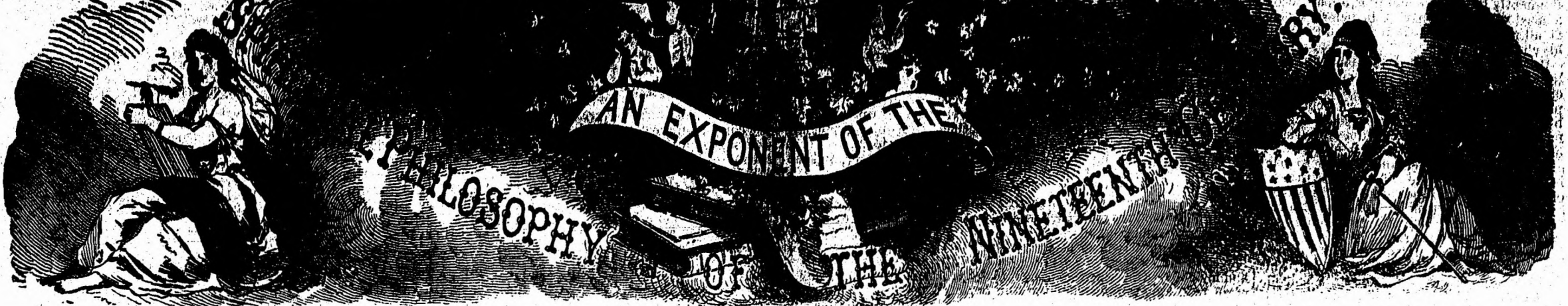


BANNER OF LIGHT.



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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 lyre dream.
In bonnie Scotland bold,
He met our toll 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!

WILLIAM BRUNTON.

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

The Spiritual Rostrum.

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.

(Reported for the Banner of Light.)

AS *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 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 Psychological Society.

We desire to express our gratitude to the above named journal, whatever its motive, for giving such prominence to the subject, especially 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 counteracting and overcoming that prejudice 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 Psychological 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, giving to life new purposes and desires. Mr. Allen begins by saying that:

"The two fundamental teachings of the Spiritualists are: 1. Man continues to exist after the change called death. 2. There are laws in operation by 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 new 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 to man."

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 dissipated 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 law, 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 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-life? Must each spirit remain eternally 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 heaven, or are members of the tribe of Abou Ben Adhem also permitted to inhabit a place whose temperature is lower than the melting or burning point of sulphur? It is because answers to such questions would help humanity that Spiritualism, if true, is worth while."

What the writer wishes to say is that spirits may throw some light upon the life after death, which has been wrongly interpreted by the church as being dependent upon belief or non-

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 demonstrable facts that exist wholly outside of church systems, with which it and they have nothing in common.

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 Adhem—that is, those who have lived, rather than those who have believed—are the only ones who will wear a crown, not as a 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 or spiritual life of man, a step forward in religious thinking. This demands a demonstration of immortality. This proof can quicken 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 send them to their proper place. I speak thus because upon demonstration of immortality, 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 Spiritualism be true, I do not believe that the kingdom can possibly come until we recognize this truth and utilize it largely along with the train of truths that follow after it. I speak thus because upon demonstration of immortality we shall really understand life until our present knowledge is supplemented by knowledge concerning the fate of man after death, and the relations between states here and there. In other words, without this knowledge we cannot view the details of life in their 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 opposition, but rather to sweep it away and build a beautiful new one in its place. We ought to remember that we were advised not to put "new wine into old bottles," and profit accordingly.

Truly Mr. Allen says that—
"All Christian sects proceed upon the assumption that man is immortal. The whole power of their appeal to men lies in the promise of a happier life after death, that 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 converts?"

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 if it cannot do that, let it pass down the tide to join their 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 '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 mankind. This significance is nothing less than this: that if the Bible 'supernaturalism'—or, at least, such 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 wonders in their behalf, and that, in proportion as we manifest the same powers and unfoldment that Jesus possessed, 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 immortality and of the law of retribution (the latter resting partly on the testimony of spirits), a truly startling 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 saying 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 Psychological 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 demonstration 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 he shall live again"; and to it, and it alone, is the honor and the credit due. All the same we appreciate the value of Mr. Allen's article, and if we have spoken strongly it is because the subject demands it.

Spiritual Phenomena.

Materialization.

To the Editor of the Banner of Light:

I 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 séances 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 aperture in the front, and in full view of those present.

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 our grand Philosophy—the veteran editor of the BANNER OF LIGHT, 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; 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 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 faithful media for this phase of the truth, Mr. 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 séances, Bro. 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 regard to writing this article, that Bro. Colby alluded 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 I can truly say I regard her as the strongest medium for this phase of the work, in some particulars, I have ever met—notably 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, seated 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 "Life 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 finger 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 incident in the life of the spirit, and when properly understood holds no terror for man, but fills us with joy and gladness as we hail it as the hour of our release and crowning.

G. W. WHITNEY.

10 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 heir. The Sunday following the congregation shook with suppressed laughter, when the poor man, thinking only of the donation, thanked God for the small success that had just arrived.—W. H. McElroy, 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.

Literary Department.

"BERTHA LEE;" OR, 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 foreseeing trouble, and I turned from Mrs. Green determined to look at a brighter side. For awhile, however, I found enough at home to occupy my heart and my hands.

Mr. Gray had been accused of preaching sermons 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 it 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 tucked 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 before. 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 subject, 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 down.

I felt sorry for him when he rode away that day. Aunty Paul came and stayed with me in his absence. Lillian 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 in my own grief.

"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 not 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; 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 my 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 she said:

"Who visited poor old Poole, the woodsawyer, 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 could not 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 yourself, 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 withdrawal of some of its most efficient 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 Lillian. 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, Lillian 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 Lillian 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 and books and pictures, and everything which could make indoor life pleasant, were brought hither.

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.

I never saw a happier household. The old gentleman was beside himself with joy; and clasping me—who brought the tidings to him—in his arms, kissed me as he would a child, saying:

"Bless you! my little woman; I'm the happiest man alive!"

"But quick! tread 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.

"Aunt 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 them 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 anything the matter with the baby?"

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

I hastened in. It was too true, and Lillian 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 Lillian's father. He wandered about the house, so sad and anxious, 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 Lillian 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 Bertha will love my Lily as I do here."

"Yes, Lillian, it shall be as you say," he answered.

"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 husband'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.

NOTWITHSTANDING 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

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 forgiveness 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 Vermont. Mr. Gray did not know this, and I dare 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 motives which induced this consent, but thanked Helen for the result. I wrote at once and begged her 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 unopened 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 comfort which those only can give who have trodden the way of sorrow, and have seen, at last, light break through the clouds. "I am disappointed," she says, "in not coming 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 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 me. I believe sorrow has led me to a more perfect faith in a future world—in the meeting of kindred 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 a feather. She is delighted 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 commonplace 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 home.' 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 heart so far forgot 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 I 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 one 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 gaitery. "DEAREST BERTHA—I suppose, now that you are a minister's wife, you will not care for my letters; but I like yours too, and I 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 don'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 he is always doing 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. An sorry, Addie, he said, and he groaned as if it pained him, and added, '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 melancholy?" "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. His eyes met, and a strange expression flitted over the Doctor's face. I introduced them. "It is useless to disguise it," said the Doctor, "we have met before." "In the forest, near old Boston," interrupted 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 mistake 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 shrunk 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 three times 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 resolve to live a worthier and purer life. From

that day to this I have striven to live worthy of her. Her death was a sad one, I cannot recall it now without a shudder; and if I allow myself to reflect upon it, days and nights of gloom will follow. I supposed I could preserve my innocence in this retired spot, but I perceive I am known. Two besides my wife are cognizant of my past life."

"Stop!" said the Colonel, interrupting him; "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 future."

The two gentlemen shook hands, and turned the subject; and Mr. Gray coming in, the conversation 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 Chicago. I think even Mrs. Gray was satisfied when she saw the Doctor and Helen, and became convinced that parents do not always select 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 Lily'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 during those long months when my journal was blank. I can look back upon it now calmly, but the time the cup was bitter. I had become much attached to Vernon—scarcely 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 constantly searching for faults. Human weakness 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 sensitive, 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, I, 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 criminalizing themselves.

So these moods increased in frequency. I sometimes had my fears that there might be a tendency to derangement, but I could not 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 possible 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 Aunt 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. Aunt 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-needle 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 Aunt 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 Aunt 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 do I do for 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.

"Aunt Paul," I said, "did you notice how cheerful Mr. Gray seemed yesterday? I wondered at it, for I knew he was attached to his mother more, perhaps, than to any other person."

"Yes, I noticed it; but it was an unnatural exclamation, my dear—artificially produced, if I may so express it."

"What do you mean?" I asked in great suspense. "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 optimist! 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 moment. "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 long time, and he has been conscious that I suspected him; it is for this reason that he preferred I would not be here."

"But, Aunt, must it go on? It will ruin his constitution." "It has already done so; these weak eyes are, perhaps, the effect of it—the nerves of the eyes feel its power." "He must quit it. I will tell him his danger." "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 before 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 goner—lost, lost eternally!" And he sank down into a chair and covered his face with his hands, groaning in bitterness of spirit. (To be continued.)

The Reviewer.

Mollie Fancher, the Brooklyn Enigma.

Of 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 review.

Judge Abram H. Dalley 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 readable compilation of rich and enduring thoughts 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 Dalley 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 puzzle to the greatest puzzlers.

All these points and a thousand more have been elucidated by Judge Dalley, who is very careful in his statements of fact, and who corroborates many incidents by sworn statements of persons fully cognizant of the true conditions of this most wonderful woman.

If Judge Dalley 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 certain phases of mediumship, and has exerted an influence 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 noonday sun; and as such we are bound to regard it.

However, the book has greater merit than it has demerit, 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 degree.

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 1867; 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 years after her injury; a sixth, taken in 1886, with her aunt sitting beside her.

Thus 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 her than by buying liberally, and by spreading the 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 Abram 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 ecstasy, 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 good seed; give correct views; such as come from the highest, wisest and best of those who communicate with us from "over the river."

STEPHEN H. BARNESDALE.

AN INTERLUDE.

The program that night, of from the play had only one act; and it was a short one. In your own way, I think I must say to you, And take it into the hollow hand I do not dare to press. And dream I still can hear the beat In Walden's "Tenderness." But as we pass a line of light I see your pale proud face, A cloud like that of winter night Surrounding 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, Unrings a place, according 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 Luther 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 Spiritualism—its 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 clear sky 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 well earned. Full of pleasant, with quaint 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 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 "man-sion 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, helpful, 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 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. J. 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 Sarsaparilla will make you strong.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. Try a box.

Banner of Light.

BOSTON, 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 civil 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 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 because 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 rascality; 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 country.

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 indolent 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' Day, Prof. Hart of Harvard alluded to the fact 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 representatives in free government. They were at once statesmen and practical politicians. They knew the trick of creating town-meeting committees. He stated that these committees were known as early as 1610, and ballot-stuffing in 1648, when the records recited that one John

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 solitude the leaders had for him as if one Sam Adams held that position. Old Sewell in 1885 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 healers 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 correspondence, 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 themselves. 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. Antipathies 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 Bill.

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 was unanimously 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 ensuing year: President, T. A. Bland, M. D.; first Vice-President, M. L. Jullien; second Vice-President, A. P. Lighthill, M. D.; Recording Secretary, George McDonald, M. D.; Corresponding 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 obligatory 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 dispatches 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. Of these, 150 owners reported their farms already ready, and 79 wished, for various reasons, to have the descriptions of their farms continued in the fifth edition of the catalogue. A large majority of the purchasers of these farms are of American parentage. The expense to the State in issuing these catalogues of abandoned farms, which are distributed free through the State Board of Agriculture, has been since 1891, \$2360.81.

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 ecclesiastical should be recognized at all by our State authorities in the ratification of a civil (marriage) contract. They have an undoubted right 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 solemnize 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 ecclesiastical *ex-officio* to ratify civil marriage, there is a quasi 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 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 still alive."

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 ordination among Spiritualists on common sense principles. Some of our much-respected writers have recently laid great stress upon the matter of incorporation under State law. They seem to have chosen the brain. Now as a lawyer of the Supreme Courts of New York and Pennsylvania, and of the Supreme Court of the United States, I do not hesitate to pronounce all charters absolutely useless so far as the ordination of ministers is concerned. The largest and 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 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 a 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 ordained minister who has been regularly ordained by the denomination to which he belongs, according to the established usage of that sect. Now I take the ground that Spiritualists are not a church or denomination, especially a religious society, but a conglomeration of single associations, having no organic connection or discipline, no uniform confession of faith, no standard of morals, and no tests of qualifications, other literary, intellectual or ethical. Moreover, these associations may be Christian or Infidel at pleasure! No such "ropes 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.

I prefer the guerrilla mode of warfare to the "make-believe" ordination system proposed, which has no object in view but to set 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 been themselves ordained!

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. If 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 R. 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 called into question. President Barrett is mistaken as to my agreement with him except as to riding on the railroad for our lawfare. I am not opposed to the view of the ordination question, and as a Spiritualist I enter my solemn 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, Philadelphia.

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 exceedingly rich in incident, and will entertain and edify readers of all ages and conditions. 316 pages, with diagrams, cloth, \$1.00. In extra heavy paper covers, 50 cents. For sale by COLBY & RICH.

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interesting and instructive, the tests being interpreted with brevity and observation, relating to spirit control by the guide spirit, Mr. Price has been a regular contributor to the attractions of the entertainment department with his humorous impersonations.

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

In the evening Mrs. E. C. Outler 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 met at noon, when Misses Grace Hunsnewell, Daisy and Blanche Brainerd, and Masters Joseph Terry, John H. Pickup, 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 rostrum.

For the Banner of Light.

Materializing Seance,

UNDER ABSOLUTE TEST CONDITIONS.

Twenty-Three Spirits Present Themselves.

"You are cordially invited to attend a materializing seance 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 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 pertained 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 the world at large.

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 office; 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 divested 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 seance 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 seance room.

A minute inspection of the cabinet was made in the presence of the entire party. This 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 wall, 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 half door. The people were seated in two semi-circular 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 conditions 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.

It was now past nine o'clock, and all preliminary 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 lisping of a childish voice, which the director said belonged to Bright Eyes, a little familiar spirit-attendant of the medium. "Yes, that are me," came in response, at the same 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, we know not of it.' Her height was much greater, while her figure was strikingly minus the embonpoint of the medium."

After 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 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 taking as they slowly sank down, the two personalities remaining distinctly manifest until they disappeared on a level with the floor. The full form of Mr. Cushman was tall and slender,

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 panjo 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 swung 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. Here were three distinct, positive, though differing 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 undiluted wonderment from 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 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 resembled 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 gentleman 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 as cold as ice.

The Cary Sisters appeared together in such a degree of light as to render their features plainly 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 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. The seance 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 seance, 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 NARAOKOW,
J. MCLEAN,
JOHN W. FREE,
M. E. FREE,
E. P. BLOCHIE,
THOMAS S. SMITH AND WIFE,
HENRY J. NEWTON,
MARY A. NEWTON,
CHAS. P. COOKS,
MRS. JENNIE POTTER,
MRS. K. STEARNS,
OLIVIA F. SHEPARD,
F. W. REGAS,
CROMWELL GARDNER MACY, JR.,
MELVILLE C. SMITH,
LESTER A. CHITTENDEN,
JOHN J. JENNINGS,
JOHN HAZELRIGG.

OHIO.

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 Welsgerber's Hall, corner Prospect and Brownell streets, Sunday, Jan. 21.

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 musical 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 Davidson 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.

FREE A Valuable Book on Nervous Diseases to any address by the
REV. E. KONIG,
131 W. WAYNE, IND.

Dec. 23.

HOW TO CURE CATARRH.

A clergyman, after years of suffering, from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a medicine which completely cured and saved him from death. Any sufferer from this dreadful disease sending his name and address to Prof. Lawrence, 88 Warren st., New York, will receive the means of cure free and post-paid.

Sept. 22. 12c0w

Sealed Letters Answered.

The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within four or five weeks after their receipt.

We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control of the medium, but do as well as they can under the circumstances.

INSTRUCTIONS.—1. Do not write upon the envelope of the sealed letter.

2. One spirit only should be questioned at a time.

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 thereof, that such letters have not been tampered with. For instance, good and appropriate replies have been received since this department was established to letters which, after common sealing, have been sewed together by hand, or passed through a sewing machine; others have been secured by the plentiful use of sealing wax.

Address all letters to JOHN W. DAY, BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

Correspondents forwarding "sealed letters" must also enclose their own addresses and names on an outside separate slip, otherwise we are unable to return their answers.

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NATIONAL Spiritualists' Association Headquarters,

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Office and Library open daily from 9 A. M. to 6 P. M., also on Sunday. Spiritualists invited to call. Copies of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. Matteson's Occult Physician (donated to N. S. A.) \$2.00 each. Wanted—addresses 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. 11

Spring-Time Diseases.

When we emerge from the Winter months into the terrestrial thawings and atmospheric changes of the coming Spring, with its fickleness of sunlight, hesitancy of temperatures, and its changefulness of electrical 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.

Such being the fact, it is the duty of every person to prepare his body to resist the debilitating influence of these changes by taking DR. ANDREW JACKSON DAVIS'S long-tested and thoroughly reliable ALTERATIVE COMPOUND and BLOOD PURIFIER, which will build up the system and prepare it to resist the encroachments of disease. Price \$1.00 per bottle; six bottles for \$5.00. Prepared and sold by

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And by Druggists generally.

Jan. 26. 10w

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Ja. 5.

John Wm. Fletcher, 108 West 43d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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And kindred subjects.

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

We offer to any subscriber who is now receiving the BANNER OF LIGHT, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in THE BANNER or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

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

Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INCUCEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES.

Any new subscriber to THE BANNER, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she can secure for the paper.

This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets without making any cash expenditure, and should be eagerly taken advantage of.

Florida Camp-Meeting.

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

First-class Mediums and Speakers will be employed, and an entertaining program furnished. A Lodging-House, pleasantly located, is being erected upon the grounds, with comfortable rooms and good beds, at from \$1.00 to \$2.50 per week. Rooms with privilege of light housekeeping at reasonable prices. Meals 25 to 35 cents. Reduced rates for board by week or month.

Grounds for tents free. Lake Helen is situated on the A. and W. Div. of the J. T. and R. R., commonly known as the East Coast Line. Close connections are made at Orange City Junction, with trains on the J. T. and R. R. By line, which gives passengers a choice of routes from Jacksonville to Lake Helen.

Parties desiring to attend, and wishing information regarding accommodations, etc., are requested to address the Corresponding Secretary, **Drawyer F. Lake Helen, Fla.**

GEO. W. LEWTON, Pres. 2w Jan. 19.

Mary T. Longley, M. D.,

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Dr. Frances Julius Miller,

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Mrs. Ida P. A. Whitlock,

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GIVES Readings from lock of hair and handwriting. C Terms \$1.00 and 2-cent stamp. Address care BANNER OF LIGHT, Boston, Mass. 12w Jan. 26.

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TRANCE Medium, 509 East Seventh street, South Boston. Sittings by appointment. Circles at private residences. Jan. 26.

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OR,
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FOR 1895.

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Seventy-Fifth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every-Day Guide. The Farmer's Breeding-Table. Astro-Meteorologic Table. Table of the Moon's Signs in 1895. Symbols, Planets, Moons, Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Covent Garden Measures; Fish Table. Ready Reckoner and Wage Table. Farmer and Gardener's Tables. Building and Income Tables. Measure and Weather Tables, etc. Table for the Principal Ports. Stamps, Taxes and Licenses. Good and Bad Harvests, etc. Signs of Famine, etc. Pawnbroker's Regulations, Marriages, Annulments, etc. The British Empire, Foreign Food Imported, etc. Religious Denominations. Railway Information. Prime Ministers, Digestion and Nutrition Tables. Yield of Wheat, The National Debt, etc. Value of Minerals, Population, etc. Agricultural Returns, etc. etc. Where the Money Goes, Education, etc. Postal Information. Eclipses during 1895. Best Periods during 1895 for observing the Planets. General Predictions. Periods in 1895 for gathering Medicinal Herbs. List of Herbs under Certain Planets. The Crowned Heads of Europe. Explanation of the Hieroglyphic for 1895. Fulfilled Predictions in 1894. Hints to Farmers. Hints to Gardeners. Legal and Commercial Notes. Table for Farmers Abroad, etc. Reviews, etc. Price 35 cents, postage free. For sale by COLBY & RICH.

England; Robert Dale Owen; George Thompson; Countess of Calhoun; Mrs. Strawbridge; Mr. and Mrs. Webb; Mrs. Newberry, et al.

Work in England Continued. California Work, 1874 to 1885; First Society Chartered, 1886. Camp-Meeting Work; Cassadaga; Lake Pleasant; Onset Bay; Lake Brady, etc.

Literary Work; Hesperia; Volumes of Discourses and Lectures; Psychopathy; Soul Teachings; Poems; Other Literary Work.

Literary Work Continued: Lecture on Gyroscopes, 1883; "The Shadow of a Great Rock is a Very Land," 1883. Heaven's Greeting to Columbia (poem); Other Selections in Prose and Verse; Work of William Richmond.

Letters from Personal Friends; Appreciation of the Work. Mrs. Richmond's Experiences while in the Trance State, never before given to the Public, written by herself.

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Three Portraits of Mrs. Richmond—in 1837, in 1876 and in 1894.

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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 world. Many a truth is given to the light in the beautiful language of the able author. The rhythm is good, and the sentiment throughout pleasing and soul-elevating. Fine paper, beautiful print, elegant and substantial binding. 214 pages. Price \$1.25. For sale by COLBY & RICH.

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COMPILED AND EDITED BY

PROF. H. D. BARRETT,

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Comprises an amount of valuable spiritualistic reading that cannot be estimated.

Not only is it a complete statement of the public work of Mrs. Richmond from childhood, but it is also, in a condensed form, the history of Modern Spiritualism. Professor Barrett has spared no research in collecting his facts and data, and has recorded the work of this chosen instrument of the spirit-world from her earliest commencement as a child speaker.

The files of the spiritualistic and secular press have been placed at his disposal, and every item bearing upon his subject has been carefully gleaned by the author. From piles of letters that have generously poured in from every hand Mr. Barrett has culled those best calculated to forward his work, and has made a general digest of the others.

No home or library of Spiritualists will be complete without this book.

OUTLINE OF CONTENTS

Parentage; Place of Birth; Childhood; School Experiences; First Mediumistic Work; Letters and Statements from Relatives and Friends.

Hopedale; Mr. Scott in Massachusetts; Removal to Wisconsin; The Ballou Family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou.

Quincy. Other Controls; The Guides.

Work in Cuba, N. Y.; Buffalo Pastorage; Workers in Buffalo; Thomas Gale Foster; Sarah Brooks; Horace H. Day; Removal to New York City, 1855; Philadelphia; Boston; Baltimore.

NEW YORK CITY CONTINUED.

Prof. J. J. Mapes; Hon. J. W. Edwards; Dr. Gray; New York Editors and Clergy; Other Places in the East; Meadville, Pa., 1844; Hon. A. B. Richmond.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julian; Gen. N. P. Banks; Nettie Colburn Maynard.

England; Robert Dale Owen; George Thompson; Countess of Calhoun; Mrs. Strawbridge; Mr. and Mrs. Webb; Mrs. Newberry, et al.

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Literary Work Continued: Lecture on Gyroscopes, 1883; "The Shadow of a Great Rock is a Very Land

SPIRIT
Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida C. Spalding, an expert stenographer.

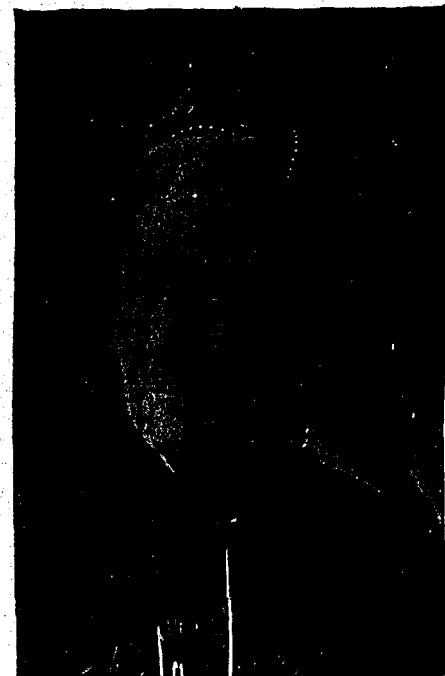
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with this or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published Messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so diseased, to place natural flowers upon our séance-table, the reasons for which were stated in our editorial columns of 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.

HENRY 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 anew 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 nature, 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 evermore.

JOHN FLEMING.

INDIVIDUAL MESSAGES.

John Hearn.

Good morning, Mr. Chairman: I give you a hearty greeting. [Good morning. I greet you just as warmly.] I was not well versed in the truths of the Spiritual Philosophy, and I knew little of spirit-communion when in the mortal form.

I was young when I passed away, for, looking back to earth life, twenty-seven years seems a very short period.

In Brookline, Mass., there are some who will remember me. I cannot tell you how many years it is since I passed away, for I have taken 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 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 will remember hearing people say often, "Well, if you do thus-and-so God will punish you forever." I haven'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 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, don'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. 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-commu-

munio, 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 eighty-four 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 not mean to be fault-finding, 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 cast over my spirit when I heard people say: "Such-and-such-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 a 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 used to think if they could come I hoped they would not come to scare us or do any harm, but I did not care about their coming at all, to tell the truth about it—I had rather see what I called live people.

I can see now that I had some medial powers while in the material form, or I should not have been so impressionable. For a long time after my mother died I would sense her presence 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 had given the matter more consideration, perhaps 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:

Nov. 30 (Continued).—Olive Hill; John Bellows; Charlie Elms; Ed. S. Wheeler.
Dec. 7.—Amos Walker; Hattie L. S. Harris; Annie Stout; Susan E. Fay; Susan R. H. Wren; Maria Howard; Dr. Jabez S. Holmes; Tom C. Riley; Clara Wellington.
Dec. 14.—Jacob Hedley; Nettie J. Wentworth; George Beckwith; Matilda S. Grantman; Theresa A. Metcalf; Jonathan Hosmer; Charles Heyward; Mary A. Wheeler-Wood; Louisa Theobald.
Dec. 21.—Harry L. Taft; Capt. John Lindsey; Alexander A. Campbell; Thomas Mooney; Annie Maria Osborn; William J. Sloane; Emma Sloane; Anna E. Stacey; Eliza P. Chase.
Dec. 28.—Sarah J. King; William H. Brown; Hannah E. Lucas; Theodore Grant; Hannah Constantine; Charles Wess; Hannah M. Bates; John W. Harris; Isa Richardson.
Jan. 4.—Horse Treat; Horretta Weston; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden; Ethel Parker; Mary Merrill.
Jan. 11.—Dr. Charles F. Goodrich; Mary G. Wynan; John Ham; John Wooster; James Burke; Ellen A. Sloan; John H. Leigh; Hannah E. Markham; Homer W. E. Metcalf.
Jan. 18.—Benjamin Goodspeed; Hannah Hulse; Irving Whitlier; Stephen A. Davis; Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Starr; Jacob Thorne.

OUR ADULTERATED AGE.

Placed 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 'tis made
In Newark by unfathered 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 gulp down infusoria,
And hideous rotatoria.

And winged polygastrice,
And slimy diktyogaece,
And hard-shelled orphrocercinae,
And double-barrelled kolopoda,

Non-loricated ambrosellae,
And various animalcules;
Of middle, high and low degree;
For nature just beats all creation
In multiplied adulteration.

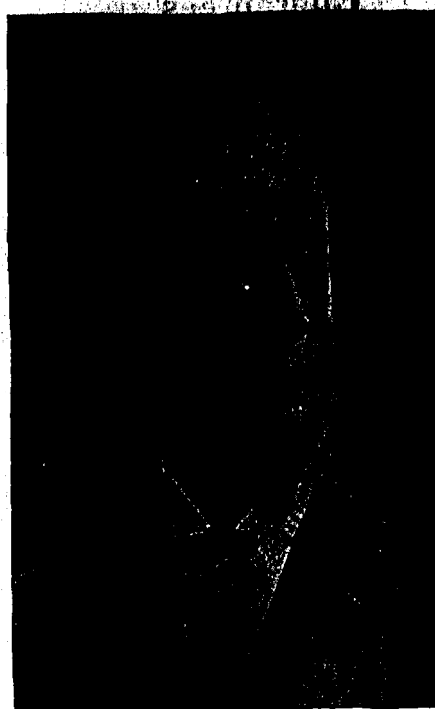
—The Sanitarian.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East 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 free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. MORSE, 520 Powers Block, Rochester, N. Y.

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 desolate 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 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 far, 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 yielding 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 pure-minded 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 shadow.

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 manifestation.

So long as we can be made to suffer by anything, we have not fully overcome it. Many people are conquered by that 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

reached a state where we behold only 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 slate-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 department.

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. Cadwallader of Philadelphia, who each in turn gave us a 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 \$3000.

I can assure you that the members of the Religio-Philosophical 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 on 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 house-warming 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-facts 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 present.

President Colby has closed another engagement for the second Sunday in March with the Goodrich trio, and is also engaging other mediums, so that the time will come when a permanent 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 residents 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 assembly.

The program of music, vocal and instrumental recitations, etc., was well rendered, and afterward dancing was kept up till a late hour.

On the 4th of February the third Social will 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, funeral, bazaar, etc., in appropriate costumes

introducing the dances and the music of the East.

The officers of the Society for 1895 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. Jno. R. Lowther.

Socials will be held once a month, to which all are cordially invited."

Arkansas.

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 society."

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 flower 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 unfolding 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 with the Cause. Branches will start out from the results of the choice thoughts given through his organism."

Missouri.

ST. LOUIS.—"B." writes: "The St. 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 Armenian Crisis," by 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 two-part story, "A Village Stradivarius," by Mrs. Wiggin; "Joint Owners in Spain," a striking short story by Alice Brown; "The Genius of France," by Havellock Ellis; "A Wish Fulfilled," by Lafcadio Hearn; "The Meaning of an Eldest," by Edith Brown; "The Symphony Illustrated," by Philip H. Goeppe; "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. "Hereditry" 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," by J. E. B. Meakin; "Natural Humanity," William Vavasour; "Off the Stage," Lady Trelawney; "Domestic Life in Japan," Mary Basil Browne; "In Defence of Materialism," 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 discusses 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. Berkan 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 bill-posters, 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 placards.

This yearning for printed things is physiological without explanation, and medical history has not a similar case on record, except that of Dase, the famous mathematical genius, 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 fraternity with unabated interest.—Washington Star, Nov. 19, 189

Mrs. Bickings 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 come to stay, the bright sunshine poured its welcome rays upon us this morning (Jan. 18), and the very streets seemed to look up with cheer, 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-Bickings as she discoursed in Carnegie 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 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 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 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 bruise ourselves 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 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 peace."

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

Mr. Newton opened the meeting, taking for the basis of his remarks, "Investigators of Spiritual Phenomena, and Their Methods"—severely criticising some of them, showing their incapacity for such work.

Several of our prominent mediums were present, 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 songs. 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 covered with a shroud.

The President, 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 custom 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 inanimate 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 genuinely spiritual philosophy, for the usual application points to a reunion of departed friends at some future time in a state of bliss.

Though this hope is worth something, and should not be lightly esteemed, there is a far nearer sense of union with our disunited friends than such far-away anticipations can yield; and it is largely because of the remoteness of the idea of immortality that grief is usually so potent on an occasion when the mortal remains of a loved friend are about to be buried.

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 is almost unnecessary sorrow to bereaved ones.

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 you?"

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 be left behind.

As such a character always seeks to draw the thoughts of others toward 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 more real life than the life of sense which is ever going on in our midst, though because of our inward blindness we too often perceive it not.

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 Abraham H. Daley, J. Frank Baxter, Mrs. Clara H. Banks, Edgar W. Emerson, Mr. M. T. Longley, J. Clegg Wright and Col. Robert G. Ingersoll, and negotiations are pending for the engagement of others as well known.

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

Mr. J. B. Hatch, Jr., Chairman of the Committee on erection of the new Auditorium, has set several builders at Greenfield, and is daily receiving 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 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

ALBERT P. BLINN, Clerk,

603 Tremont Street, Boston, Mass.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

RENTERS
OF
SAFE DEPOSIT BOXES

Will consult their own interest by examining the vaults and accommodations which are offered by the

SECURITY
SAFE DEPOSIT
COMPANY,

Equitable Building, Boston.

New Vaults, Coupon Rooms, Reading and Toilet Rooms all on the street level.

This company has, in order to afford greater security to its boxholders, demolished their old vault and substituted a new vault more than twice as large as the old one, situated on a level with the street, combining in its construction every improvement which modern science and inventive genius have been able to devise for the protection of treasure.

Extensive coupon rooms, a reading room and toilet rooms are also on the street level. A luxuriously furnished department has been prepared for the use of ladies who rent safe deposit boxes.



OUR MAGNETIC FOOT BATTERIES

challenge the world for any potency which will equal them for keeping your feet warm. The FOOT BATTERIES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter in all weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC INSOLES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those tired, all-gone, worn out feet? A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you a sensation of warmth and vigor at once. Try a pair of them quick. \$1.00, or 3 pairs for \$2.00, any size, by mail. Send for our book, "A Plain Road to Health," free.

CHICAGO MAGNETIC SHIELD CO.

1401 Masonic Temple, CHICAGO, Jan. 5.

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Mediums in Boston.

DR. CHAS. E. WATKINS.

ON AND AFTER MARCH 1st, 1895, all letters must be addressed to me as follows:

DR. CHAS. E. WATKINS, San Diego, Cal., as on that date we shall become partners, and although I have had most wonderful success in the past in curing the sick, I am satisfied that it will be nothing in comparison with the great good that can be accomplished by both of us working together.

Dr. J. M. Peebles is the best educated physician in the world to-day, and will be of the greatest

Banner of Light.

BOSTON, SATURDAY, JANUARY 26, 1906.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, 104 Tremont street, Sunday, Jan. 27, 11 A. M. and 7 P. M. Dr. J. B. Hatch, Jr., Sec'y, 14 Sydney street, Berlin Hill.

First Spiritual Temple, Exeter and Newbury streets, Sunday, meetings for children and investigation, 11 A. M. and 7 P. M. Dr. J. B. Hatch, Jr., Sec'y, 14 Sydney street, Berlin Hill.

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The exercises at the evening session opened with a vocal selection by Mrs. Edith Lane Thompson, after which Mr. Emerson delivered an address, followed by a musical selection by Mrs. L. M. Thompson. 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 of the power of the mind. Mr. Emerson gave very fine definitions 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. Mr. Banks read the notice of the translation of Thos. Dowling, and spoke of him in a very feeling manner.

The Helping Hand Society, L. Senter, Sec'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 consisted of a vocal selection, a test of the mind, and a general discussion on spirit power.

Conductor Wood touched upon the line of thought 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 this school, and expressed themselves as well with the exercises. They will work for a good cause always feel a helpful influence when unselfish 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. 12. Dancing from 8 to 12. The price of admission free. 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, gave 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. W. H. Hatch, L. F. Thayer, and Mr. Lathrop.

On Tuesday 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 Gains," by Eliza M. Holmes of Chicago. A discussion followed, during which Mr. Brewster, 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 deceptive, and that while conditions are as they are, there can be no permanent peace.

Rathbone Hall, 694 Washington Street, Corner Kneeland Street.—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, readings.

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 Burman, 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 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. Bowtell, Mrs. 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.

2:30 P. 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. Twing.

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 Farham, C. W. Quimby, J. Milton White, Mr. Quimby, George B. Emerson, Mrs. Julia Twing and others. Music was furnished 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 Spiritual Ladies' Aid Society, 1031 Washington Street.—Mrs. Carrie L. Hatch writes—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 Ellen Burnett, which was much appreciated. The entire evening was given over to Mrs. Carrie E. S. Twing, who tendered us a benefit. Julius Twing read a poem, after which the Longley Quartet sang. Mrs. Twing then addressed the audience in her usual pleasing way, when the unique "Iskabod" manifested, and gave certain proof of the return of spirits. All present were pleased to hear the words which came from "Iskabod." We wish to thank Mrs. Twing for her kindness to us; through her efforts we gained a song 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 7:30 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.

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 asked and answered. Mrs. Quimby, a mental or spiritual healer, also interested the audience in remarks on spirit-healing, 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. Wignin of Salem gave a lecture before the Boston Psychical 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, tests and readings were given by Dr. Sanders, Dr. J. T. Coombs, E. H. Tuttle, Mrs. J. E. Woods, Mrs. M. Knowles, Mrs. C. H. Clarke, Mrs. Dr. Bell, also by Mrs. Carlton, Mrs. McIntosh; piano solo, Mr. H. C. Gilmes; songs,

by Little Eddie. Mr. Tuttle answered mental questions. A. W. Thayer, a new medium before the public, gave many valuable tests.

A test circle for the benefit will be held in this hall Monday evening, Jan. 22.

The BANNER OF LIGHT is for sale each season.

The Ladies' Spiritualistic Industrial Society.—S. E. Appleton, Sec'y, writes: Thursday, Jan. 17, business meeting at 4:30, 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. Hoot, Mrs. Buck and Mrs. Shirley; recitations, Miss Ella L. Hill.

After Mrs. M. A. Brown's control had delighted every one with her quiet remarks and tests, Miss Hill favored us with a solo, accompanied by Mrs. M. F. Lovering, pianist.

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.

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. Hunt, Mrs. F. M. Saunders, Miss Annie Hanson, Mrs. M. W. Leslie, Mrs. A. Cunningham, F. A. Heath, Father Locke, Mrs. Hattie 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 Rostrom (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.

Sunday, 20th, Chairman, remarks and readings; Mr. Kelly, remarks; Mr. Thayer, tests; Mr. Jones, song; Miss Rogers, piano accompaniment; Mrs. Armstrong, pianist. Thayer is with us every Sunday, Tuesday and Thursday evening.

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

Dandruff forms when the glands of the skin are weakened, 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, 8 P. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10:30 A. M. and 7 P. M. Afternoon meetings for facts and phenomena at 2 P. M. Henry J. Newton, President.

The Ladies' Aid Society holds its meetings through the summer on a monthly basis—third Wednesday in the month at Adelphi Hall, 524 and 7th Avenue. For information relative to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Sec'y.

Soul Community Meeting on Friday of each week, 3 P. M. doors close at 2 P. M. 330 West 33rd street. Mrs. Mary C. Morrell, Conductor.

Spiritual Thought Society, 108 West 43rd street.—Meetings Sunday evenings. J. W. Fletcher, regular speaker.

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 hypnosis to mediumship, the former being the control of an incarnate spirit upon a susceptible mind, and the latter a similar control by an exorcised 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 "Marriage," preceded by several appropriate readings selected with refined judgment.

Mrs. R. remains with us but one more Sunday, and a suggestion that she return soon was received with enthusiastic applause.

The day's meeting was largely occupied by the report of a representative of The New York Recorder upon a materialization séance given under strictly test conditions by Mrs. Williams last Monday. (For report of this test séance 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. P. H.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Street. Meetings Sunday evenings, 7 P. M. Good speakers and mediums. Mr. M. Evans, President.

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

The Advance Spiritual Conference meets every Sunday evening, 7 P. M. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

The Women's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 182 Gates Avenue. Miss Irene Mason, General Secretary.

Psychical Society, Jackson Hall, 518 Madison street, Mondays, 8 P. M. Prominent speakers and mediums. Augusta 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 one.

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

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 impromptu 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 Westobus 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 Lizzie Harlow of Haydensville, Mass., will be with us.

For Good Color and Heavy Growth Of Hair, use

AYER'S Hair Vigor

One Bottle will do Wonders. Try it.

Purify the Blood with Ayer's Sarsaparilla.

DISTRICT OF COLUMBIA.

Washington.—Francis B. Woodbury, Sec'y, says: Wanted at once, addresses of all mediums and lecturers 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 Secretary, 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.

Friends of the Lyceum all over the country are urged to organize Lyceums, and when such Lyceums are instituted to have the same recorded at this office. Applications for two Lyceum Charters have been received this week, from Boston 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 was manifested in the Cause of Spiritualism as now. Fraternal cooperation 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 numbers 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 able and magnetically delivered, and his evening séance holding 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.

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 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 announced as a propos to the anniversary of the birth of Thomas Paine, and those of the evening to a sensation of the philosophy and a demonstration of 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 audience should increase the next three Sundays as they have the past three, the hall would not hold the people. The singing is fine, the mental atmosphere free and bright, and radical truth is at a premium. Mrs. Andrew Lather presides ably and ably, and gives practical 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 Calowhill streets.

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 own.

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 and dead.

In answer to the question "What is the greatest need of humanity?" she said, Wisdom, the knowledge of laws and