Dalley, Brooklyn, N. Y. For sale by Colby & Rich.

WORK FOR OTHERS.

What has Spiritualism done for us? Brother, sister, has the knowledge which has come to you through Spiritualism added joy to your life? Are you not far happier than before you acquired this knowledge? Is not life worth more to you than ever before? Does it not have a greatly added lustre? If not, then your experience is different from mine. True Spiritualism, of a high type, will elevate, beautify and render happy a man or woman who understands it correctly and applies it thoroughly to his or her life. If we come en rapport with angels, and many who are not quite angels yet, we shall at times be thrilled with ec-stasy, and have such thoughts and views of life as will turn darkness into light, storm into calm, and ugliness into beauty.

Now if Spiritualism has done this for us shall we not, out of pure love for others, make it known to them? How can we do greater good in the world? How can we bring greater joy to our neighbors? Very likely many of them will reject it at first, but never mind. Some of the seed sown will surely spring up and bear a precious harvest. Be sure and sow STEPHEN H. BARNSDALE.

an intrusion, The broughout that spirit as fine the play list only steps for the play Dord is your first you rest, distratt I diegs of by you

And take is mine the listless hand I do not dare to press. And dream I still can hear the band In Waldteufel's "Tendresso."

But as we pass a line of light I see your pale proud face, A cloud like that of winter night Shrouding its nameless grace.

And in your lovely, longing eyes, Like violets wet with rain. The look of those who agonize Through years of bitter pain. Why do you turn to me and smile, Through deepening mists of tears? Would you with that pretence beguile My life of its dark fears?

As in my corner back I lean, Your heart is all revealed; The phantom of what might have been Kisses the hand I yield. The brougham holds three, instead of two;

The lover, long years dead, Usurps a place, escorting you. Silent and gaunt and dread. -London World.

To the Memory of Luther Colby.

BY HUDSON TUTTLE.

The BANNER OF LIGHT still waves over the gathering hosts of Spiritualism, and when I glance over its bright pages I can scarcely realize that he who for so many years held it aloft has resigned his arduous task to others. When I think of THE BANNER, it is with Lureadable compilation of rich and enduring thoughts ther Colby as its chief, and I have no doubt his interest has not changed with the changed condition of his life. He has met the transition he looked forward to with unwavering trust, which he endeavored to rob of its terrors for others, and is receiving the reward for the consolation he gave to countless bleeding hearts.

He became an advocate of the new philosophy of life here and hereafter when to do so required more than ordinary courage, and succeeded in making the journal in which he promulgated its principles respected in all civilized lands. It was ever held to the high ideal, representing the true spirit of Spiritualismits divine, all embracing charity, its justice and freedom from fallible judgment and personalities, its advocacy of principles above party or individual interests, its generous assistance of the weak and fearlessness of the powerful.

Intensely sensitive, the disturbing elements drifting in the Cause greatly affected him, like the magnetic needle, which trembles under the influence of conflicting electric currents, but he never for a moment lost his direction, however antagonistic these forces, and they quickly passed and the clearsky was lighted by the presence of the spirit power to which he ever turned as to a guiding star.

Well do I remember a day we passed together at Chelsea Beach. THE BANNER had gone to press, and like a boy escaped from a hard task he unbent for a day of rest he considered he had elucidated by Judge Dalley, who is very careful in well earned. Full of pleasantry, with quaint his statements of fact, and who corroborates many in- puns and observations, the day was only too short, and we tarried until the full moon arose out of the restless waves that sparkled in silver and flashed on the beach with the incoming tide. Then on the veranda of the hotel. looking out over the mystic ocean, so like that which laves the shores of earthly life, he gave me the story of the origin and growth of his certain phases of mediumship, and has exerted an in- journal, his burdens and trials, and with the most unbounded faith referred to the grand spirits who had it in charge. He was weak, and the at times opposing forces nearly crushed him, yet with the spirit world holding up his arm he felt himself invincible. And who will deny this? If the conduct of our lives is in accord with the highest spiritual teachings, and fitted to be companions of angels we are led by them, no power on earth can turn

us aside. For the writer THE BANNER has many pleasant memories, and many that are sad, or would be so were death viewed otherwise than in the light of Spiritualism. To Mr. Berry and Mr. White he owes the publication of his first writings; appreciative notices were those by Mr. Colby and Prof. Brittan; and warm friends were Mr. Crowell and Mrs. Conant. All of these have joined the great majority, leaving Bro. Rich alone of that devoted band of workers. Yet have competent minds been trained for the work, and the mantles of those who have departed have fallen on their shoulders.

I ought not to say "departed," for these workers have not gone from us. Whatever they may find to do in the interests of the Cause and THE BANNER, to which they gave their lives, that will they do,

Sad indeed would it be were we to believe our brother had left us for some far-away "mansion of the blessed," where happiness is an eternal rest. His desire would hold him to that to which he devoted himself in earth-life, and his happiness would be in activity.

They who knew him best loved him most; generous to a fault, appreciative, belpful, sympathetic; an unwavering supporter of justice toward all, with charity that was often too great, and unselfishness that suffered from over-confidence in the goodness of mankind. Such was Luther Colby, whom the angels, after his long and fruitful earth-life, welcomed home. As I would rejoice at the coming of a her than by buying liberally, and by spreading the ship into port from the tempestuous sea, I rejoice that after many years of devoted labor he has passed on to a higher plane, where the dreams of this life may become grand realities, for death complements life, and we live that we may die, and die that we may pass through the gateway to immortality, and all that that state implies.

NEW JERSEY.

Lakewood.-"Philos" writes: Jan. 9 and 10 Mr. . Frank Baxter lectured and held seances in Odd Fellows Hall to an audience of about one hundred the first evening, and created much thought and set a great discussion on foot which advertised and increased the interest to such a degree that a larger audience faced Mr. Baxter on the second evening.

Mr. Baxter entertained all; he interested the majority; he made for the Cause many new friends, and by his arguments and his wonderful descriptions convinced not a few.

This will not be the last of Mr. Baxter's coming to this place, for it is determined by many-interested for the first time—to secure him again.

In the meantime, however, Miss Abby A. Judson is expected. She will reach, interest and fasten many whom others could not.

There is no spiritual society in Lakewood, but Mr. Baxter and Miss Judson were called by individual friends, both of theirs and of Spiritualism.

When So Many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It will build you up. Hood's Sarsanarilla will make you strong.

Hood's Pills cure nausea, sick headache, indi-

gestion, biliousness. Try a box.

SOSTON, SATURDAY, JANUARY 26, 1895.

War in Peace.

One can go to war without shouldering a musket. There is a life-war, and it is as real and serious as any physical contest in which people engage. It is war continually in civic life, the saving influences contending with the evil. Unless we are assured of the intelligence and honesty and watchfulness and unselfish service of all the citizens of this great country, we have no guarantee whatever for the perpetuity of its government and institutions. Without these elements and safeguards there is nothing to keep us from going the way of all the races of which the world has a record. In our large cities chiefly lies the danger. The recent revelations in New York are in apt illustration. No cities on the civilized globe are so poorly governed as ours. Neither in England, nor France, nor Germany, nor any quarter of civilized Europe, does there exist such ignorance, partisanship, venality and corruption as are found in American cities. The rights and the welfare of the whole people obtain little or no consideration. Economy, justice, business principles are every day trampled under foot in the interest of persons, parties and corporations. And it is certain that this cannot go on forever.

Even in some of the States as well as in the cities it is a child like delusion to hold that the people really govern. We see that in a body like the United States Senate men are not sent there because they are men of superior wisdom, or because they are good, or be cause they are statesmen, or because they specially care for the interest of the country, but because they have money enough to open the way, and for no other special reason. Why is this so? Because of the ignorant ballot, in the first place. Ignorance may be more dangerous than rascali y; the rascal may see what is for his interest, and vote that way, but an ignorant man votes without any guide, with the chances decidedly in favor of his voting wrong. It is a warfare with influences of this sort that we Americans are constantly engaged in. We are to fight for intelligence in the vote-intelligence enough not only to read and write, but to comprehend the underlying principles of our government, and what makes the difference between this government and those that have gone before, and gone down before the advance of civilization. Worse than that-such ignorance is that of the people who have come among us, but know nothing of our tongue or

Unreasoning Humanity.

The unkindness, not to say the cruelty, of our modern civilization, could not well be more definitely punctuated than by a sober and reflective consideration of the treatment bestowed almost universally upon those who have once been put under the public ban, if not public restraint, and afterward sincerely sought to make full reparation and to achieve genuine reformation. We are just now thinking of a man who had industriously paid up by his honest exertions the whole amount of what he had misappropriated except a balance which would have been paid in one year more. He went to a distant part of the country, where he was unknown, and there devoted himself to the work of full and complete reparation; but the sleuth hound of detectivism pursued and recognized him where he was held in high public esteem and was earning good money, and forthwith dragged him forth with persecutive intent, in order to gratify the pompous conceit of the constabulary or for the sake of making a certain sum of money by the operation. The arrest was not made at the instigation of those he owed, but solely because of the indictment standing against him.

In this connection we also read the communication of a young man of twenty-eight years, detained in the New York Tombs on a charge of felony to the New York Sun, and about to be sentenced to State Prison for a long term of years. He says he came of a criminal parentage, being by heredity a thief. His early environment and education were not safeguarded like those of ordinary children. He was reared, he says, in a gambling, licentious, thieving atmosphere. He became a criminal, but not without the aid of society, which placed around him the means to gratify those inherited and acquired passions, desires and cravings. Now society hauls up the culprit before it. He is suffering, as he declares himself, under the outrage of having been born, bred and reared a criminal against his will, with the tacit permission of society at first, and with its direct assistance later, and society completes the outrage by decreeing that he be associated for a long term of years with other criminals, mostly older, and more habituated to crime, many incorrigible; in other words, that the germ of vice and crime already within him be fed and strengthened. The crime it is that dictates the punishment; the culprit is not considered. Is that justice? he inquires. Is it even utility? Has the individual no rights? Ought not a criminal thus bred to be dealt with as humanely as a born idiot, a lunatic? Should he not be regarded at least as a moral invalid?

A Cat in the Meal.

In the face of the statute law of Illinois. that clothes school directors with authority to suspend a pupil from a public school for gross disobedience and misconduct only, comes forward a Board of Health, consisting of seven doctors, and proclaims that no child shall go to school until it has first gone to a doctor and procured a certificate of vaccination. Not a word about compulsory vaccination, or vaccination at all, is said in the State school law, but an outside body of self-assuming doctors presumes to set up a law of their own, to which the public schools of the State are to conform. Yet the doctors cannot and do not attempt to separate or seclude the children from running together in the public streets, from playing together at home, or from going to church and everywhere else together.

No New Thing at All.

In the course of his address on Forefathers that the Puritans were well up in every essential thing that relates to the art of statesmanship, and were the world's true and only repat once statesmen and practical politicians. They knew the trick of creating town-meeting in 1648, when the records recited that one John been since 1891, \$2360.81.

Pigeon was detected with a dozen or more ballots marked "yes" in his hand. Later still the 'boss" makes his appearance, and it would seem from the great solicitude the leaders had for him as if one Sam Adams held that post tion. Old Sewell in 1685 fired off against caucuses by complaining that nominations were made before voting. In 1740 the father of Sam Adams held a caucus, and made up a regular slate, which was probably elected. Party organization was invented by the Puritans, and Harry Vane was "turned down" in the contest, although the records simply state that he was left out. So there is nothing new under the sun in this line, after all.

For Free Medicine.

It appears that the M. D.'s of Kansas are about to propose a measure to the Legislature of that State that shall create them as a body the worst monopoly in the State. This bill is specially aimed at clairvoyants, magnetic heal ers and Christian Scientists, and provides a penalty even for manipulating a patient. This last strikes at the Swedish movement cure. The Ottawa Journal makes, by correspondent, the pointed observation that the State has no right to decide in these matters. The Legislature is endowed with no prerogative to decide whether one or another school of medicine is the correct method:

The only way-says this writer-is to leave all systems of medicine free for a free people, and let them decide between them for them selves. It is not the business of a Legislature to inquire who do and who do not heal; the Legislature does not exist to limit, but to protect popular liberty. He illustrates the action of those who ask for this monopoly bill by the case of tailors, of the press and of a State religion, and demands that liberty be let alone and that there be free medicine.

It discredits the intelligence of a legislature to ask it to pass such a bill. All that is really needed to successfully combat it is to proceed to agitate with vigor and resoluteness. Antipetitions should be put in brisk circulation. Citizens themselves should see their legislators and freely express their views. The public is as fully competent to protect its individual bodies from quack doctors, as its individual minds from quack ministers, editors and politicians. To censorship the medical choice is only a first encroaching step on the natural and inalienable rights of man.

The public has never asked for this protection, and does not now ask for it; it is quite capable of protecting itself. Ill success will soon enough clean out those who are unfit to practice. A medical bill like those now asked for gives full license to every graduate licensee to fail woefully and go free. The proper plan is to enact a severe malpractice law, and then let the matter alone. Otherwise it is only covetous monopoly. Success is the only diploma the public cares to see.

Resolutions Condemning the Commissioners' Practice of Medicine

The Eclectic Medical Society of the District of Columbia has just held its sixth annual meeting-so a correspondent informs us. The principal business was the election of officers for the ensuing year and the discussion of plans to defeat certain "doctors' plot" bills now before Congress. The following resolution mously adopted:

mously adopted:

Whereas, The Allopathic Medical Society of this city has introduced into Congress certain bills providing for a medical board, which, if either of them should become a law, would give said society a practical monopoly of the practice of medicine in this District, in violation of the rights and interests of physicians of all other schools and of the general public; and

Whereas, The said society has procured the issuance of an order in certain departments of the government prohibiting physicians employed in said departments from practicing their profession outside of office hours, in violation of the rights of the people who may desire the services of such physicians; therefore,

Resolved, That it is the sense of the Eclectic Medical Society that said bills ought not to pass, but that the practice of medicine ought of right to remain free from all restrictions of a sectarian character; that it is the judgment of this society that the present regulations of the health department of the District requiring physicians to present evidence of qualifications for practice before being permitted to register are sufficient protection to the people, without further legislation in the line of limiting the right to practice medicine

The following officers were elected for the

The following officers were elected for the ensuing year: President, T. A. Bland, M.D.; ensuing year: Fresident, I. A. Bland, M. D.; first Vice-President, M. L. Julihn; second Vice-President, A. P. Lighthill, M. D.; Recording Secretary, George McDonald, M. D.; Corre-sponding Secretary, M. Cora Bland, M. D.; Treasurer, John A. Rowland, M. D.; Librarian, M. A. Garvin, M. D.

The order of The American National Red Cross, instituted for the relief of suffering by war, pestilence, famine, flood, fire and other calamities of sufficient magnitude to be deemed national in extent, was proclaimed by President Arthur in 1882. It has been doing efficient and noble work during the present hostilities between Japan and China. The American National Red Cross is located at Washington. Its presidency was tendered to President Garfield, who declined it in favor of Miss Clara Barton, "as a just recognition of her valuable services in having brought the Red Cross into this country and carried the treaty through Congress, and the American Amendment through the foreign ratifying powers." The American National Red Cross has rendered relief in great disasters in civil life during the last twelve years. The Red Cross of Japan is located at Tokio, and consists of many of its nobles who have elected their Emperor as its head. He acts in conjunction with his minister of war, who promulgates the requirements of the treaty officially to the military. Japan is not only in complete accord with the letter and spirit of the Red Cross, but her splendid work in this war challenges the admiration of the world-heated English dis-

patches to the contrary. The interest shown in the subject of abandoned farms in Massachusetts and New England is much more widespread than it was thought it would become when it was originally proposed to census and catalogue them with a view to advertising them for sale. The fifth edition of the descriptive catalogue of such farms in Massachusetts has just been issued. The condition of affairs is much changed since the previous issues of the catalogue. As fast as these farms are advertised they are taken up by ready purchasers, to the decided stimulation of agriculture. The new edition states that up to December 21, returns have been received concerning 359 of the 400 farms described in the four editions of the catalogue. Day, Prof. Hart of Harvard alluded to the fact | Of these, 150 owners reported their farms already sold, and 79 wished, for various reasons, to have the descriptions of their farms continued in the fifth edition of the catalogue. A resentatives in free government. They were large majority of the purchasers of these farms are of American parentage. The expense to the State in issuing these catalogues of abancommittees. He stated that these committees doned farms, which are distributed free were known as early as 1610, and ballot-stuffing through the State Board of Agriculture, has

Ordination. To the Editor of the Banner of Light:

Ten years ago, in my book on Marriage and Divorce, I wrote as follows: "It is a question worthy of serious consideration whether ecclesiasios should be recognized at all by our State authorities in the ratification of a civil (marriage) contract. They have an undoubted right to solemulze the marriage of an undoubted tight to solemnize the marriage of church-members to any extent they please; but the time, it is hoped, will come when the civil magistrate alone will be authorized to sauction the civil contract. The founders of our government were very careful to guard against the union of Church and State, and when the law authorizes an ecclesiastic exoficto to ratify civil marriage, there is a quast union of Church and State, and a violation of the secular principle upon which the United States are established. Moreover, it is a question whether every preacher should over, it is a question whether every preacher should be trusted to perform an official civil act, involving such serious consequences. The history of the world shows the danger of priestly interference in matters of civil government, and there are many indications in this country that the old spirit of priestcraft is stil

After much additional experience I would now express myself in much stronger language. I would not acknowledge a religious caste in any civil matter whatever; but the State has acknowledged the regularly ordained clergy, and there is no getting away from it without a general repeal of the law, and sometime this repeal is sure to come.

But let us see if we cannot settle this matter of or-

dination among Spiritualists on common sense principles. Some of our much respected writers have recently lad great stress upon the matter of incorpora-tion under State law. They seem to have charter-on-the-brain. Now as a lawyer of the Supreme Courts of New York and Pennylvania, and of the Supreme Court of the United States, I do not hesitate to pronounce all charters absolutely useless so far as the or-dination of ministers is concerned! The largest and most influential denominations have no charters, ex most influential denominations have no charters, except secular ones, relating to property matters. A
corporation is an artificial person, consisting of one
or more individuals, having the legal capacity of succession, with power to sue and be sued, and to hold a
certain amount of property, real and personal. It is
created by specific legislation, or by general law of
the State or District in which it exists.

Now Leaft property to point to one sincle

Now I call upon our opponents to point to one single charter held by a spiritualistic society, or any other in the United States, authorizing the ordination of ministers, either directly or indirectly. To grant such charter would be a religious usurpation, and a practical union of Church and State. Ordination in the sense in which the United States government and the several States regard it, is purely a religious rite, and with this the State has nothing to do, and it would violate its own secular principles if it should assume it.

The State generally regards a person as an or-dained minister who has been regularly ordained by the denomination to which he belongs, according to the established usages of that sect. Now I take the ground that Spiritualists are not a church or denomination, especially a religious society, but a conglom-eration of single associations, having no organic coneration of single associations, having no organic connection or discipline, no uniform confession of faith, no standard of morals, and no tests of qualifications, either literary, intellectual or ethical. Moreover, these associations may be Christian or Infidel as pleasure! No such "rope of sand" can ever perform the functions of a church, and I thank God for it! We have had enough of churches. We do not want any more

any more.

I brefer the guerrilla mode of warfare to the "make-believe" ordination system proposed, which has no object in view but to get an occasional marriage-fee of \$1.25, and to ride on the railroad with children's tickets! This fact will soon be realized, as even railroad men can see that according to custom and common-sense a society cannot ordain a minister whose members have not heap themselves minister whose members have not been themselves

The Massachusetts State Association may settle its The Massachusetts State Association may settle its own ordinations with the State courts. With annual receipts of \$130 it is not likely to become a great power. It other New England States have special acts authorizing ordination of lecturers and mediums, I beg to be informed of such laws. I think it would be well for our New England friends to take the very sensible advice of F. D. Edwards, Esq., and not array themselves against the State authorities. It would be a serious matter to have one's children pronounced illegitimate, and to have general property rights callbe a serious matter to have one's children pronounced illegitimate and to have general property rights called into question. President Barrett is mistaken as to my agreement with him except as to riding on the railroads at half-fare. I decidedly object to his whole view of the ordination question, and as a Spiritualist I enter my solemu protest. I may be obliged to call into question some of the charter rights of the National Association of Spiritualists in the District of Columbia if Mr. Barrett persists in publishing his views of ordination, and tries to fasten them on all the Spiritualists in the United States. I am not opposed to our professional lecturers performing the marriage ceremony if authorized by state law to do so; but I am opposed to their doing so under any Christian "Ordination" scheme. R. B. Westbrook.

NEW HAMPSHIRE,

Manchester .- "A Friend of the Cause" writes: Sunday, Dec. 30, Mrs. S. E. Buck of Boston opened the meeting with a poem, followed by a short address, which held the audience in closest attention. It was followed by over twenty-five tests - all recognized. Societies wishing a good medium would do well to engage her. We are having excellent success with our meetings under the care of our President, Mr. David Thayer.

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Banrer of Pight.

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ISLAC B. EICH AND JOHN W. DAY, PROPRIEWORS.

Matter for publication must be addressed to the Entrop. All business letters should be forwarded to the Entrypes Mayager.

Before the concerning light of Truth. Creeds remble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge. - Spirit John

New Trial Subscriptions!

The BAXNER OF LIGHT will (as announced In its prospectus be furnished to NEW TRIAL enberribers 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 valnable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is humanity, shall receive ample support from the public at large. COLBY & RICH.

The Case of the Shakers.

It was reported so long ago as last summer that the Shaker community at East Canterbury, N. H., would be obliged to divide their number because of want of necessary funds. caused by lack of business and the burden of taxation. One-half of their number proposed to go and join the Shaker community at Enfield, Conn. They afterward concluded that such a move would entail a cost beyond their means, and decided to try to keep together another winter by practicing rigid economy, hoping and praying that brighter prospects would open to them in the coming spring, and that they might be able to remain in the place to which they are devotedly attached and where they have dwelt so long. In order to make it possible for them to remain through the winter, the North family sold all their extra household furniture and utensils, garden produce, stock, etc., and moved into closer quarters, into buildings occupied by the Center family some years ago, calculating that it would be less expensive for them.

A writer in a New Hampshire local paper, speaking of this sincere and simple people, states the fact that for over one hundred years this Shaker community has been a blessing, and a source of pride, to the town of Canterheavy taxes annually levied on them. Being strictly honest, they were not tax-dodgers. Oftentimes as many as a thousand visitors from all over the country will come in a single season to see this well-ordered community, which has fully exemplified the rule of life it brother man." They are of all men peace-lov- it." ing, law-abiding citizens. Never have they asked for help of either the town or the State. They have for all these years been the single charitable institution and organization of the town of Canterbury. They have jed, clothed and educated a thousand children out of their own funds. Inasmuch as they are strictly conscientious and truthful in all they say and do, market bearing the Shaker label.

So their money resources have shrunk and dwindled, especially during this latest term of hard times. Their number has been diminished by desertion and death, till they find themselves unable to pay the taxes levied upon them, and have enough left to secure for themselves a living. Still less can they continue to help the poor and needy as they have done hitherto. While they make no cry of complaint now, and do not solicit assistance for relief. they none the less need help sorely, and it would be a wicked thing to refuse it. The best and most timely help that can be extended to them is exemption from taxation. The writer in the local paper asks on their behalf: "Will not the town in which this people have dwelt so long come to their assistance now, in this their time of need? A hundred years of charity and lovingkindness plead their cause." It would, we think, be a lasting shame to both town and State to turn a deaf car to such an appeal. When all kinds of churches and church property are exempted from taxation by a govsympathy to exempt the property of this most worker for the Cause.

exemplary community of Shakers, who have for a constity behavely paid all this taxes exec-ed of them, from fifther ligitation, at least for stime?

The Unknown.

Humanity so far has achieved the solution of but a very few problems." Its discoveries of late have been accumulating so fast that acpouted science itself stands dumb with wonder. The things that are yet to be known will easily suffice to compel the reconstruction of the scientific theories of the universe. How very little at most is it that we know about the heavens over our heads! We are unable to conceive of the existence of millions of solar systems, or of boundless space. Thought exhausts itself in the effort to grasp the conception of a universe of which there is neither begipning por end.

Rev. Mr. Savage has treated the subject in his usually fresh and vigorous manner. As he states it, the unknown is in and all around us. If we are limited by necessity in our knowledga we are likewise endowed with an insatiable desire to know; our curiosity is illimitable; we live chiefly in desire; we long to know and solve the problems in earth and heaven; men are trying in every way to find out even so far ahead as to morrow, to peer just a little way into the future; they are impatient of their ignorance. If they could only continue to live after they had learned what little they do learn, they think it would pay. The question really is whether this condition of things is not a blessed one. It ought to inspire us, instead of discouraging us; it is this very thing that makes life worth living. We should only be unhappy if we were to know what was going to happen to-morrow or next week. Study life as we will, and we everywhere find that anticipation, expectancy, surprise, effort, doubt, achievement, make up the essence of life's hap-

As one goes forth among the needy, the sick, the unfortunate, he not only benefits them, but himself still more; it is such a good thing to learn the art, or habit, of self-forgetfulness, and to cultivate in one's self the quality of di- Boston. vine helpfulness and unselfishness; in trying to belp the world, one always gets more than one gives. Out of this search for God, then, comes high spiritual and moral development at every turn. We see as we are able to find: It is generally those only who have lived wholis not worth living. How much there is of reality in the realm of the ideal, of the imagination, of the unknown, we but feebly comprehend and understand. Whence come these dreams, these gleams, these ideals? They are figure long days of color and glory. We can dream nothing too high or too fine. Common sense is but the steady drudge, the patient reasonable ones to believe in.

A Question of Flying Spirits.

Sunday Herald puts forward the statement, which is a wholly reasonable one, that the winged and robed creations in human form For additional editorial matter see devoted to the spiritual movement, as well as meant for spirits which are to be seen in religitative page. to secular reforms in behalf of our common lious frescoes and friezes are scientifically physical impossibilities. THE BANNER has always derided the idea of spirit-wings such as are To the Editor of the Banner of Light: painted by artists. The position of the body article in the New York Herald is carefully illustrated, to assist in a right understanding of the subject. From the pictures furnished anybody can see at a glance that the positions taken in assumed spirit flight are impossible; the point of support is the shoulder blades, while the centre of gravity is nowhere. The painters simply represent angels as doing something that a human being would find it impossible to do. If it were possible to obtain snap shots at flying angels, a similar revolution might be brought about in the minds of artists labeled who form this group.

In all my journeyings to and fro I have met to more laborious or unselfish worker for our Cause. Her exsible to do. If it were possible to obtain snap to that which compelled them to accept the positions of running horses developed by the camera. In order to carry the body in a horizontal position the wings of an angel should be put in the small of the back, and the vertebræ be stiffened with a board. That is the only way to make art conform to physical possi-

Mrs. M. A. Merrill, Kent, O., writes, in forwarding money for THE BANNER: "W. J. Colville has won golden honors here in Ohio, and people speak of him as the wonder of the nineteenth century. I have taken nearly all of the spiritual papers that have been published in the United States in the last twenty years. bury, as well as a source of revenue from the and I must say in all candor that none has ever brought me the spiritual comfort and happiness that the dear old BANNER has; and I shall never cease to take it as long as I live. The story ["Bertha Lee"] now being published by that excellent writer, Mrs. Porter, is attracting widespread attention: Every one who has read professes to follow, "love to God and to their the story thus far is more than delighted with

Mrs. A. B. Severance, the celebrated psychometrist of White Water, Walworth Co., Wis., writes, on renewing subscription: "If all people enjoyed reading the dear old Bax-NER as I do, they would not neglect to subscribe for it. I often recommend it to my correspondents, and it is possible I have been the they have been taken advantage of by people means of getting you some subscribers. It has who put goods of an inferior quality upon the my best wishes and sincere gratitude for its kindness to me as a medium-many times exhibited in its columns."

> A MEMORIAL SERVICE to Capt. Isaac Frazier will be held in Cadet Hall, 32 Market street, Lynn, Mass., Sunday, the 27th inst. Miss Abby A. Judson will take a prominent part in the service.

No. 2 of Mrs. Love M. WILLIS's interesting series (written specially for THE BAX-NEB) On ANCIENT AND MODERN OCCULTISM. will appear in our columns next week.

Read the Secretary's call for the regular mid-winter Convention of the Michigan State Spiritual Association-in "Banner Correspond-

We received on Jan. 21 a pleasant call from George A. Fuller-President of the Massachusetts State Spiritualist Association - now a resident of Worecater, Mass., 7 Mason street, but soon to remove to his new abode, 42 Alvarado avenue, that city. He was in Providence, R. L., Jan. 13; Jan. 20 at Lawrence; in Pehranty he devotes the first two Sundays to exament that does not profess religion itself, Worcester; the others to Lyns and Stoughton. We would it be any strain of justice or overflow of wish him every success as a worthy and efficient

A Total Reportainment.

On Friday and Sections' presents, Jon. 16 and 19, Hortlenstured Mall, Maller, was the access of an entertainment of Schillichty volume character. Seems Afty young indices (All moder electron years) and, with one exception; assumented with an irresulty to the Children's Programmy Licition, possing at her linear's Hall, presented \$ placetime and attractive program, consisting of song, chaoes, attempt extensive, program, consisting of song, chaoes, attempt expected, harje, getter and cornet labor, etc., to large and highly appreciative audiences.

The combination was called the "Mystery Minstreis," and the perfermers were arrayed in the qualatt cost was and "openional" with the "burst cork" of the primeral "shows." Mrs. Vm. 8. Butler, Mr. James A. Shelhamer, Mrs. Chais. T. Wood, Mr. Chas. T. Wood, and Mrs. N. C. Daisley, acted as Executive Committee; Milligan's Orchestra furnished the mussle, and the stage was under the personal direction of Mr.

and the stage was under the personal direction of Mr.

The stage was testeinly decorated with flags, etc. The stage was disternily decorates with high, exhibite names of the performers were held a profound secret under the mysterious pseudosyms of the program, we learn that the skillful "interlocutor" was Miss Mabel Warnock, and the lively "end men" were Misses Altee Barnes, Mattle Miliken, Lilitan Dunworth, Mabel Horner, Mabel Watt and Stella (Namehill)

Churchill.

The opening half of the entertainment was well sustained by the artists and chorus—special satisfaction attaching to the songs: "Lindy, Does You Love Me?" by Miss Horner; "Clumb Up, Ye Chullun," by Miss Barnes: "Alabama Coon," by Miss Churchill; "Down in the Valley for to Pray," Miss Milliken, etc. The second half consisted of specialties which were well received.

The entire success which followed the entertain ment from opening to close reflected great credit upon all participating, to the stage manager, Mr. Coleman, and to Mrs. W. S. Builer, to whose kindly interest in the children the occasion gave another practical de-

Mrs. J. K. D. Conant's Scances

Mrs. Conant commenced her seances Sunday, the 20th inst., with fine success. The cheerful appear ance of the room, with its beautiful floral decorations. the new reclining chairs, and the fine weather, all combined to give the attendant a most pleasurable im-

Mrs. Conant was in her best condition, and her address of welcome, supplemented by words of a dedicatory tone, found an echo in the hearts of the many in attendance. Every person received a test, and all of them were recognized.

The afternoon and evening seauces were very similar in successful result and convincing proof.

It seemed to be the universal opinion that the intro duction of these meetings on the part of Mrs. Conant was the beginning of a new line of work by her in

These seances will be continued in Room 2. BAXXXX on Friday afternoon at 2:39.

The greatest destitution exists in Nebraska by reason of the sexere drought of the past seasod. We shall print next week an APPEAL for aid for the sufly for themselves who say in the end that life ferers, issued by the State Spiritualist Association there. In the meantime all desirous to help, can forward their offerings to Dr. P. S. George, Secretary of the Association, at 2011 0 street, Lincoln, Neb.

Mrs. E. Z. Dalton, who is ever in readiness to impart information on astrology and cognate themes. the streaks of the light that is dawning on us is located at Boom 7, 84 Bosworth street, Boston. We as fast as we will permit it to come. They pre- have seen letters of correspondents expressing to her their gratitude for services rendered, and we cordially recommend her to the public attention.

An interesting letter of travel, by Mrs. Ida P. rack-bearer, that calls idealists fools, as if the A. Whitlock-telling of her experiences among the grandest things were not, after all, the most workers and mediums of Indianapolis, Ind.-was put in type for this issue, but from lack of space must be left over till our next number.

Janus Crosset, Secretary, sends report of pro-An investigating writer in the New York ceedings of the twenty-sixth annual Convention of the Vermont State Spiritualist Association, which will appear next week

Amid my numerous duties it has occurred to me is horizontal and unearthly. Michael Angelo that I have not yet made special mention, in my letand Raphael were probably among the early ters to THE BANNER, of the noble work being accomoffenders against physical possibilities. The plished by the Society in Norwich, Conn., led by that devoted and self-sacrificing friend of the Cause, Mrs. J. A. Chapman. I spent all of last November there, speaking twice on Sunday, and giving several lessons on Soul Development in her spacious partors.

Mr. J. A. Chapman presides over the public meetings, while Mrs. Chapman acts as Secretary, and is the chief worker in every part of the doings of the Society except the Progressive Lyceum, which is ably conducted by Mrs. Spaulding.

Mrs. Chapman's "Lake Group" in the Lyceum is

developing good workers for the Cause. In recognition of her wise instructions the members have larely

ecutive ability is marked, while her steady self-control aids her to fix her eye op the true aim of the work of a Society—the advancement of the principles of Spiritualian Mr. and Mrs. Chapman have lately entered their

On the brow of a hill overlooking the town, with its three-storied, many-windowed turret, making the rooms as light as day, and the whole interior planned with a view to social gatherings, and the commodions entertainment of workers for the Cause, it may e called, both in outward adorpment and in spiritual consecration, the "House Beautiful.

There are able workers in Norwich, but I will omit further mention of them, for the simple reason that the names of some who work most effectively have Dr. Clapp and his spiritual wife entertained me cor-

dially, and Messrs. Guilford and Robert Parker are earnest in the Cause. We had a pleasant month in Norwich, and we wish the Society there angelic aid and all human sympathy in its efforts to promote a pure and unadulterated ABBY A. JUDSON.

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

Mrs. S. E. Buck, lecturer and platform test medium spoke in Manchester, N. H., Dec. 30; in Quincy, Mass., Jan. 12; speaks in Haverhill Jan. 27; has open dates for February and March. Address 13 Indiana street. Boston, Mass.

Theodore F. Price, inspirational speaker and test medium, who has been for six weeks filling an engage-ment with the First Ladies' Ald Society of Springfield, Mass., will be at liberty during the months of Februa-ry and March. Societies destring his services will ad-dress him at his home, 230 East 15th street, New York

Mr. J. Frank Baxter closes his work with the Nor wich, Ct., Spiritual Union next Sunday, Jan. 27. He will lecture in Danieisonville, Ct., Wednesday evening, The Sundays through February he will minister in Berkeley Hall, Boston.

W. J. Colville will lecture in Cleverley Hall, North Abington, Sunday, Jan. 27, at 7:39 P. M., on subjects to be chosen by the audiences. In Lowell Sunday evening, Feb. 3, and in Waltham Sunday evening. Feb. 10. All letters, etc., may be addressed care of the BASNER OF LIGHT, or 52 West 12th street, New

G. B. Stebbins recently attended the Owassa Convention. Mrs. M. A. B.ot, of Bay City, Mich., Dr. Schermerhorn, D. P. Dewey, Mrs. Hopkins, and others, spoke. Mr. Stebbins was also at Caesaning two nights with good success.

Abbie N. Burnham (Boston) spoke in Lawrence, Dec. 16; Providence, Dec. 30 and Jan. 6. Would like engagements for Feb. 17 and 24. Will speak in Law-rence, March 16; Salem, March 17; Meriden, CL., March 24, 31. Address her Maiden, Mass, 350 Salem

Cushman, is still located at 7 Walker street, Charlestown District, Boston, where she gives sittings, business and musical. We trust that modern investigat-ors will avail themselves of her clearly convincing powers ere she "goes beace" to the Higher Life. James A. Shelhamer, magnetic and massage physi-

cian, at 118 and 179 Tremont street, Boston, has issued

a neat calendar of the new year, embellished with a

EF The age-tried and reliable medium, Mrs. H. W.

faithful half-tone portrait of himself, copies of which have been received at this office. The moral law of the universe is progress. The health of people depends on the free use of Minard's Linkstent. It cures coughi, colds, see throat, hourse-ness, and all aches and pales the human family are

ALVSY NOTES AND PLYHY POLISTS.

The heat of triumph come state— The long appeared heat. The long expected hear,
When earth up as a manuscal race
Her bounteers gifts shall shows.
Ring, Liberty, thy glaties hell!
Bed high thy secret beaners evell!
Let trump as trump the triumph tell
Of Heaven's redocuting power! o triumph tell ng power!

Thomas Douling, a well-known Spiritualist and highly esteemed citizen, passed to the spirit-life from his home to Malden, Mass., on the 19th last. His funeral service was held on Wednesday, the 134, Mrs. Sarah A. Byrnes officiating. A memorial of our brother will appear later.

Pred—"Yes, the old gentleman will soon have another wife to support." Henry—"What? You do n't mean to tell me he is going to marry another wife white your mother is alive?" "No; but I am going

Thomas Paine's birthday will be duly celebrated by the Ingersoil Secular Society of Baston on Sunday,

Seest thou a man diligent in his business? he shall

stand before kings.-Prov. zzii 29.

Dr. Parkhurst has coined a new word (as per The Ludies' Home Journal), and its aptness and elever construction are quite likely to make it famous. This word is "Andromania." It is constructed on the same principle as the word "Anglomania," which means a passionate aping of everything that is English. "Andromania" means, similarly, a passionate aping of everything that is mannish, which he claims to be a fashionable fad among nineteenth century

One of the main hobbies of Prof. W. R. Webb is against shams. Carlyle himself was not more opposed to shams of every kind. One morning a new student, who had heard this talk on shams, went down to a barber-shop, and, on being asked if he wanted a champoo, said rather indignantly, "No! I want a real poo."—N. C. Christian Advocate.

The Quarterly Illustrator entered upon its third volume with the January number and became a monthly magazine. The many entertaining features of The Illustrator make it a valuable visitor to the home, particularly in the line of rare productions. It is broad in variety, authentic in statement and inter-OF LIGHT Building, each Sunday at 2:30 and 7:30, and esting to the fullest scope. The fact that the management saw the necessity to change from quarterly to that of monthly is evidence of its growth and usefulness. H. C. Jones is the editor and publisher, at 92. 94 and 95 Fifth Avenue, New York.

> "Miss Mary's done gone back on herself," said the kind-hearted colored woman to an inquiring visitor.
>
> She do n't sense nothin' to-day, an' the doctors do n't seem to have no opinion of her.

> If a thousand old beliefs were ruined in our march to truth, we should still march on.

> > From the red k of the pond the lily Has risen in raiment white, A spirit of air and water, A form of incarnate light.

No Use for WAR -An American traveler, hear ing the evening gun at Gibraltar recently, contrasted the sword of England, quickly drawn, with the sword of his own country, sheathed in honor, and says:

"Two swords there are: one naked, apt to smite, Thy blade of war, and, buttle-storied; one Rejoices in the sheath, and hides from light, American I am. Would wars were done: Now westward look: mr country bids good-night-Peace to the world from ports without a gun."

A very fine conceit and a subtle shading of language is concealed in Gladstone's apothegm: "I had rather be right than be consistent."

ignoramus—"How did England's great comic jour-nal come to be called Punch?" Wiscore—"From the modus operandi of getting a joke into an English-

A political "spouter" better acquainted with Western geography than the language of the Greeks, recently exclaimed with fervor that his principles should prevail "from Alpha to Omaha."

My life shall be a challenge, not a truce! This is my homage to the mightier powers, To ask my boldest question, undismayed By muttered threats that some hysteric sense wrong or insult will convulse the thre Where wisdom reigns supreme. - O. W. Holmes.

It is now reported that the death of Emin Pasha was due solely to the pride of a petty African chieftain, who wished to show his more powerful neighbors that he was not afraid to take the life of a white man. The first detailed account of the murder of perhaps the most picturesque figure among explorers is written for the February Century by R. Dorsey Mohun, United States agent in the Congo Free State. Mr. Mohun's sergeant, who was a member of Stanley's Emin Relief Expedition, discovered two of the assassins. Mr. Mohn arrested them, and very inganiously extracted a full confession, which he has given in their own graphic language. Both were hung just a year after they had cut off Emin's head.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead, but fill their lives with sweetness now-speak approving and cheering words while their ears can hear them and while their hearts can be thrilled and made hap pier by them. The kind things you will say after they are gone, say before they go. The flowers you mean to send for their coffins, bestow now, and so brighten and sweeten their earthly homes before they leave

The daily papers now state that the legal plea of insanity in murder cases is giving place in the courts to one of subjection to hypnotism.

Mistress-" How is it. Bridget/that dinner is an hour late?" Bridget-"Shure, ma'am, it was yourself that tould me that you wanted, more than anything, promptness and variety about the meals, an' I've hunted the town over, an' not a market has either one of them. Chicago Inter-Ocean

W. J. Colville's Work.

W. J. Colville commenced a series of six Monday evening lectures in the First Spiritual Temple, Jan. 21. The subject of the course is "Occultism—Theory and Practice."

The subject treated last Monday was "The Science of the Occult-Who are the Masters, and What is Their Power?"

The theme was handled in a somewhat general manner, and covered a wide field of thought and speculation. The main idea running through the lecture was that a power inherent in all is unusually manifest in few, and these we may rightly call masters, as the term is properly applied to experts in all departments of demonstrable knowledge. A maestro (Italian for master) is only a distin-

guished artist or virtuoso, one who has more knowledge of his chosen art, and exercises it more finely, than do most of his cotemporaries.

To be a master in any field of action implies the re-

and the substant of any series of action impues the result of unusual study or application in addition to the dower of distinguished genius.

The true adepts of all lands are simply men and women who have devoted themselves with untiring assiduity to the culture of the psychic faculty, which though a gift or talent inborn, is susceptible to culti-vation or expansion through persistent effort. On Monday next, Jan. 28th, Mr. Colville will speak

at 8 P. M., ou "Magic in India." As this is a very popular theme at present, there will doubtless be a sarge attendance. Questions are invited after the lec-

ture. Admission free. Collection.

On Sunday next, Jan. 27, at 2:45 P. M., W. J. Colville's subject will be "Thomas Palue's 'Age of Reason, and the Coming Age of Intuition."

W. J. Colville's weekly lecture on the "The Divine Science of Health" is given at 18 Huntington Avenue, and Mondays at 2. Totals for Jan 28 will be on Mondays at 2.30 P. M. Topic for Jan. 28 will be "A Text from Emerson—I the Imperiest Adore my Own Perfect."

New York, Brooklyn and Newark readers are re-sinded that W. J. Colville is again devoting the major portion of each week to those cities. His public lectures are given as follows: Newark, N. J., Oraton Hall, Tuesdays and Thursdays at 10:15

New York, Union Square Hall, Tuesdays, Thursdays and Saturdays at 3 P. M. Brooklyn, Singleton Hall, 1188 Bedford Avenue, Wednesdays and Fridays at 3 and 8 P. M.

Best iodides and vegetable alteratives make Ayer's Sarasparilla the best blood medicine.

ARTHROS IN LASSACE CRETTS

leg a flow reactions ground Mrs. Dr. M. H. Devined, one had reacting ground Mrs. Dr. M. H. Devined, one had reactly resourced from her severe illess, as no period, its limits street. Mrs. Devined place of the limit of the limi

ing remarks.

Thursday evening, at Mugiord Hall, Marblebead, there was a large and appreciative audience. Mr. John R. Martin presided, Dr. Arthur Hodges offered invectation, Dr. Charles F. Fankner sang the "Missian Seng," followed by an able address on "The Dawn," which was a masterly effort. Dr. Arthur Hodges gave one of his convincing scances of an hour's duration, every test being recognized. Next Thursday Hantle C. Mason will occupy the platform.

A large and fine andience greeted Dr. Wm. F. A large and fine audience greeted Dr. Wm. F. Franks, of Buston, as speaker and medium, Sunday, at Clerk's Hall, 33 Sammer street. Mrs. Dr. Franks premed Mrs. M. K. Hamill manipulated the piano. At 2:30 Dr. Franks gave well-chosen remarks on "Mediumship," and excellent readings, tests and

At 7:30 interesting remarks, fine readings, tests and communications, all correct, were given. Dr. Arthur Hodges spoke on "Spiritual Influence," and gave excellent tests and communications. Next Sunday Dr. Wm. F. Franks and other good

s. All welco Cadet Hall .- G. H. Green, Secretary of the Lynn Spiritualist Association, writes: Miss Abby A. Judson is scoring a grand success here. She took for her

subject Sunday afternoon, "Was Jesus a Spiritu-On the supposition that the Bible record is true, she affirmed that he was defining a Spiritualist as one who knows that life is continuous, and that there one who knows that he is continuous, and that there is intelligent communication between the two worlds. And, being an ideal man, he was an ideal Spiritualist, as he communed with spirits, was aspirational, inspirational, intuitional, lived for others, kept the body under subjection, and depended wholly on a power higher than himself. He was not a mediator, for one is not needed between man and the power in which we live, and move, and have our being; but he was a true medium between the visible and the invisible

worlds. In the wilderness he conquered an undeveloped spirit who was trying to take control of him for base purposes.

One of Miss Judson's points was that many mediums are controlled by earth-bound spirits. She advo-cated that each one begin with himself, and not dare assume the position of medium for others till he has developed a pure and strong character, so that it will be impossible for an earth-bound spirit to influence him. Her lecture was closely listened to, and inter-

him. Her lecture was closely listened to, and inter-rupted by frequent applause.

In the evening her theme was, "Shall We Meet Each Other There?" She said that we cannot recog-nize each other by the soul alone; and that as we recognize each other here by the appearance of the body, through which the soul expresses itself, so we shall recognize each other there by the spirit-body, which we now have, and which will be a finer organ for the expression of the soul than the present fieshly body, which it however resembles. The spirit-body and its senses respond to the more rapid vibrations that characterize spirit-existence. Our inner self-learns of the outside world, whether physical or spiritual, by the senses of that body that corresponds to that mode of existence. Her points, and her vivid illustrations of the same, were listened to with rapt

attention.

Next Sunday Miss Judson will close her engage-

ment with the Society in Lynn. The Children's Lyceum, writes Mrs. E. B. Merrill, held a largely-attended and very interesting session on Sunday. After the usual opening exercises and wing movements, recitations were given by Bertie Metzger, Flossie Merrill, Eva Wheeler. Charlie Metzger and Mertie Merrill; Mrs. Lilla Winchester, one of the first members of the Lyceum, gave a finelyrendered reading and responded to an encore; readings, Bernard Gidney, Miss M. Estes, Mrs. J. P. Hayes and Mr. Wm. Woundy; duet, the Misses Leach; remarks. Past Conductor Troye, Mrs. M. E. Pierce, of Lynn, and Mr. Irving Pierce, of Boston

Lyceum Social Circle, at 66 South Elm street, Thursday evening, Jan. 24.

Next Sunday, the last in the month, our Band of Mercy session will be held.

Haverhill and Bradford ... " P. P. H "in mesking of the work of C. Pannie Allyn last Sunday, before the Spiritual Union in Red Men's Hall, says: The afternoon effort was in the consideration of spiritualistic philosophy, and in the evening she addressed a good-sized audience upon the Labor question, now so prominent in Haverbill.

Mrs. Allyn spoke with her usual independence and faithfulness to her own consistions of right.

remedy for the conflicting troubles she believed would have been found in cooperative action, had it been thought of before so much had been wasted and so much time lost in wandering in other directions of

Mrs. Allyn's address was able, and valuable for the facts it contained and the enlightened counsel with which it abounded. Next Sunday the platform will be occupied by Mrs. Buck of Boston, for lecture and test work in medium-

Salem .- Mrs. G. R. Knowles, Sec'y, writes: Jan. 20 our platform was occupied by E. Andrus Titus of South Abington, who gave two very interesting lectures, both afternoon and evening, to good audiences. The evening discourse was a very forcible representation of the existing conditions of society at the present time, enum-rating the theological walls that would have to be broken down before the brotherhood

of man would be universally recognized.

Our singing was very fine, consisting of a quartet composed of Mr. LeGrand, Mr. Penhall, Miss Balley and Mrs. Hall. Mr. Symonds also took part. A baritone solo by Mr. John Penhall was beautifully rendered, and received the appliance it merited.

Next Friday evening Mrs. Nettle Holt-Harding of
East Somerville will give a test scance for the inter-

est of the Building Fund.

Next Sunday our platform will be occupied by Dr. Arthur Hodges of Lynn as a test medium.

Mariboro. - S. L. Hard writes: Our Ladles' Progressive Society reports most pronounced success in our second fortnightly Sunday meeting, with Mrs. H. G. Holcombe, of Springfield. She was a stranger here, but she secured the esteem and deep interest of hearbut she secured the esteem and step errors pre-ers here and everywhere by her sincere, earnest pre-entation of true spiritual philosophy. "Modern sentation of true spiritual philosophy. "Modern Spiritualism a Factor in Modern Civilization" was the atternoon theme; in the evening, "Woman and her Freedom."

The weekly social, Jan. 17, discussed "The Bible in Spiritualism." The verdict reached in part was that as Spiritualists, believing in the free exercise of our mental and spiritual faculties, we should maintain the right to read and appropriate according to our own spiritual discernment.

The subject for discussion next Thursday evening is

the "Prohibitors Medical Law." meeting at house of President, Mrs. H. A. Spaulding, on Mechanics street. Lawrence.-C. A. Stevens, President, writes: Sun-

day, Jan. 20, Dr. Geo. A. Fuller gave two interesting and instructive lectures to large and appreciative andiences Dr. F. Alexis Heath will be with us Sunday, Jan. 27 Our meetings have been unusually successful this

season, and great credit is due the executive commit-tee and others who have worked so zealously and hartee and others who have worken so reasons) and mar-moniously for these excellent results.

The report for the three months ending Dec. 31 shows that the meetings have been self-supporting, which is very encouraging when we consider that for the three corresponding months last year we were obliged to

assess to the amount of about sixty dollars. Fitchburg.-Mrs. E. O. Pierce, Secretary, writes: Mrs. E. C. Kimball of Lawrence occupied our platform Sunday, Jan. 20. Her remarks were very interesting, followed by tests, which were readily recog-

nized and enjoyed.

Mrs. C. Fannie Allyn of Stoneham will be our speak-Worcester,-Mrs. D. M. Lowe, Cor. Sec'y, writes; Mrs. Sarah A. Byrnes occupied our platform Sunday,

Jan. 20. This elequent exponent of our philosophy loses none of her vigor and power, but seems endowed with the accumulation of the inspiration of ripening ears. Mrs. Byrnes occupies our platform Jan. 27.

Quincy. - Henry Chubbuck writes: Interesting meetings have been held at Paxon Hall this month.

The speakers have been Dr. Huot, Mrs. Buck and Annie E. Conningham. Nellie F. Burbeck is to speak Sunday, 27th inst. Springfield,-T. M. Holcombe writes: Mr. Theodore P. Price, of New York, is doing good and faithful service for the Spiritualists of this city. His lectures

are forcible, entertaining and highly instructive, are forcible, entertaining and highly instructive, showing a familiarity with his subjects which evince a great amount of study and thought and a well-stored mind. Although making no pretensions as a tost medium, his tests and character-readings at the close of each lecture are accurate and reliable. He will remain with us one many farming and many are prepared. main with us one more Sunday, and many are regret-

main with its one more bunday, and many are regretting that his engagement is so soon to close.

The attendance at the Thursday evening Ladice' Aid sociable and entertainment continues to increase.

A correspondent adds, in connection with above report: Every Friday night, save one, Mr. Price has held in the hall a public stance which has been very

interesting and instructive, the tests being inter-spersed with directions and observations relating to spirit sontrol by his guide, Spirit R. V. Wilson, At the weekly Thursday night socials Mr. Price has been a regular contition to the attractions of the entertainment department with his humorous imper-sonations.

Lewell.-E. Pickup, Sec'y, writes: Sunday large audiences gathered in the afternoon to hear Mrs. Effe I. Webster (Lynn), who gave tests.

I. Webster (Lynn), who gave tests.

In the evening Mrs. E. Cutier of Philadelphia was momentarily requested to take the rostrum, and very ably addressed the audience, after which she gave a number of psychometric, readings and tests, and described a number of spirits.

The Lyceum mer at noon, when Misses Grace Hunnewell. Daisy and Blanche Brainerd, and Masters Joseph Terry, John H. Pickip, Albert Guillet and Ed. S. Varney, gave literary selections.

The young men's debating class was presided over by Mr. A. B. Plympton; the subject was "Materialization."

Next Saturday evening a supper and literary and musical entertainment will be given under the auspices

of the Lyceum.

Next Sunday E. H. Tuttle of Boston will occupy our

Malden.-S. E. W., Sec'y, writes: Sunday, Jan. 20, Rabbi Schiudler of Boston gave an able lecture upon "Individualism and Socialism." He was listened to with deep interest by a large audience. Next Sunday Rev. E. B. Fairchild will be with us.

For the Banner of Light. Materializing Seance,

UNDER ABSOLUTE TEST CONDITIONS. Twenty-Three Spirits Present Themselves.

"You are cordially invited to attend a materializing séance given under strict test conditions by Mrs. M. E. Williams, 232 West 46th street, New York, to be held on Monday evening, Jan. 14. Your presence is desired as one of a certain number of ladies and gentlemen whose analytical judgment and discriminating powers will be of value to the public as having witnessed the same. Should the manifestations occur under the conditions imposed your signature is we nessed the same. Should the manifestations occur under the conditions imposed, your signature is respectfully solicited attesting to that fact. If not convenient to be present, kindly address Mrs. Williams at once, that she may invite some one else to occupy the chair reserved for you."

In response to the foregoing invitation, twenty-four guests assembled in the parlors of Mrs. M. E. Williams, the materializing medium, on the evening named therein. Their presence had been solicited as a committee of persons of discerning intellectual capacity, competent to weigh judicially the stringent conditions imposed, and to pass intelligently and impartially upon the phenomena presented. Among the number were lawyers, brokers, journalists, representatives from the secular press, and stanch business men whose commercial attainments were such as to suggest no lack of keenness or sagacity. Many of the ladies whose presence graced the occasion stand high in the field of intellectual thought. Some of the number were disciples of the spiritualistic cult, some were avowed materialists, others were confessedly ignorant of all that per-tained to the kind of demonstrations they had been called upon to witness. Yet every one evinced an earnest appreciation of the responsibility devolving upon him or her as an impartial investigator of a philosophy and science which is at present attracting so much attention from

When all had arrived a committee, consisting of Mrs. Henry J. Newton and six other ladies, was chosen from the audience by the Hon. Melville C. Smith, the object of which was to examine the wearing apparel of the medium, and ascertain that no hidden paraphernalia constituted any part of her wardrobe. This examination completed, Mrs. Newton reported that the committee had most carefully executed its offices; that the medium's clothing consisted only of the dress she wore, a dark velvet, under which was a single black skirt, entirely devoid of lining, and her shoes and stockings; and, that no doubt of the thoroughness of the examination might exist, the medium had been entirely disrobed of these, and her dress and skirt turned wrongside outward. and subjected to the most searching scrutiny. While four ladies remained with the medium, a committee of three descended to the kitchen. which is immediately under the séance-room. They stated as the result of their examination that the ceiling was of ordinary white plaster, showing an unobstructed surface above the entire room, with no possibility of any hidden mechanical contrivance of any kind. After their return upstairs, the folding doors between the two parlors were thrown open, and the audience passed into the séance-room.

A minute inspection of the cabinet was in

made in the presence of the entire party. Las occupies an alcove two feet in depth, over which was a canopy, with heavy depending curtains. The back of the cabinet was found to be the solid brick wall of the adjoining house. The flue in this neighboring house is against this portion of the wal, the heat from which was quite apparent by laying one's hand against the brick. The side walls of the alcove were plastered, compact and solid. The carpet on the floor was securely tacked down around the edges. The rear of the room contains two windows overlooking a back yard. The only method of ingress was the folding doors, and one hall door. The people were seated in two semicircular rows, which shut these doors off entirely from any possible communication with the cabinet. To sum up, the examination was of such a rigid character as to refute any theory of possible collusion or trickery.

Before entering the cabinet Mrs. Williams stated that she submitted to these test condi-tions at this particular time for the benefit of the friends, and not the enemies of Spiritualism-although there were present those who were not Spiritualists, as well as Spiritualists who had never before attended one of her seances. She had invited them because she had confidence in their intellectual discernment, and a belief that they would render equitable judgment on what might happen. After a few words bearing on the scientific, as well as the philosophical and religious aspect of Spiritualism, she observed that the number of invisible witnesses in the room far exceeded those in the flesh. She gave the names, with descriptions, and messages from the departed friends of many present. Some of the strangers received tests of this character, the absolute accuracy of which they readily acknowledged while others marveled at the facile statement of facts they were positive no one there could have been cognizant of except themselves.

inary exactions being satisfactorily disposed of, she entered the cabinet, the curtains were drawn, the light lowered, and all joined in singing "Nearer, My God, to Thee." But a few moments elapsed ere there was heard from the cabinet the lisp of a childish voice, which the director said belonged to Bright Eyes, a little formillar spirit attendant of the medium. little familiar spirit-attendant of the medium. "Yes, that are me," came in response, this time with as good a vocal intonation as any mortal might use. "I am going to come out at you some later," she added. Scarcely had she ceased speaking when the curtains were parted, and a spirit calling herself Priscilla advanced into the room, clad in luminous white garments. A lady in the circle calling attention to the fact that the spirit appeared in pure white, while it was positively known that the medium had not a light thread amongst her scanty apparel, the spirit in a distinct voice replied: "As was said of old, 'We have food and raiment ye know not of." Her height was much greater, while her figure was strikingly minus the embonpoint of the medium.

After the spirit retired, a deep bass voice greeted the sitters from behind the curtains. This, as was explained, was Mr. Frank Cushman, one of the principal guides at this cabinet. The remarkable strength and rotundity white, while it was positively known that the

It was now past nine o'clock, and all prelim-

The remarkable strength and rotundity of the vocalization were such as few masculine larynxes are capable of producing, and which no feminine organ of speech could possibly simulate. Later in the evening Mr. Cushman and his spirit-sister, Mary, materialized and came far out from the cabinet, addressing those present in kindly words of cheer, the former uttering the assurance, "there is no death!" after which they slowly dematerialized in full view of the audience, each talking as they slowly sank down, the two personalities remaining distinctly manifest until they disappeared on a level with the floor. The full disappeared on a level with the floor. The full form of Mr. Cushman was tall and slender, larynxes are capable of producing, and which

and neither in contour nor individuality bore the slightest suggestion whatever of the sex to which the medium belongs.

A most satisfactory illustration of the presence of invisible forces was the levitation of a banjo from the organ to within a few feet of the ceiling, far out of arm's reach of the top of the cabinet, its strings twanging vigorously as it was swayed to and fro. At the same moment a spirit stood materialized in the aperture of the curtains conversing with a stranger who had been called up, and for whom she came, while Mr. Cushman passed a few pertinent remarks from the interior of the cabinet. nent remarks from the interior of the cabinet. Here were three distinct, positive, though dif-ferent expressions of spirit-power, occurring at one and the same time in an excellent light -the combined manifestation being so extraordinary in character as to elicit undis-guised wonderment from all.

Bright Eyes next made her appearance in all

Bright Eyes next made her appearance in all her diminutive glory, a fairy mite not three feet in height, laughing and sparkling with repartee. "Here I are," was her salutation. A tiny rocking chair had been placed to one side, in front of the company, for her to sit in. At her request "Rock a By, Baby," was sung, while she rocked composedly in harmony with the measure. Before the song was half through, however, she said. "Sing down comes haby" however, she said, "Sing down comes baby," for I've got to go," and gliding gracefully from the chair she dematerialized on the floor in splendid view. In a few moments a small, luminous speck became visible where she had passed out, which gradually grew in dimensions, rising higher and higher, until it reassumed the perfect form of the child, when, with a merry laugh at the evident amazement she evoked, she passed into the cabinet. Bright Eyes appeared later in company with Pinkie, a little Aztec girl. The two, standing side by side and talking at the same time, furnished evidence calculated to arouse sober reflection on the part of the skeptical.

A most striking materialization was that of a little boy, a relative, who came for a gentle-man by the name of Mr. Cooks. A request that the gentleman hand him his pocket knife was evidently made for the purpose of attracting attention to the tiny hand of the spirit, which the gentleman stated was perfect in form, and

The Cary Sisters appeared together in such a degree of light as to render their features plain-ly discernible to those sitting farthest from the cabinet. They called up friends, and conversed audibly with them. Mr. Holland, the chief guide of the cabinet, spoke many words of wisdom while standing in full form—his white shirt front and dark clothes presenting an effective to the cabinets and the called the cabinets of the cabine tive contrast in the semi-light.

So many impressive features of spirit demonstration took place that it is difficult to give to them all the full importance and significance attaching to them as confirmations of the truth of spirit-phenomena. In all, twenty-three full forms, of statures ranging from a little child to the tallest of men, presented themselves, and were fully identified by the friends to whom they came as the intelligences they purported to be. to be. The séance lasted two hours and a half, and it was with much reluctance that the company bade good night to the friends "not lost, but gone before."

We cheerfully affix our signatures in testimony of the genuineness of the manifestations occurring at the above séance, which was given under such test conditions as seemed to preclude the possibility of deception:
MRS. L. NICHOLS,

W. PILKINTON, John Franklin Clark, MRS. J. FRANKLIN CLARK, MRS. JOHN ANDERSON, ELLA NARAIKOW, J. McLean, John W. Free, M. E. FREE, E. P. BLOCHE, THOMAS S. SMITH AND WIFE, HENRY J. NEWTON, MARY A. NEWTON, CHAS. P. COCKS, MRS. JENNIE POTTER, MRS. K. STEARNS, OLIVIA F. SHEPARD, F. W. REGAS, CROMWELLL GARDNER MACY, JR., MELVILLE C. SMITH, LESTER A. CHITTENDEN, John J. Jennings, John Hazelrigg.

0HI0.

Cleveland .- B. F. Bellows, Conductor, informs us that the Children's Progressive Lyceum will celebrate the Twenty-ninth Anniversary of its organization with appropriate exercises at Weisgerber's Hall, corner Prospect and Brownell streets, Sunday,

At 10:30 A. M. will be held the Lyceum session exercises, consisting of songs, recitations, calisthenics,

etc. Free to all.

At 7:30 P. M there will be brief addresses by several of the old workers, followed by a musicale and dramatic readings by the "F. R. Mosely Entertainment Co." of-talented artists. Admission 25 cents.

MAINE.

Portland.-Mrs. Thaxter, Sec'y, writes: On Sunday, Jan. 20, the People's First Progressive Spiritual Society held two interesting meetings. The test and psychometric readings given by Dr. and Mrs. Goodrich and Miss Kate Davison were remarkable, fifty-

one tests being recognized.

Mrs. C. H. Jewell, President of the Ladies' Aid Society, opened the evening meeting with an invocation. These meetings are steadily increasing in numbers, and great interest is felt here The BANNER OF LIGHT is for sale.

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der the circumstances.

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3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they

may not miscarry. 4. As many investigators are liable to patronize this department, and as the idea that sealed letters are opened by steam, etc., was the first theory that suggested itself to the very first skeptic (probably) who saw the first phenomenon of this kind, IN JUSTICE TO OUR MEDIUM our patrons are requested to secure their sealed letters with mechanical devices which shall demonstrate to them, on the return there-of, that such letters have not been tampered with. For instance, good and appropriate re-plies have been received since this department

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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. Donations of books for the N. S. A. Library are respectfully solicited. FRANCIS B. WOODBURY, Secretary. Jan. 19.

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When we emerge from the Winter months linto the terrestrial thawings and atmospheric changes of the coming Spring, with its fickleness of sunlight, hesitancy of temperatures, and its changefulness of electri cal and magnetic currents, the eccentric action of this peculiar season upon the fluids and solids of the body is discordant and disease-generating. During this perilous passage between Winter and Spring, more people get sick and more invalids depart for the next sphere before they should, than during any other season of the year.

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prices. Meals 25 to 35 cents. Reduced rates for board by week or month.

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

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California Work; Other Visits. Chicago Work, 1876 to 1895; First Society Chartered, 1869. Camp-Meeting Work; Cassadaga; Lake Pleasant; Onset Bay; Lake Brady, etc., etc.

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This is a compilation of choice poems and excerpts, beginning with a soliloquy on man and continuing in a variety of subjects, of the spiritual as well as of the physical week. Many a truth is given to the light in the beautiful language of the able suther. The rhythm is good, and the sentiment throughout pleasing and soul-satisfying.

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SPIRIT Message Bepartment.

SPECIAL NOTICE.

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

Cuestions propounded by inquirers—having practisal bearing upon human life in its departments of thought
or labor—hould 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 pubtished 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, eventsally progress to a higher state of existence. We sak the
reader to receive no doctrine put forth by spirits in these
columns that does not comport with his or her reason. All
express as much of Truth as they perceive—no more.

This 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 us 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 patural flowers
upon our séance-table, the reasons for which were stated in
eur 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. 30, 1894.

Spirit Invocation. Oh! thou Divine Father, in whom we live and move and have our being, we thank thee for life and all the blessings that are ours, for thy mercies are many. We thank thee for spirit-communion, and we pray that the doorways between the two worlds may be kept open and multiplied a thousand-fold. Bless thy mortal children as they journey here below. Strengthen those who are weak; enlighten those who sit in darkness; give knowledge of the life beyond to those who mourn their dear departed friends as far removed from them, and may they be made to sense their presence daily and hourly.

Our Father and our Mother God, we ask thy benediction of peace to rest upon all humanity, not only at this hour, but forever. We ask to be filled snew with high and holy aspirations, that fresh inspiration may come to us. We would seek to learn more of thee and the laws which govern our spiritual natures, that we may be the better able to cultivate the best good within us. Oh! thou from whom all goodness flows, we thank thee for every trial which tends to lead us onward and upward nearer to thee. We ask that thy heavenly messengers of love and light may be given more power to minister to the spiritual needs of thy mortal children, and unto thee will we render praise and thanksgiving JOHN PIERPONT. evermore.

INDIVIDUAL MESSAGES.

John Hearn.

Good morning, Mr. Chairman; 1 give you a hearty greeting. [Good morning. I greet you just as warmly.] I was not well versed in the used to think if they could come I hoped they truths of the Spiritual Philosophy, and I knew | would not come to scare us or do any harm, little of spirit-communion when in the mortal | but I did n't care about their coming at all, to

I was young when I passed away, for, look- I called live people. ing back to earth life, twenty-seven years seems a very short period.

In Brookline, Mass., there are some who will no thought of time as you do here.

My people knew nothing of spirit-communion; I do not say they had never heard of it. for that would be passing strange indeed.

I am glad to say that since entering the spirit-world, which I find is a great school of life, I have learned a great deal, far more, in | had given the matter more consideration, per fact, than I would be likely to have learned had I remained on the earth-plane.

When here I heard a great deal about heaven and hell. I found just that state of happiness, or heaven, that my life had built-no more. I cannot understand how such erroneous teachings have continued so long. I well remember hearing people say often, "Well, if you do hearing people say often, "Well, if you do thus-and-so God will punish you forever." I have n't been able to find that God they talked about, neither have I heard any say they had; and certainly it has been my privilege to come the sum of the and certainly it has been my privilege to come in contact with a great many different people on the spiritual plane who are exactly like people on the earthly plane, only in spirit we have a keener realization of life, and we enter into all its activities to a greater degree than we possibly could do here. Among all whom I have met in the spirit-world I have never found one who has told me that he wished to return here to stay, and that is the way I feel about it myself.

I was talking not long ago with a gentleman by the name of Furber, and he asked, "Well John, you find as many different religions as you do people, do n't you?" I replied, "I do not know all the people, but I do know there are almost numberless creeds, sects, dogmas and denominations." What one's religion is does not matter much, I think; but I found in the change that came to me, and that will come in time to all, it is just as well to do as nearly right as you can while here. I have reported here before, but I am just as earnest to report again, knowing some are waiting and hoping to hear from me. I find if we have reported once, twice or thrice, we have the privilege of reporting again for the comfort of our friends.

My name is John Hearn. I have been in these meetings a great deal, and I have enjoyed what I have heard others say; so when I received a kind invitation to speak I gladly availed myself of it, for I have been asked mentally by Nellie and others to communicate. I would not be at all surprised if I was about here again sometime.

Mary A. Morse.

I cannot say, as did that young man, that I knew very little of spirit-communion when here. It was a comfort to me for many years. Unlike him I passed a long period on earth, for I dwelt eighty-four years and over upon the

earth-plane, although now it seems a short time.

munion, and you enjoy reading the dear, good BANNER-yes, I want to say "dear," for it was so precious to me. I took great comfort in reading the messages, though they were not from my own people, for I always felt that somebody's heart would be uplifted by every communication that was given. This is indeed a blessed institution, where all are privileged to come and speak words of consolation and truth to those on the earth plane who are still dear to us.

Bernard, my husband, stands beside me, and says, "Mary, just speak of me, that the children may know I am with you." Indeed, they will understand that he would not be far from me, although passing on before.

I lived in Belmont, Me., many years-sixty years in one place, in the old homestead, as you might say. [To the Chairman:] You must not think, sir, that I feel to be eighty or eightyfour years old now; I don't feel to be over twenty-five. It is the material body that grows old, and not the spirit. I know the children will be glad to know mother feels young, and free from infirmities now.

I am mystified sometimes that we are permitted to remain in ignorance of the other life before the change comes to us; but I suppose it must be all right, because the Father in heaven cannot err. I do n't mean to be faultfinding, but even with what knowledge I had gained I was surprised at the activity and reality of the life over there.

I am very happy in knowing I can bring good influences to some people outside of my own family.

George, I know you are ready and anxious to learn all you can, not only from what I give, but from what many others may speak here. You will gain a great deal of light and knowledge from the messages. Mary A. Morse.

Margaret A. Norton.

As I listened to the words of the one who has just spoken, I said to myself, "There is quite a difference between those who have reported here to-day, and there is as much difference between the last speaker and myself as between her and the first one."

I knew not what would be after the spirit should take its flight from earth, but I was educated to say we would be dead-dead. I often thought when in the flesh, "A little while longer, then what? To die? Yes, to all appearances." What a deep gloom it east over my spirit when I heard people say: "Such-andsuch-an-one died yesterday; the funeral will be to-morrow." It was something I did not care to dwell upon.

Since passing to the spirit-world I have frequently thought, "When mortals, why do we have such à fear of death?" I will explain as far as I am able: It is because we do not go far enough to learn that the change means death to the body alone, which goes back to the dust whence it came, while the spirit, with all the mental powers unimpaired, goes onward, and enters a state better fitted to its increasing needs for expression. I am now taught that spirit always existed, and if it always did it always will; and if spirit out of the material body communes with spirit in the flesh to-day my opinion is that it always did, and, consequently, always will.

I was known in Topeka, Kan. That is quite a long ways from Boston, but we travel so rapidly that distance is no obstacle to us, for if we would communicate with our friends on earth we must come where the telegraph wires are.

When in the mortal form I heard of spirits returning, but I knew nothing about it. I tell the truth about it-I had rather see what

I can see now that I had some medial powers while in the material form, or I should not have been so impressional. For a long time remember me. I cannot tell you how many after my mother died I would sense her presyears it is since I passed away, for I have taken | ence so plainly that it seemed as though she was close beside me. On two different occasions I heard my name called. Startled, I looked about me, and even went into the other room, but did not see anybody. I thought it was because I was getting weak physically, but now I know I did hear the voice, and if I haps I should have received something more.

I am Margaret A. Norton.

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:

than Hosmer; Charles Heyward; Mary A. Wheeler Wood Louisa Theobald. Louisa Theobaid.

Dec. 21.—Harry L. Taft; Capt. John Lindsey; Alexander
A. Campbell; Thomas Mooney; Annie Maria Osborn; Wil
liam J. Sloane; Emma Sloane; Anna E Stacey; Eliza P.
Chase.

Dec. 28.—Sarah J. King; William H. Brown; Hannah E.

Dec. 28.—Sarah J. King; William H. Brown; Chapter

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Dec. 28.—Sarah J. Kling; William H. Brown; Hannah E. Lucas; Theodore Grant; Hannah Constantine; Charles Wass; Hannah M. Bates; John W. Harris; Isa Richardson. Jan. 4.—Horace Treat; Henrietta Weston; Morris Marks; Andrew Anderson; William A. 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.

Jan. 18.—Benjamin Goodspeed; Hannah Hulse; Irving Whitter; Stephen A. Davis; Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Stair; Jacob Titsey; Jacob Worthen.

OUR ADULTERATED AGE.

Placid I am, content, serene I take my slab of gypsum bread, And chunks of oleomargarine Upon its tasteless sides I spread.

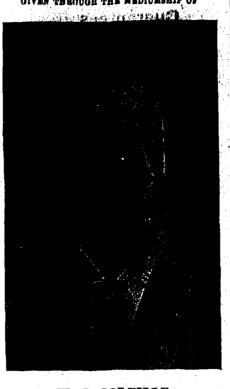
The egg I eat was never laid By any cackling feathered hen; But from the Lord knows what 't is made In Newark by unfeathered men. I wash my simple breakfast down

With fragrant chicory so cheap; Or with the best black tea in town-Dried willow leaves-I calmly steep. But if from man's vile arts I flee And drink pure water from the pump, I guip down infusoriæ. And wiggling polygastrice,
And slimpy distomacee,
And hard-shelled orphrocercine,
And double-barrelled kolpodee,
Non-loricated ambroelles, And various animalculæ

Of middle, high and low degree; For nature just beats all creation For nature just beass ... In multiplied adulteration. — The Sanitarian.

CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an Rast India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send tree of charge Dear children, I know you do not think of mother as "dead," for you know better. You enjoy your belief in the truth of spirit-com-

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.-[By William Washbourne, Brooklyn.] How can we be said to have in ourselves what we see in others? For instance, is a person necessarily intoxicated who sees intoxication in another, as one might infer by the assertions of some authors?

Ans.-There are decidedly other interpretations of this mystery than appear on the surface. Some writers on metaphysical subjects are unnecessarily obscure, and when a very profound statement is made in public print it certainly needs explanation, for the benefit of probably ninety nine out of every one hundred readers.

Though it would be manifestly absurd for any one to say that because a person sees another in a state of intoxication he is intoxicated himself, there is an occult philosophy which explains that so long as we can see error we are not wholly free from it. "God is of purer eyes than to behold iniquity."

We are all bitterly familiar with prevailing methods intended to be reformatory. We all know how many heart-broken mothers, wives and sisters are making their own lives deso late by incessant weeping over the follies of the male members of their households: and what good are they accomplishing?

We should consider our usefulness ended if we failed to see a more excellent way than that traveled by so many well meaning but unenlightened mourners over human depravity. The widespread idea which voices itself in the words, "You must be acquainted with the disease in order to heal it." is a total fallacy on the spiritual plane, however correct it der of Philadelphia, who each in turn gave us may be from the standpoint of technical medicine. What do reason and experience unitedly say on this subject? Experience teaches that all sorts of cases are accurately diagnosed and pronounced incurable, because acquaintance with disease gives no one the power to heal it. Drunkenness is now being regarded as a disease by those who are giving it the most attention in the medical world, and crime is also being looked upon as a disease more and more by experts in the study of it.

So lar, so good; but beyond these admissions we must advance as reformers until we discover what influences will produce temperance, and generally virtuous conduct as the inevitable result of a definite cause. It is here that we arrive at a truly spiritual conclusion when we see clearly that in consequence of vielding to lower influences people are degraded, but by yielding to higher influences they will be exalted. We emphatically declare against all opponents that health is contagious, and virtue is infectious. Good communications are the antidote to evil manners.

These statements are verifiable, and verified every day. They are scientific certainties, and can be proved to demonstration whenever and wherever the conditions are ripe for proving them. It is on this basis that the Psycho-Physical Laboratory at Washington, under Prof. Gates, can be successfully conducted, and on this basis drunkards can be reclaimed everywhere. The following anecdote serves to illustrate the idea in practical operation:

A benevolent lady was walking quickly through one of the most immoral districts in a great city, carrying some food and clothing to a poor old woman who lived in the neighborhood. The kindly district visitor, who was quite new to the city, and totally ignorant of the haunts of vice, was, unconsciously to herself, the means of arousing the spirit of true womanhood in a young woman devoted to a life of shame, whose house she quickly passed while on her own kindly errand bent. A few weeks later the reformed Magdalen sought out the gracious lady who had passed her window, and told her simply, "I could not live a vile life after seeing and feeling you." On the word feeling she laid great stress, saying that she felt an emanation proceeding from the noble woman as she went along, which awoke in her instantly a desire and a determination to live not only a decent but a useful life.

In that somewhat shadowy story of Washington life, "In Office," there is a beautiful account of a dissolute woman being raised to purity through simple association with a pureminded country girl who had no thought that her friend had ever lived unrighteously. So long as mothers weep as they sing, "Where is my wandering boy to-night?" and other equally objectionable ditties; so long as wives lie awake night after night lamenting their husband's iniquities, the very people who are most anxious to extirpate crime will increase it, because they let it dominate them to the extent of robbing them of their peace of mind, and darkening all their lives with its gloomy

The time has fully come for new methods, as the old have proved failures. The new method is not only to ignore vice (that is simply a negative advantage) but to rise to positive affirmative heights of real nobility. We can heal and reform even the worst cases if we are thoroughly strong ourselves, so strong indeed morally that our influence impels those with whom we associate to live worthily. Mental suggestion is the medicine of the future, and if suggestion is to be on the right side only and always, then we must refuse to see any other condition than that which we desire to speak forth into mani-

So long as we can be made to suffer by anything, we have not fully overcome it. Many people are conquered by what they fear and hate and have impotently striven against. We are never sure of our power to help others up and out of their degradation until we have funeral, bazaar, etc., in appropriate costumes

reached a state where we behold only the introductur the dances and the music of the ideal; then, being lifted up ourselves, we have become magnets to attract others toward the summits we have already reached.

As the tune is pretty and familiar, we have written new words to the song, "Where Is My Boy To-night?" and in our version of it we exactly contradict the sentiment of the original. We have made the song a spiritual treatment, inspiring alike to the one who sings it and to whomsoever is influenced in any way by the thought suggested through it.

Q-[By J. P. A R.] What is the best mode of unfolding medium power for independent state-writing? also for materialization?

A.—The only way which recommends itself to us for developing mediumistic power of any kind is to form a small, harmonious circle (two thoroughly harmonized persons may constitute a perfect circle, though a larger number may be even better, provided the same harmony prevails, but not otherwise), then simply allow such phenomena to occur as will, without striving either to produce or to repress anything.

We doubt very much if every one, though all are mediumistic in some way, can develop slate-writing or materialization. However, if those are the phases especially desired, and earnest seekers continue to quietly await their development, results will probably be forthcoming. It is usually liable to be the case that other phases of mediumship will appear, and these may be more convincing in the long run than those specially sought after.

For slate writing the only thing to do is to allow the slates to remain quietly in your presence, and as they become permeated with your aura, this may prove the needed pabulum so that writing may occur.

For materialization a cool, quiet, well-ventilated apartment is necessary. The sitters should be as genial and passive as possible. The medium should sit behind a simple curtain. Music is often a help, as it serves to unite the thoughts of a band of singers, and gives opportunity for the expression of the force needed to produce the phenomena. Patient, quiet sittings of a harmonious group are always rewarded with some interesting demonstrations.

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

Maryland.

BALTIMORE. - D. Feast, Vice-President, writes: "Sunday, Jan. 6, we were agreeably surprised by the presence of the Secretary of the National Spiritualists' Association and wife, Hon. L. V. Moulton, and Mrs. Cadwallaa short speech, which was liberally applauded.

Our society is getting along splendidly, numerically, socially, financially, and last but not least, spiritually. At last we have acquired our own home, and I am glad to say that before the season ends we shall have been in our own place of worship. We have secured a very eligible house and lot in fee, twenty-nine feet front, one hundred and twenty feet deep, for

I can assure you that the members of the Re-Society feel quite proud of the stride which it has taken. It will place us on a firm basis, and will be the means of bringing to the front the Cause which we so dearly love. We have every reason to believe that we will receive the hearty support of the public in general. Our rented hall is crowded each Sunday

night, and Tuesday and Thursday nights. I am glad to write that Spiritualism is or the increase here. Séances are held nightly

over all parts of the city.
Our Lyceum is in a healthy condition. The children take an active interest in the services. We recognize the fact that we must educate the children in our beautiful philosophy, that they may take our places when we shall have passed over.

For the months of February and March we shall have Mrs. Ida P. A. Whitlock, so favorably known to us and the spiritualistic world During this month we have had Dr. John D. Roberts, our regular test medium, and he is drawing crowds. His tests are wonderful. All are recognized. The Religio-Philosophical Society will be glad to welcome all to its housewarming in the fall."

Maine.

BATH.-Dr. Rouse writes: "An effort has been made here toward securing the services of speakers. President C. S. Colby, whose efforts have been unceasing since January 1894, having called J. Frank Baxter and Mrs. Kimball to Bath during that year, has commenced the new year of 1895 with Dr. Chester Goodrich, Mrs. Goodrich, and Master Sammie, who

is only twelve years of age.

Services have been held at City Hall Jan. 6 and 13, as also upon Wednesday, the 9th inst. Dr. Goodrich spoke of the nature of the phenomena. There was solo singing by Clarence Brooks of Portland, after which various persons in the audience were given psychometric readings by Dr. Goodrich and Master Sammie Mrs. Goodrich described numerous spirit-

forms that were crowding around her, giving messages connected with both spirit and mortal During the past two weeks these mediums have conducted circles at numerous homes, in most of which an harmoniously wonderful spirit-power has been found to exist, and developed sufficiently to be witnessed by all pres-

President Colby has closed another engagement for the second Sunday in March with the Goodrich trio, and is also engaging other me diums, so that the time will come when a per manent society, (with a Children's Progressive Association,) will be an established fact."

Michigan.

GRAND RAPIDS. - Dr. F. Schermerhorn, Secretary, writes: "The regular midwinter meeting of the Michigan State Spiritual Association will be held at Paw Paw Feb. 1, 2 and 3. It is designed making this a grand mass convention of Michigan Spiritualists, and a cordial invitation is extended to all, whether resi dents of our State or not, to attend.

Michigan is exceptionally blessed with a number of excellent mediums holding certificates of ordination from the State Association, and most of these workers in the field will be present and take part in the exercises An enjoyable as well as intellectual feast is assured to those who attend this meeting."

New York.

NEW YORK.-Kate D. Knox, Rec. Sec'y, 749 Columbus Avenue, New York, writes: 'The Ladies' Aid Society gave its second Social of the season at Adelphi Hall, on Friday evening, Jan. 11, to a large and well-pleased assemblage. The program of music, vocal and instru-

mental, recitations, etc., was well rendered, and afterward dancing was kept up till a late hour. On the 4th of February the third Social wi be held, and a very unique entertainment will

be presented, under the supervision of the well-known Oriental, Mr. Raju de Matta: A representation of life in the East, consisting of a scene from mosque-life at Mecca, an Oriental marriage ceremony, banquet, festival,

East. The officers of the Society for 1800 are: President, Mrs. George R. Storm; Vice-President, Mrs. L. S. Cadwell; Treasurer, Mrs. C. R. Butler; Secretary, Mrs. Kate D. Knox; Chairman of Relief Committee, Mrs. Cadwell; of Entertainment, Mrs. Bartman; of Reception, Mrs. Lno R. Lowther Jno. R. Lowther, Socials will be held once a month, to which

all are cordially invited."

Arkausas.

JANESBORO .- Joseph Jackson writes: "There is considerable interest here, and in adjoining towns, regarding the Cause of Spiritualism. We have no organizations yet, but as there is a goodly number of Spiritualists we hope that it will not be long before we can get good lecturers, and then organize a permanent

The closing week of 1894 we had with us Mr. William Pope. He gave us four meetings, which were grand, and well attended. Quite a number of forms materialized at the

first meeting; fourteen forms were recognized by skeptics, who are now ready to affirm their belief in spirit return.

On the night of our last séance a lady's form

came from the cabinet, and walked to a dower stand, broke off a bunch of flowers, brought them and placed them in my hand. Eight or

ten forms were also seen.
Mr. Pope will be with us again."

Ohio.

CINCINNATI.-G. Darwin Knapp, M. D., writes: "Impressions prompt me to say in relation to the lessons by J. C. F. Grumbine on Psychometry, which have truly been a great benefit to me, and the connecting link with those of his spirit band, that they will aid me as they have aided others immensely in the unfoldment of spiritual powers.

I have faith to believe the work will be so fully completed that use can be made of them

for public benefit.

My desire and intention is to take the full series in Psychometry, but will rest a time and digest well what has already been received. I feel as though Mr. Grumbine has a great and glorious work to do, which will very much benefit those immediately connected

Missouri.

with the Cause: Branches will start out from

the results of the choice thoughts given through

his organism.'

ST. LOUIS.-"B." writes: "The S'. Louis Spiritual Association is prospering, under the ministrations of one of the best lecturers in the country.

H. D. Barrett is with us for January, and the increasing interest has necessitated the obtaining of more commodious quarters, or building. They have adopted the latter, and expect to erect a Temple, that will accommodate a thousand or more, the coming summer.

They have nearly five thousand dollars now pledged, and are pushing forward their plans."

January Magazines.

THE REVIEW OF REVIEWS -The special features for the current issue are "John Burns," by Robert Donald; "Dr. Henry S. Lunn," by Archdeacon Farrar; "The Armerian Crisis"; "A Talk with Prof. James Bryce, M. P.," by Editor Shaw. The regular departments are "The Progress of the World," being an editorial review of the month, with numerous portraits; "Record of Daily Events," illustrated; "Leading Articles of the Month," condensed from principal American periodicals for January, and from foreign and other periodicals for December. The Review of Reviews Co., 13 Astor place, New York.

THE ATLANTIC MONTHLY - The new volume opens with very attractive contents. There are the first chapters of "A Singular Life," a notable serial story by Elizabeth Stuart Phelps; the first of a twopart story, "A Village Stradivarius," by Mrs. Wigby Alice Brown; "The Genius of France," by Havelock Ellis; "Gallia Rediviva," by Prof. Adolphe Cohn; "A Wish Fulfilled," by Lafcadio Hearn; "The Meaning of an Eisteddfod," by Edith Brower; "The Symphony Illustrated," by Philip H. Goepp; "The Want of Economy in the Lecture System," by Prof. John Trowbridge; a biographical paper on "The Author of Quabbin," the late Francis H. Underwood, by J. T. Trowbridge; with other papers, poems, reviews and Contributors' Club. Houghton, Mifflin & Co., Boston.

THE HUMANITARIAN .-- Mrs. Aubrey Richardson opens the current issue in a character sketch of A. W. Pinero, the playwright. "Heredity" has its third part. "The Depopulation of the Highlands" is by Mrs. Henry Chetwynd. "The Sunday Question" has its author in H. Beerbohm Tree. The remaining papers are "The Women of Morocco," J. E. B. Meakin; 'Natural Humanity," William Vavasour; "Off the Stage," Lady Trelawney; "Domestic Life in Japan," Mary Basil Browne; "In Defence of Matteism," A. J. L. Gliddon; "Aged Nineteen," Annie P. Groser, Caulon Press, 20 Vesey street, New York.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH.-O. B. Frothingham opens the new volume with a paper entitled "The Cry of Rest." Dr. M. L. Holbrook has an article on "The Digestion of Starch." "Recreations for Consumptives" is by Dio Lewis. C. H. Shepard discourses on "Uselessness of Alcoholic Drinks." Dr. Holbrook has several notes in which "Cremation among the Old Greeks and Romans" is described. "Studies in Hygiene for Women" is by Jennie Chandler. "Topics of the Month" is a department fully as interesting as any other. Dr. M. L. Holbrook, 46 East Twenty-First street, New York.

An Infant Phenomenon.

Baby Poehler Reads German and Latin at Two Years Old. From a German Exchange.

The most wonderful case on record is that of the little son of a butcher and wife named Poehler, in Braunschweig.

A few weeks ago the mother took the baby, which is only twenty-one months old, to Dr. Berkhan for examination, telling the doctor that the child could read everything at sight. The first thing the boy did to prove his mother's assertion correct was to pick up the doctor's books, and read from them correctly, as he turned page after page. The doctor and several colleagues examined the child, and found that his development, both physical and mental, was normal, aside from a phenomenal amount of memory impressions, which enabled him to read German and Latin print and script, and also numbers composed of two figures. At the age of fifteen months the child manifested unusual interest in all signboards and billposters, the show windows of bookstores, etc., and demanded an explanation for everything it saw in this line. It was the same at home with the books and newspapers it found about the house. In this way the babe absorbed an enormous amount of pictures, of words, letters and figures. One day, to the great astonishment of his parents, the child pointed to the name of "Otto" in a newspaper which he snatched from his father's hand. From that time on he read nearly everything that came under his eyes. As soon as he sees a book or newspaper in any one's hands the boy grows restless and nervous until it is handed to him. When riding in a street car he sends up a disappointed howl if his eyes do not discover the

usual street car advertisements and relacards.

This yearning for printed things is physiclogical without explanation, and medical history has not a similar case on record, except that of Dase, the famous mathematician, who gave evidence of his phenomenal talent in early years. But this was all he ever knew. The question is asked by the scientists who have examined little Otto whether he will develop in other directions as strikingly as he has in

this. Fortunately the parents have no intention of exhibiting their wonderful offspring for money, and the case is watched by the medical frateroity with unabated interest.-Washington Star, Nov. 19, 1894.

Mrs. Richings in New York.

To the Editor of the Banner of Light:

After a week and more of storm, such as can only come in mid-winter, when rain and fog settle down upon us as though they had really settle down upon us as though they had really come to stay, the bright sunshine poured its welcome rays upon us this morning [Jan. 13], and the very streets seemed to look up with cheery, thankful faces for having been relieved of the accumulation of mud and snow.

A bright day is conducive to a full attendance at either church or hall, and so a large audience listened to the earnest words of Mrs. Stuart-Richings as she discoursed in Carnegle Hall upon subjects handed in by the audience. The first: "What Are We to Do with Our Fraudulent Mediums?" was most wisely handled. She commenced by asking why the questions.

Fraudulent Mediums?" was most wisely handled. She commenced by asking why the questioner limited this to mediums? why not take the entire body of those who practice frauds of all kinds upon the community; and the summary of the response was: Education. "Religion and Science" was the second theme. "We must first," said the speaker, "discover what meaning we attach to the word religion. Dogmatism is not religion; creeds are not religion; theology is not religion. Religion is whatever draws us into the most intimate re-

ligion; theology is not religion. Religion is whatever draws us into the most intimate relation with our highest conception of what is good, such relation finding external expression in our dealings with our fellowmen."

The question, "Are our Trials Blessings in Disguise?" brought out some beautiful thoughts: "We must consider the nature of the trials before answering yes or no to this query. Are the trials inevitable? Are they such as we should submit to in thankfulness. To illustrate: Here is a woman starving for To illustrate: Here is a woman starving for want of food. She is suffering. Should she be thankful for that suffering, and take it as a blessing in disguise'? Such conditions of society should not exist as to make starvation possible in our midst. A moral law is violated—the law of human kindness. We cannot and should not be thankful for violated laws. True nature gentle mother, when we havie our nature, gentle mother, when we bruise our-selves in defying her, brings all her forces to bear to heal our wounds, and even through

such suffering we may learn.

But very different is the pain, the trial that comes to us through growth according to nature's own beautiful methods. See the giant red-wood of the California slopes. Since long, long years ago, a sapling, it first sprang from earth, it has been tossed, and wrestled, and played with by the winds from every quarter. The north wind has beaten and bent it, the east wind has twisted its branches, the wind from the ward beautiful to the wind the work the wind beautiful the work the wind the work the wind the work t from the west has swept through its boughs, and the wind from the south has whispered among its leaves. With what result? Only to send its roots down deeper into the soil, to make it take a still firmer hold upon its mother's bosom, and then rise, slowly, steadily rise, bidding defiance to the tormentors. Nay, its very growth is because of these. And at last it stands a giant, strong, stately, majestic, grand. So the soul that amidst the storms lays hold of the eternal verities, and throws out its arms toward the heavens, whence cometh its aid, shall yet stand steadfast and secure—at

The hall in the afternoon was filled to its utmost capacity, many not being able to get

Mr. Newton opened the meeting, taking for the basis of his remarks, "Investigators of Spir-itual Phenomena, and Their Methods"—se-verely criticising some of them, showing their incapacity for such work. Several of our prominent mediums were pres-

ent, and, as is their custom, kindly described some of the spirits they were able to see near their earth friends. Mr. Gott rendered a fine piano solo, and Mrs.

Freedman rendered an aria from the oratorio of Samson

The subject of the evening was "Hypnotism," and the lecture was exceedingly interesting and instructive. M. A. N.

In Memoriam.

On Friday, Jan. 11, the funeral services of Roxalana Grosvenor, aged eighty-one years, were conducted by W. J. Colville in the First Spiritual Temple, Exeter and Newbury streets, at 11 o'clock.

There was a large attendance of relatives and friends. Miss Dodge sang three beautiful solos. The floral tributes of lilies, violets, ivy and ferns were exquisite. These were laid upon the coffin, which, according to the reformed usage now in vogue in the

Temple, was not opened.

The President, M. S. Ayer, Esq., made a few very the Fresident, M. S. Ayer, Esq., made a few very kindly, appropriate remarks at the end of the service, in which he expressed his fervent hope that the cus-tom of viewing the remains would fall into general disuse, for it is fitting that our thoughts should turn to the living spirit, and not be centred upon the inani-

mate clay.
W. J. Colville's address was from the text, "I shall go to him though he shall not return to me." The common interpretation of these words is far too limited and distant to accord with the consolatory teachings of a genuitely spiritual philosophy, for the usual application points to a reunion of departed friends at

some future time in a distant sphere.

Though this hope is worth something, and should not be lightly esteemed, there is a far nearer sense of union with our dismantled friends than such far-away articles than such far-away and the far-away and the far-away and the far-away articles from some widdle on the far-away and the far-away articles from some widdle on the far-away articles from some some far-away articles from anticipations can yield; and it is largely because of anticipations can yield; and it is targety because the remoteness of the idea of immortality that grief is usually so pol mant on an occasion when the mortal remains of a valued friend are about to be interred.

Dr. Parkhurst, of New York, recently preached a singular sermon, in which he insisted upon the locality

of heaven, and in that discourse he declared that the vagueness of the popular belief concerning a spirit-world added much unnecessary sorrow to bereave-

Dr. Parkhurst is no doubt quite correct to a certain extent, but as there are plainly two sides to this question it is well that we look on both. Order there is in the spiritual state, therefore the theory of locality is not erroneous, but happiness depends upon state rather than upon place, so that the query "How are you?" is even more important than "Where are The life of the so recently arisen sister was a very quiet and interior one. She had lived for many years

among the Shakers, and clung to their simplicity of dress and manner. Externals were not as attractive to her as they are

to most people; she drew but little of this world's wealth to her, and she placed no high value upon any creature comfort.
Such a life is far more appreciative of the spiritual

than of the material side of things, consequently such an one has no aversion to the change called death, for there is no fond clinging to such property as must

As such a character always seeks to draw the thoughts of others inward and upward, those who love her must seek communion with her in other ways

than through the avenues of sense.

It is in silent hours of calm retreat that spirit voices whisper most audibly in our interior ears, and at such times and in such ways can we learn most concerning that much more real life than the life of sense which is ever going on in our midsr, though be-cause of our inward blindness we too often perceive it

A beautiful impromptu poem, preceding the benediction, illustrated the passing to the new state of consciousness of the living woman whose mortal husk only remained behind.

Lake Pleasant, Mass. To the Editor of the Banner of Light:

Arrangements are being rapidly made to render the season of 1895 one of the most successful, spiritually, socially and financially, that this popular camp has ever known.

Such names appear on the list of engaged lecturers and mediums as Abram H. Dalley, J. Frank Baxter, Mrs. Clara H. Banks, Edgar W. Emerson, Mrs. M. T. Longley, J. Clegg Wright and Col. Robert G. Ingersoll, and negotiations are pending for the engagement of others as well known.

others as well known.

It is with regret that we have heard of the loss by the of three of the prettiest cottages on the grounds, owned respectively by Clarence Jackson, Frank Boyden and T. H. Gordon; but undoubtedly they will on be rebuilt, as their sites are among the most de-

Mr. J. B. Hatch, Jr., Chairman of the Committee on erection of the building for the new Auditorium, has met several builders at Greenfield, and is daily receiv-ing bids for the contract; and early visitors will find the building completed on their arrival at the camp July 1, 1895.

Applications for licenses to conduct business during

Applications for licenses to conduct business during the coming summer are also being received by the Clerk of the Camp-Meeting Association.

Probably all arrangements will be completed so that the circulars can be issued by March 31; any one desiring them at that time can address

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Jan. 5.

Magnetic Institute of Psychometry and Clairvoyance.

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Oct. 6.

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Jan. 5.

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Jan. 26.

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Boom 58, 92 and 94 La Salle Street,
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Jan. 25.

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Jan. 6.

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BOSTON, SATURDAY, JANUARY 96, 1695.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley street.—Sundays at 10% a. M. and The 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 Streets.—Sundays, meetings for children and investiga-tors at Il A.M. Wednesday evenings, at 7%, sociable and conference. Other meetings announced from the plat-form. Public meetings free to all.

form. Public meetings free to all.

First Spiritualist Ladies' 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. Carrie L. Hatch (74 Sydney street, Borchester), 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

Magle Hall, 616 Washington Street.—Bundays at 11 A. M., 21/4 and 71/4 P. M.; also Wednesdays at 3 P. M. E. Tuttle. Conductor.

Rathbone Hall, 694 Washington Street, cor-aer of Kneeland.—Spiritnal meetings every Sunday at 11 A. M., 25 and 75 P. M. (75 P. M. meeting in Commer stal Hall) Thursday at 28 P. M. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street.—Meelings are held every Sunday at 11 A. M., 24 and 75 P. M.; Tuesday at 214—and at 75 P. M. in ante-room; Friday at 224, and Saturday 75 P. M. W. L. Lathrop, Con-

auctor.

Society of Spiritual Endearor 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, fine music. Eben Cobb, Conductor.

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 Hostrum (2l 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, Bib e Spiritualists.] Meetings every Thesday 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, 3P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Montgomery Hall, 735 Washington Street.— United Spiritualists of America. Sundays, circles II A. M., 2½ and 7½ P. M.; Wednesdays 2½ P. M. Mrs. M. U. Weston, President,

Abbottsford Hall, Waverley House Block, Charle-town District. - The Boston 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, Jan. 20, W. J. Colville addressed another very large and deeply interested audience in the Tem-

ple during the regular afternoon services.

The topic for discourse, "The New Woman and the New Man who is to be Her Helpmeet," evidently attracted a large number of "strong-minded" women, as well as an unusually large attendance of thoughtful and inquiries men.

The lecturer commented at the outset upon the sin-

gular wording of the subject, calling attention to the complete reversal of the ancient wording which makes woman the helpmeet of man.

The first startling proposition suggested by the speaker was, that as we read of woman's subordinate

relation to man in connection with the fall of the human race into error, we may with reason expect that a reversal of the order connected with the fall will

bring about the true elevation of mankind.

The sc-called "New Woman," as depicted on the modern stage, a woman who is obtrusive in manner, flashy in dress, who smokes tobacco, and imitates masculine irregularities, is by no means other than a caricature of the genuine "New Woman" who is steadily becoming the most influential of all factors in the uprearing of a purer and more perfect civilization than any yet realized.

Dramatists and novelists have as yet but very rare-

ly caught even a glimmer of the "coming woman," who is to lead the race through a wilderness of perplexity into the land of promise, which is yet some distance ahead, but not so far off as our less hopeful friends believe.

Utopia and Altruria are not impossible countries; were they impossible they could not be conceived of by contemporary writers such as Bellamy and Howells. We, however, agree with some of the critics of the modern socialistic novel, that no apparent ladder is presented, up which we are to climb to the heights so glowingly depicted in romance. The chief reason for the absence of this much-to-be-desired visible ladder is that ideal states are always prophetically behild before the actual value of the state of the sta held before the actual road leading to them is dis-cerned. Glorious visions of future brightness appear in dazzling outline first; then later on we are able to take a nearer view of the approaching situation and describe the steps which must be mounted, one by one, before the promised altitude is gained.

The very recent disclosures of corruption, not only

in New York but in many other cities, have at least opened the public eye to the unsatisfactoriness of the opened the public eye to the unsatisfactoriness of the old administration, which has been a masculine and, to a large extent, a plutocratic monopoly. Men have had their undisputed sway in politics, and they have not produced a result which satisfies either intellect or moral sense. Strikes and riots in Brooklyn and Haverbill, and in many other places also, show a turbulent spirit of unrest rife among the multitude.

These sylvas are not degreesing to these where page

These signs are not depressing to those whose penetration enables them to discern through all the break ing of a better day; but the most confirmed optimist cannot be blind to the fact that the betterment of hu man conditions can only be brought about by the united, earnest endeavor of men and women consecrated to the noble work of purifying every institu-

Though the "New Woman," as presented in many plays and novels, is not a very admirable type, and she is not the genuine "New Woman," even she of the modern stage, who is little more than a caricature of the "mannish" woman, is a product of the times, and in many ways a useful object-lesson.

The real "New Woman" is, however, a heroine, whom Lady Somerset, Frances Willard, Julia Ward Howe, and a host of equally notable and represents.

Howe, and a host of equally notable and representa-tive reformers, can admire and love. She demands a white, not a black, life for two; and she can never re-main content with virtue for one and vice for the other. The New Man is coming to be the helpmeet of the New Woman, and though in the ears of some it may seem a reversal of the natural order to speak of woman first, and of man as her helpmeet, this conception is not modern; it accords perfectly with the virtuous woman described in the closing chapter of the Book of Proverbs, in which we are told that the most excel-

or Proverbs, in which we are told that the most excer-lent woman is well up in all business as well as do-mestic affairs, and that her husband derives great honor through his illustrious wife.

The audience broke forth into frequent applause, and the most radical and witty of the speaker's utter-ances were enthusiastically received.

Boston Spiritual Temple-Berkeley Hall. Sunday, Jan. 20-writes J. B. Hatch, Jr.-a large audience was in attendance in the morning.

After an invocation, and a song by Mrs. Barker, Mr. Barks, the President, announced that Mrs. Carrie E. S. Twing was present and would address the audi-

ence.

Mrs. Twing said she had not thought of taking any active part in the exercises, but thought she would come to listen to the good things that would be said by Brother Emerson; but when they asked her she could not well refuse. Mrs. Twing read a very interesting poem—"The Calf Path"—with a very instructive moral, and pointed out distinctly how prone we are to fall into the calf paths, instead of boldly striking out in new directions.

are to fall into the call paths, instead of boldly strik-ing out in new directions.

Mrs. Twing said she wanted to speak about Col.

Ingersoll. We all love him because he is doing so
much good, and I think when I come to analyze some of his thoughts how grand it would be for Spiritualism if he could have that thin vell torn asunder and be brought to the knowledge of the life beyond.

brought to the knowledge of the life beyond.

Mrs. Twing said she taiked with Mr. Ingersoll about his statement of one world at a time was enough. She cited instances to him of the cripple, the pauper, the blind, who had their hopes all based upon a world beyond, where they would be like other people, and asked him if he had ever thought of it in that light, and he confessed he had not. He said, If any religion is true, I believe it is Spiritualism.

Mrs. Twing said her knowledge of Spiritualism was her greatest joy: she would not exchange her knowledge.

her greatest joy; she would not exchange her knowledge for all the wealth in the world. She said the time was soon coming when Spiritualists would realize that to accomplish what the spirit-world wished them to achieve they must organize, build temples, schools, and hospitals; we must teach the young how to live, and set them a good example. Principles never die. Spiritualism has made more

converts and more advancement than any other re-ligion in the same length of time. Spiritualism is the greatest gift that can come to mankind; let us protect it and cherish it.

Mrs. Twing closed her remarks with anecdotes characteristic of herself, and which were much enjoyed by the audience.

After singing, Mr. Emerson spoke, thanked Mrs.

Twing for her able talk, and said he felt he had been blessed by the genial and magnetic force she had

Mr. Emerson followed with a large number of tests. which were all recognized.

The exercises at the evening session opened with a vocal selection by Mrs. Edith Lane Thompson, after which Mr. Emerson delivered an invocation, followed by a duet by Mrs. Thompson and Mr. Lane.

Mr. Emerson stated he would change the regular routine for this service. Usually he asked for questions and then answered them, but so many of the questions were of a personal nature that he preferred not to answer them; he would, therefore, have his guide devote the entire evening to a test scance. Mr. Emerson gave very fine delineations and tests for over one hour, and every one in the audience seemed much pleased.

Mr. Emerson will be with us next Sunday morning and evening, closing his engagement for this season.

and evening, closing his engagement for this season.

Mr. Banks read the notice of the transition of Thos. Dowling, and spoke of him in a very feeling manner. The Helping Hand Society-L. Senter, 890'y, writes

-held its regular business meeting at 3 Boylston Place Wednesday, Jan. 16, Mrs. Pratt, President in the chair. The evening was socially and pleasantly spent, with songs, tests, and a general discussion on spirit power.

The Children's Progressive Lyceum-writes Irving Pratt, Sec'y-held its regular session in Red Men's Hall, 514 Tremont street, Sunday, the 20th inst. There were about one hundred members in attendance, who filled the hall with harmonious song. The program carried out was most interesting, notwithstanding nearly all felt very fired, owing to the tax made upon them by the "Minstrel Concert" given the two previous evenings at Horticultural Hall. Mr. Wood announced that this was not only a success articles by het floancielly.

principles of the importance of using this was not only a success artistically but financially.

Dr. Root took as a subject for the instruction of the school, "Discretion," and during his remarks spoke of the importance of using discretion in regard to the development of mediumship.

Conductor Wood touched upon the line of thought conveyed in the devis lessen.

conveyed in the day's lesson.

We had with us that ever welcome medium, Mr Edgar W. Emerson, who gave forth uplifting thoughts appreciated by old and young. Recitations were given by Rosie Johnson and Merton Bemis. Mr. Packard read two selections, and the Guardian, Mrs. Butler, made a few remarks. The Lyceum workers were much encouraged on this occasion by the presence of bright souls who came for the first time to such a school, and expressed themselves pleased with the exercises. Those who work for a good cause al-ways feel a helpful influence when unselfish persons

ways feel a neighbli influence when unsellish persons come into their presence and give to them of their own harmony and good will.

The young people of the Lyceum are to give a social dance in Red Men's Hall Monday evening. Feb. 11. Dancing from 8 to 12, the price of admission being 25 cents. They intend to make this a harmonious gathering, and will do all in their power to further this end.

Elysian Hall, 820 Washington Street.-W. L. Lathrop writes: Our circles and meetings on Tuesday, Thursday, Friday and Saturday were very satisfactory. The mediums assisting were L. F. Thayer, G. B. Emerson, Francis L. Fisher, Mrs. Bird, Dr. White, Mr. and Mrs. O. F. Stiles, "Little Delight," and Mr. Lathrop.

Sunday morning there was a fine circle. Mrs. Hatch, George Hancock, Mr. Lathrop, and many others, gav fully recognized tests.

In the afternoon we had an appreciative audience, and the meeting was replete with good thoughts and tests in proof of spirit-return. The mediums were Mrs. Dr. C. E. Bell, Mrs. L. W. Hatch, L. F. Thayer, and Mr. Lathren. and Mr. Lathrop.
In the evening "Cyrus," the Persian, gave the most wonderful address he has ever given, and held the audience in closest attention throughout. L. F. Thayer

and Mr. Lathrop gave tests and readings.

Meetings on Tuesday and Thursday at 2:30 and 7:30 Friday at 2:30, and Saturday at 7:30.

The BANNER OF LIGHT always for sale.

Society of Spiritual Endeavor.-T. Kiernan writes: Tuesday evening, Jan. 15, the President opened the meeting with retrospective remarks on the labor of the past two years, and read an interesting paper on the labor problem, entitled, "Weighing the Calm," by Lizzie M. Holmes of Chicago. A discussion followed, during which Mr. Bowtell, the guides of Mrs. Buck, Dr. Morris and the President, spoke in the most earnest manner. All agreed with the original writer that the present calm in labor troubles was deceitful, and that while conditions are as they are, there can be no

Rathbone Hall, 694 Washington Street, Corner KneelandiStreet .- N. P. S. writes: Thursday, Jan. 17, Mrs. A. Woodbury, Francis A. Fisher, Mrs. C. H. Clarke, Mrs. Florence Sullivan, Mrs. E. A. Mason, N. P. Smith, C. D. Fuller, gave tests, remarks and readings. Mr. Francis A. Fisher gave a solo. Commercial Hall .- Sunday, Jan. 20, at 11 A. M.,

Mrs. Ratzel, Prof. Peak, Mrs. E. J. Peak, N. P. Smith, participated in the exercises. At 2:30 P. M. N. P. Smith made remarks; Mrs. Adeline Wilkinson, remarks and tests: "Little Eddie

recitation; Mrs. Mary A. Ricker, remarks; Francis A. Fisher, readings and a musical selection; Miss Annie Hanson, remarks and readings; Mrs. M. A. Nutter, tests and readings; Mrs. A. Woodbury, read-

tags.
At 7:30 P. M. Mr. J. Morton made an able address on the medical law, in behalf of the "Constitutional Liberty League." Mr. W. Quint, Mr. J. Low, made remarks on the same subject. Mrs. Adeline Wilkinson, remarks and tests; "Little Eddie," solo; Mrs. Josephine Burnham, a recitation; Mrs. M. A. Nutter, Mr. Quimby, Mrs. A. Woodbury, readings; Prof. Peak, musical selections.

Mrs. Wilkinson will be tendered a reception by her proper finds part Sunday afternoon and availing in

many friends next Sunday afternoon and evening, in Commercial Hall. Beside our regular mediums extra talent will be present.

Harmony Hall, 724 Washington Street .-James Higgins writes: Last Tuesday and Thursday meetings were exceptionally well attended. Mr. Nelke was assisted by J. Milton White, J. E. Bowiell, Mrs. Wheeler, Mrs. Irvin, George B. Emerson, Mrs. Acker-

wheeler, Mrs. Irvin, George B. Emerson, Mrs. Ackerman and others.
Sunday, 11 A. M., the developing circle was largely attended. Great power was manifested, and many received the power of mediumship. Those who assisted were: Mrs. J. A. Woods, George B. Emerson, Mr. J. Milton White and Mr. Nelke.

Mr. J. Milton White and Mr. Nelke.

2:30 r. m. session was a fine meeting and largely patronized. The tests were fine. S. H. Nelke was assisted by J. Milton White, C. W. Quimby, Geo. B. Emerson, Mrs. J. A. Woods, Mrs. S. C. Cunningham of Cambridgeport, Mrs. C. H. Clark and Mr. Rullins.

At the evening meeting Mr. Nelke was greeted by the largest audience this hall ever had. Mr. Nelke's address was deep, clear and uplifting. His tests were good, as usual. The other mediums present were Mrs. Cecile Farnham, C. W. Quimby, J. Milton White, Mr. Quint, George B. Emerson, Mrs. Julius Fredericks and others. Music was turnished by Miss Sadie B. Lamb, "Little Eddie," Miss Alice Preston, the soprano, and S. H. Nelke, basso.

The Banner of Light is for sale here; also for sale at Mr. Nelke's, 616 Tremont street.

First Spiritualist Ladies' Aid Society, 1031 Washington Street-Mrs. Carrie L. Hatch writesmet as usual Jan. 18. Business meeting at 4 P. M.,

met as usual Jan. 18. Business meeting at 4 P. M., Mrs. A. E. Barnes presiding.

Evening session opened with a piano solo by Miss Ellien Burnett, which was much appreciated. The entire evening was given over to Mrs. Carrie E. S. Twing—who tendered us a benefit. Mrs. Twing read a poem, after which the Longley Quartet sung. Mrs. Twing then addressed the audience in her usual pleasing way, when the unique "Ikabod" manifested, and gave certain proof of the return of spirits. All present were pleased to hear the words which came from "Ikabod." We wish to thank Mrs. Twing for her kindness to us: through her efforts we gained a

from "Ikabod." We wish to thank Mrs. Twing for her kindness to us; through her efforts we gained a snug little sum for our Society.

Next Friday, at 3 P. M., a public circle; in the evening a good time is anticipated; we expect to have with us Edgar W. Emerson. All are invited. Supper served at 6 P. M. Business meeting at 2:30 P. M.

We thank The Banner for its kind notice.

Abbottsford Hall (Charlestown District).-Last Sunday's subject was "Freedom in the Use of Spiritual Gifts." In the afternoon Miss Jennie Rhind made a short speech and gave excellent tests and psychometric readings before the Boston Psychical Conference. Many others answered questions or gave personal experiences.

sonal experiences.
At the evening session Mr. Whitlock, the President. spoke on the subject in its application to all classes of education. Mrs. Adeline W. Wildes, M.D., demonstrated the value of a thorough education in medical science, added to spiritual gifts, to assist in the cure of disease. Many questions were answered satisfactorily. Mrs. Quimby, a mental or spiritual healer, also interested the audience in remarks on spirit-healing, and answered several questions.

and answered several questions.
All questions pertaining to psychic power are in order, and all are invited to present ideas and ask questions every Sunday afternoon and evening.

[At Abbottsford Hall, Monday evening, Jan. 21, Mr. F. A. Wiggin of Salem gave a séance before the Boston Psychic Conference, to which we shall refer to greater extent in the next issue.-ED.]

Eagle Hall, 616 Washington Street.- Hartwell writes: Wednesday afternoon, Jan. 16, remarks, tests and readings were given by Mrs. M. Knowles, Mrs. J. E. Nutter, Mrs. F. Stratton, Mrs. C. H. Clarke, E. J. Bowtell and E. H. Tuttle. Remarks were also made by Mr. Plummer.

Sunday, Jan. 20, the morning circle was harmonious, and many gave proof of spirit control.

The afternoon and evening sessions were well attended. Remarks, and correct tests and readings were given by Dr. Sanders, Dr. J. T. Coombs, R. H. Tuttle, Mrs. J. E. Woods, Mrs. M. Knowles, Mrs. C. H. Clarke, Mrs. Dr. Bell; solus by Mrs. Carlton, Mrs. McIntosh; piano solo, Mr. H. C. Glimes; sobgs,

by Little Kidle, Mr. Tuttle answered mental questions. A. W. This er, a new medium before the public, pave many remarkable tests,
A test circle for his benefit will be held in this hall Monday evening, Jan. 28.

The BANNER OF LIGHT is for sale each session,

The Ludies' Spiritualistic Industrial Seclety .- S. E. Appleton, Sec'y, writes: Thursday, Jan. 17. business meeting at 4:80, Vice-President Jones presiding. Supper was served at six.

The evening exercises opened with singing. Little Eddie delighted his audience with songs. Mrs. M. A. Brown gave. a reading! Excellent tests were given by Dr. C. E. Huot. Mrs. Buck and Mrs. Shirley; recitations, Miss Kila L. Hill.

After Mrs. M. A. Brown's control had delighted every one with her quaint remarks and tests, Miss Hill favored us with a solo, accompanied by Mrs. M. Lovering, planist.
Our dance takes place next Thursday evening, Jan. 24, at Dwight Hall.

America Hall, 724 Washington Street.-A correspondent writes: We had a large gathering at our circle on Sunday morning last, indicating that the interest in these gatherings is on the increase.

interest in these gatherings is on the increase.

In the afternoon and evening we had Eben Cobb, Mrs. M. A. Chandler, David Brown, Mrs. A. P. McKenna, Mrs. A. Howe, Mrs. A. Forrester, Dr. Huot, Mrs. F. Stratton, Mrs. M. E. Saunders, Miss Annie Hanson, Mrs. M. W. Leelle, Mrs. A. Cunningham, F. A. Heath, Father Locke, Mrs. Hattle Mason, Prof. C. A. Pierce and E. A. Abbot, Mrs. Lovering, Mrs. Cleveland, Mrs. Eudora Case, Providence, and Mr. Baxter in remarks and song.

BANNER OF LIGHT on sale.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President) .- "C. B." writes: Tuesday, Jan. 15, and Thursday, 17, interesting meetings, participated in by Mr. Kelly, Mr. A. W. Thayer, Mr. Tuttle (President of Eagle Hall meetings, Boston). Mr. Quimby, Mr. Cohen, Mrs. Buck and the Chairman

Conj. Mr. Collen, Mrs. Buck and the Chairman.
Sunday, 20th. Chairman. remarks and readings; Mr. Kelly, remarks; Mr. Thayer, tests; Mr. Jones, song; Miss Rogers, plano accompaniment; Mrs. Armstrong, planist. Mr. Thayer is with us every Sunday, Tuesday and Thursday evening.

The Ludies' Lyceum Union.-L. Wood, Sec'y, writes: The evening entertainment on the 23d inst. was given by Mrs. M. A. Brown, and was a novelty party. On the 30th there will a musical and literary entertainment, the talent to be selected outside of the

Dandruff forms when the glands of the skin are veakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

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, 8r. M. Seventh year. Prom-nient local and visiting speakers and mediums. Good mu-sic, live topics and stirring tests. J. F. Snipes, President, 88 Procedure.

The First Society of Spiritualists holds its meet ings in Carnegie Music Hall Building, between 56th and 67th streets, on Seventh Avenne, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10% A. M. and 7% P. M. Afternoon meetings for facts and 10% A.M. and 7% P. M. Afternoon meetings for phenomena at 2%. Henry J. Newton, President.

The Ladies' 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 P.M.—doors close at 314—at 330 West ofth street. Mrs Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 43d street -Meetings Sunday evenings. J. W. Fletcher, regular speak

Carnegie Hall, corner Seventh Avenue and Fifty-Seventh St .- J. B. B. writes: Mrs. Helen Stuart-Richings brought out large audiences at morning

and evening meetings Jan. 20. Her morning discourse treated upon the relation of hypnotism to medium-ship, the former being the control of an incarnate spirit upon a susceptible mind, and the latter a similar control by an excarnated spirit upon a sensitive subject. In either case the subjects should be careful to submit themselves only to worthy, honest, beneficent controls for good purposes. She then treated rapidly and concisely several subjects presented by the audience.
In the evening Mrs. Richings's subject was "Mar-

riage," preceded by several appropriate readings selected with refined judgment. Mrs. R. remains with us but one more Sunday, and suggestion that she return soon was received with

full-handed applause.

The afternoon meeting was largely occupied by the report of a representative of The New York Recorder upon a materialization scance given under strictly test conditions by Mrs. Williams last Monday. [For report of this test scance held by Mrs. Williams see our fifth page.—The reader will find an account of Mrs. Richings's services at Carnegie Hall, Sunday, Jan. 13, on seventh page.—Ed.]

Spiritual Thought Society, 108 West Forty-Third Street .- Mr. J. W. Fletcher delivered a remarkable lecture upon "The New Psychology, or the Law of Vibration Exemplified," last Sunday, which held the interest of the audience from beginning to

close.

In the evening a discourse upon wholly different lines was presented: "Give a Reason for the Faith Within You," which pleased the auditors greatly. The lecture was followed by very clear tests.

Next Sunday at 3 and 8 Mr. Fletcher lectures again.

F. H.

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

Sunday evening at 8 octoor.

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, Secty.

The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 162 Gates Avenue. Miss Irene Mason, General Secretary.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Aumist Chambers Procedum. gusta Chambers, President.

J. W. ROLLINS writes: The Progressive Spiritualists' Association had its hall comfortably filled Sunday evening, 20th. After a lecture by the President, Mrs. M. Evans, platform and psychometric tests were given by Harlow Davis, to the satisfaction of every

He will read articles and answer sealed letters next Sunday evening, in Amphion Theatre, Brooklyn.
BANNER OF LIGHT is always on sale at these meet-

RHODE ISLAND.

Providence.-Mrs. M. L. Porter, Sec'y, writes: W. J. Colville, under the auspices of the Progressive Aid Society, lectured in Columbia Hall, Wednesday, Jan. 16. For two hours he held the audience with a flow of eloquence and logic. At the close he gave an im-promptu poem, the subjects taken from the audience. We expect to have Mr. Colville with us again.

Mrs. D. C. Ames, Sec'y, writes: The Providence Spiritualist Association met at Columbia Hall, No. 248 Weybosset street, Sunday, Jan. 20. Joseph D. Stiles was with us, and spoke to large audiences afternoon and evening, in the afternoon giving a poem, followed by an excellent address and tests.

Sunday, Jan. 27, Miss Lizzle Harlow of Haydenville, Mass., will be with us.

For Good Color and Heavy Growth Of Hair, use

Hair Vigor

One Bottle will do Wonders. Try it.

Purify the Blood with Ayer's Sarsaparilla,

DISTRICT OF COLUMBIA.

Washington.-Prancis B. Woodbury, Sec'y, says: Wanted at once, addresses of all mediums and lecturers in United States of America and Canada; also

ers in United States of America and Canada; also phase of mediumship, to complete list of same on file at this office; also name of every Spiritualist Society, with name and address of President and Scoretary, and name of city or town where located; also name and address of every Conductor of a Spiritual Lyceum, and city or town where located.

Briends of the Lyceum all over the country are urged to organize Lyceums, and when such schools are instituted to have the same recorded at this office. Applications for two Lyceum Charlers have been received this week, from Suston and Baltimore. We hope that this is an indication that Spiritualists are waking up to the necessity of pushing forward this important branch of our work. We ask all Spiritualists everywhere to rally to the support of the Lyceums of America, so that by the time our next annual Convention convenes we may have a grand gathering of Lyceum workers as one of the features of the meeting.

Never has there been a time when so much interest Never has there been a time when so much interest was manifested in the Cause of Spiritualism as now. Fraternal coperation will bring about a mighty revolution, and help on the work of progressive education. Our thanks are due a large number of friends for

their generous response to our call for donations of books to our library; these books are daily in demand by persons who are interested in the study of Spiritualism. Will you assist to increase the number of volumes in the National Spiritualist Association's Library?

CONNECTICUT.

Norwich .- "Uncas" writes: Last Sunday, the 20th inst., large audiences were again the order here, that of the evening recalling the halcyon days of the past. Mr. J. Frank Baxter was the attraction, who always is anticipated with pleasure by great majorities. His exercises on this occasion were of the first class, singing thoroughly enjoyed, poems marked for their aptness, lectures argumentative, instructive and ably and magnetically delivered, and his evening seance hold-ing close attention, and commanding of all, even

the close attention, and commanding of all, even skeptics, most respectful consideration.

The good quartet of the Union rendered fine selections, and thus, with Mr. Baxter's musical offerings, the music of the day was a distinguishing and most agreeable feature.

agreeable feature.

On Saturday evening, Jan. 26, an informal reception will be tendered Mr. Baxter by Mrs. J. A. Chapman, than whom none other has ever manifested such interest in or is more devoted to the Cause of Spiritualism in either the city of Norwich, or, in fact, the State of Connecticut.

Mr. Baxter will be with the Society—the Spiritual

Union—next Sunday, the 27th, the afternoon exercises amounced as a propos to the anniversary of the binh of Thomas Paine, and those of the evening to a sentation of the philosophy and a demonstration of the sentation of the philosophy and a demonstration of the sentation of the facts of Spiritualism.

Meriden. - [A report of Dr. Roscoe's and Mr Spencer's services at this place reaches us too late for the present number. Will appear next week .- ED.]

PENNSYLVANIA.

Philadelphia. - Lyman C. Howe writes: The meetings of the First Association grow. If the audiences should increase the next three Sundays as they have the past three, the hall would not hold the peohave the past three, the hall would not hold the people. The singing is fine, the mental atmosphere free and bracing, and radical truth is at a premium. Mrs. Cadwallader presides, and delivers some practical sensible lessons. The "Thought Exchange" is held Wednesday evening, and lively interest and instructive lessons attend those gatherings.

A "Package Festival" is on for Thursday evening of this week, and next Sunday is announced as a Thomas Paine Memorial Meeting at the First Society Hall, corner Eighth and Callowhill streets.

Mrs. Luther draws large audiences at the confer-

Mrs. Luther draws large audiences at the conference meetings, corner of Eighth and Spring Garden streets, afternoon and evening.

To-day (Jan. 20) she treated the question, "If there is no God, how did man originate?" She said no theological system had attempted to tell how or when space and time came into existence, and it is presumed they had no beginning; that there could be no vacuum, therefore space was always occupied with something. Spirit always avoided matter, and kept as far from it as possible; hence matter sought its

Spirit surrounds force, and acts on matter through force as its medium. Without spirit, force could do nothing; without force matter would be eternally still

In answer to the question "What is the greatest need of humanity?" she said, Wisdom, the knowlshe said, Wisdom, the edge of laws and disposition to obey them, which are the secret of happiness.

Her peroration carried a magnetic enthusiasm to the minds of the audience, and left them aglow with the inspiration of her free-flowing psychological ora-

Rev. B. P. Benner .- Another veteran has passed Rev. B. P. Benner.—Another veteran has passed the border-line to join the "great majority." The funeral services, on Wednesday, Jan. 16, were impressive, the crowd so great that standing-room for speakers was difficult to obtain. The Lyceum and choir paid delicate tributes to his memory, Mrs. Cadwallader read a beautiful and tender memorial lesson, exquisite flowers adorned the casket and form, sweet, itentials must made the derives tender with a inspiring music made the darkness tender with a plaintive gladness, and love smiled through the mist

Mr. Benner's mother survives, and, though bravely meeting the ordeal, feels deeply the visible loss. A devoted wife and children patiently accept the inevitable, their tears reflecting the love of earth and the light of heaven.

of tears. Mrs. Luther delivered the principal ad

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J. Frank Baxter in Western Massachusetts.

"Fair Play" writes: South Deerfield and Greenfield united forces recently and secured the services of J. Frank Baxter, in repetition of a former action,

success and telling influence. success and telling influence.

Monday evening, Jan. 14, was set apart for the former place, and Tuesday evening, 15th inst., for the latter. Numerously attended were the exercises of both evenings, and Mr. Baxter easily succeeded in interesting all, and not a few were convinced of Spiritualism by his close and entertaining methods of analysis, reasoning and logic, and by his descriptive séances, replete as they were with recognized facts and tests.

and tests.

In Greenfield, several who previously were prejudiced against Spiritualism, and one of them even against Mr. Baxter, went to him, declared that they had not only changed their opinions of Spiritualism, but decidedly so with reference to Mr. Baxter.

Western Massachusetts the great fact for labor Western Massachusetts is a grand field for labor, notwithstanding the influence that the theological centres, Amherst, Williamstown and Northfield, wield against liberal, free-religious and Spiritualistic move-ments. Lake Pleasant Camp was well established,

and its power is felt all through the section, and Spiritualists have fast multiplied in consequence.

It is with pride that Spiritualists should know such souls as Mary A. Fisher of South Deerfield, Fannie E. Moody and Dr. Joseph Beals of Greenfield, and the few who rally around them, as they rise above the moral cowardiee of many apathetic persons, and insist that Spiritualism shall be felt and known through their undaunted and persistent efforts.

Several workers have been called to this section,

and others will be as means will permit. Mr. Baxter, among others, is anticipated in future work. He is among others, is anticipated in future work. He is an acknowledged power on the spiritual platform, even skeptics admitting it, and rarely over effecting to cope with him. He is, at least, just the man for such a situation as exists throughout this section, and particularly effective has he been in his work and influence throughout the Deerfiel i valley.

Mrs. Mary A. Fisher speaks highly of Mr. Baxter's work in South Deerfield and vicinity, and states that Mrs. May S. Penper is to be there in February.

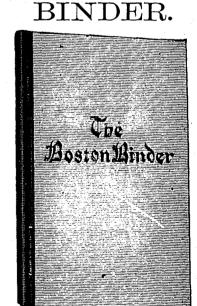
Mrs. May S. Pepper is to be there in February.



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MEETINGS IN CHICAGO.

First Society of Spiritual Unity Deets at Custer Post Hall, 85 South Sangamon street, every Sunday at 10%, 2% and 7%. Lyceum at 1%. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Washington Hall, 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 1832) meets at First Association Hall, 8th and Callowhim streets. President, J. C. Steinmetz; Vice-President. Mrs. M. E. Cadwallader; Secretzry, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

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

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