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NO. 22.

Literary Aeyartment.

"BERTHA LEE;"

MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light, BY MRS. ANN E. PORTER.

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

CHAPTER XXX-CONTINUED. It was a strange sight to see Mr. Gray, hither to so self-reliant, humbling himself thus, shrinking from the future, with no strength to do right in the present. His former energy and decision had suddenly forsaken him, and I felt that I must turn comforter instead of so. I felt that I must turn comforter instead of ac-

cuser.
"Lost, lost," he repeated; "I believe there is no more mercy for me!"

I did not then understand that this state of mind was one of the many phases, all bad enough, but this the most terrible, produced by the oft-used stimulant.

For awhile his distress was very great, and hoping to divert his mind to another subject, I asked where we would go when we left the parsonage.

"Where, indeed! I know of no place, but suppose I must seek another parish," and sud-denly recollecting himself, "no; the doctor commands rest and quiet for three months, if

I do not wish to lose my eyes."
"Well," said I, "you have saved a little something against a rainy day; let us hire some small house, and live retired and quiet for awhile. It will give you an opportunity to conquer this bad habit which is making you its

"Something saved! No, Bertha; the money your father gave me on your marriage day, and the sums which he has added since, were all invested in the railroad, and you may know how valuable they are, when I tell you that they were quoted yesterday at sixteen cents, so that the two thousand to which it amounted in all is now worth only one hundred and twenty-five. We are rich, are we not?"

How old and worn he looked as he said this, with his head thrown back against the high rocking chair, as if he were sinking into an uneasy sleep. I made no reply, for I wanted time to think, and he sat thus, now and then muttering something incoherently, and starting as if disturbed by bad dreams.

took my sewing, and set my poor little head, all unused to such work, to planning for the future. Nothing tangible presented itself, and feeling disinclined to sleep, I went down stairs for a book, and on my way observing Aunty Paul's light glimmering through the crack of her door, I tapped gently. She opened at once. She was reading her Bible, of course. I sat

down, and told her all our troubles.
"This is sad, indeed," she said: "but there are greater sorrows in the world. Let us think a moment. It is certain that Mr. Gray needs rest, and that he ought not to preach in his present state of mind. Still he needs employment, something active to keep mind and body interested. I have it! Yes, it is just the thing, if he is disposed to it. His mother left a small farm; it is now let to a tenant, but the house is vacant, and the large garden surrounding it she carried on herself. Why not move there for awhile? The house, though old, will be a comfortable shelter, and the garden may be made a source of pleasure and profit, and of health, too, perhaps. At least the place will be a refuge for awhile until you can find a better."

The plan suited me; at least it was better than any which I could propose. To be sure, it was a lonely spot, remote from neighbors; the house was old and crumbling, but it was a shelter-we could try and make it a home. I returned to my chamber, relieved. Mr. Gray was dozing stupidly, but not so far gone in

sleep that he could not understand the plan.
"Yes, yes," said he, "that will do till my eyes are better. I am glad you like it; we'll move Another week found us in the little brown

farmhouse. It was not many miles from Ver-non, and that pleased me. I was not far from the precious graves. Aunty Paul went with us, and remained till the house was in order; then she left for her own home with her chil-

Let me describe our "Refuge," as we called it. In going from Vernon to B-, there is a fine, much-traveled road, thickly scattered with pleasant farms and neat homesteads. About midway a road turns to the right up a steep, to the eye at first, almost perpendicular hill. This road leads to the small farming town of Becket, where a little white meeting house, a red school house, and the sign "Post-Office," over one of the doors of a brown cottage, indicated that though few inhabitants are to be seen, there are some scattered over the neighboring hills and valleys. The school-house is at the meeting of two roads; taking the left hand we ascend another hill, and when at the summit turn into a narrow road, evidently not much traveled, and for good reason, because its termination is the house we seek-our home. It is a one story, unpainted building, with neither blinds nor door-yard. A giant butternut tree, now in its summer greenness, flings its branches far and wide, sheltering the southern side of the house, while an old mossy apple tree stands sentinel by the old well, with its longantiquated sweep, from which is suspended the dripping oaken bucket.

I was happily disappointed when we came in sight of it. Nature is such a skillful painter, that when she sits at her easel, dipping her brush in sunlight, touching hill and meadow, tree and stream with her rare tints, we cannot help admire and wonder. Strange how she transforms the brown, weather-worn house by a beam of light here, a shadow there, a touch of green moss on the roof, and a golden glint on the small windows, till we fancy that if the house were other than it was the picture would be spoiled.

The poetry, however, was somewhat marred by the interior view-the low rooms, with an old damp smell about them, the pantry, with that peculiar cheesy scent that always hangs about a farmhouse "buttery," as the natives call it, and which is peculiarly annoying to my olfactories; the parlor, with its coarse, largefigured paper; the small bedroom, with but

one window, and that admitting but a thimble-

but when the excitement of moving was over, I was sorry to see that he returned to his old stimulant, and when remonstrated with, he

"Yes, yes, I mean to quit it. I will do so; it is a shocking habit—no Christian should indulge in it." would say-

Then again he would weep like a child when he referred to it, showing too clearly that his nerves were sadly shattered. More frequently

the least allusion would irritate him, and bring out harsh words that fell heavily on my heart. I think the hardest trial of my life, the most difficult for me to bear, was the semi-atheism into which my own soul was thrown. However I might not have had the feelings which every woman should have toward the man she

marries, I believed he would be a guide for me marries, I believed he would be a guide for me to a higher and better life. I felt myself weak and ignorant. I thought him strong and learned. Oh! how densely bitter was the stern reality when the mask fell! I lost faith in man, faith in myself, faith in God. Yes, I write these three last words deliberately. I was wandering in darkness that might be felt. This state of mind commenced with Lily's death; it increased till during my residence in the farmbouse it became a settled dence in the farmhouse it became a settled mood. I read the Bible mechanically, once a day; it was a habit with us, and I read aloud to Mr. Gray, but I found no living waters there. Jordan was driven back; there was no dew on Hermon, nor rain in the mountains of Gilboa. I was in a land of drought and barrenness, of darkness and despair. I had prayed and prayed till I was weary, for one token from Lilian or Lily-one whisper from the spirit world-but none came to me, and my heart fell sick in its

Lily, my precious Lily, was then my only source of joy. Oh! human love! thou art precious. I could not see then that thou wert the shadow of God's love, but so it was; and I was kept alive by this one tie, as the poor prodigal was kept alive in his wanderings by husks, when in his father's house there was rich food awaiting his hungry soul.

As if in judgment to me-but it was mercy behind a cloud-Mr. Gomez sent entreatingly for Lily to be brought to him. He had not many months to live, and one sight of her bonny face would make death less grievous. If would only come out with her and pass the vinter, it would be esteemed a great favor. He sent means for this purpose, but I could not leave Mr. Gray, whose eyes were no better, and he was averse to a sea voyage. Mrs. Green, the housekeeper, therefore took my place, and was to return when the spring opened. Charles Herbert met them in Ver-

makes me shudder even now. But one inci-dent soon occurred to break the sad monotony of our life. I have said that Mr. Gray was very | deal of family pride. As for me I would do neat and methodical in all his habits; his books and papers were always arranged with great accuracy and precision. Since our removal they had lain unpacked, waiting for him to put them in the little room he called his study. But he had neglected it, waiting for his eyes to be stronger; but thinking he might feel more at home with a study, I proposed doing it for and Addie Harper had not influenced you. No He assented, saying that when I had unpacked his books and papers, he would give me

directions how to arrange them. One stormy day I undertook the task. I opened first the boxes of books-his theological works - and he amused himself till he was weary, placing them upon the shelves which he had prepared. Then came a trunk of pamphlets, all numbered, dated and stitched together in volumes, with indices. Then a box of sermons similarly prepared. By this time he was tired, and told me to open the remaining trunk, and lay the contents upon the table while he rested. In doing so, my eyes fell on some large books, bound like account books, but marked "journals": these, without opening, I laid on the table, but what lay beneath these attracted my curiosity too strongly to than yours, and you will soon understand what treat in the same way. An old worn paper, yellow with age, bore this inscription— 'Papers of Simon Mudgett, relating to Mary

Lincoln I did not wait for a second thought, but opened the package, and read eagerly, seated upon the floor beside the open trunk. It was as follows:

"I, Simon Mudgett, commit the following narrative to writing, thinking it may, at some time, be of use to the parties concerned. In the month of September, 18-, I was living near the beach at Rockford. I kept two or

three fishing boats, and went out almost every day on the water. One day I returned earlier than usual, for there were signs of a storm, and

my wife said to me—
'The equinoctial is coming on.'
'Yes,' I replied, 'and there'll be the devil to pay among those vessels near the shore. The storm increased, and toward midnight

blew a gale. We thought we heard screams and groans; but whether it were dying men or the wail of the wind I could not tell. I was on the beach a part of the night, but it was very dark; the waves rolled in shore tremendously, and I knew no vessel could live through the storm, unless she put out far from land. Once I thought I saw a vessel trying to do so, but I could see nothing distinctly, and hearing no cries for help I returned to the house. With the first break of day I was again on the shore. It was too true that a vessel had been near us all night; the wreck was now to be seen with men still clinging to her side. I got out my

boat at once, and managed to put two or three in; one a woman, with an infant lashed to her. My wife took the woman and baby into the house, while with the aid of two neighbors, I house, while with the aid of two neighbors, I tried to bring to life the other two bodies which I found. I succeeded with one, the Captain, but he was dreadfully bruised and mangled, and died the next day. One of his first questions, on coming to, was for the woman and child. My wife had succeeded in restoring them, but the poor woman had been so terrified all that dreadful night, that she was never quite herself again. The Captain told me that she was entrusted to his care—that she had come out to meet her husband, who had compitted some crime, and could not remain in mitted some crime, and could not remain in

England for the present.

'His name,' he said, 'was Robert Knox; and maybe he will learn that his wife lives. She is of good family in Lincoln, England, but her friends were so angry at her marriage with Knox, that they have disowned her; and her father, a stern old man, will never forgive her. She is an only child, and his property goes to distant relatives on his death.

This was what the man told me at first. Just

before he died, he added—
'Tell Robert Knox I lost my life in saving his wife. Had it not been for them, I should have been ashore without these terrible bruises.' The woman never recovered her reason, but wandered about after her Robert. While she was with us the papers gave an account of a trial in England of some highway robers; the gang were transported; but the leader—Robert Knox—was hung. My wife said we must not tell the woman (and never reveal it to the child); but we always thought she read it for

herself, for she died soon after—wandered away, and was brought home a corpse.

My wife said so much about writing to the woman's friends, that I did so at last; but her father was dead, and the man who had the property sent a hundred pounds, and added that he never wished to hear again from one who had so much disgraced their name. I took the money and bought this house, and the land belonging to it, and this was what I wished to confess to the parson. Perhaps it was wrong; but as we always took care of the girl as if she were our own, and as I leave it to her in my will, perhaps it will not be brought up against ma. Mary has been a good child and we have me. Mary has been a good child, and we have never told her the dreadful end of her father, and my wife says we must never do so. I shall not do so till I die, and then commit the his-

tory of her to some one who will not use it to her injury.

SIMON MUDGETT." her injury. At the bottom of this was a little note in the handwriting of Mr. Gray, as follows:

"Received this from Mr. Mudgett, at midnight, Oct. 15, 18—. How used—Journal No. 2, page 56."

Mr. Gray's pagers were thus away and a constraint of the constrain

tematically that he could turn to whatever he wished at any moment; but hitherto he had kept everything under watch and ward. His desk was never left open, and most of the time

his study was locked when he was not in it. It is astonishing how many thoughts can rush through the mind in one moment of time. When steam is at high pressure the velocity of the engine is wonderfully increased. As I finished this my mind involuntarily recurred to Mr. Harper. Can it be? Would my husband reveal this to Mr. Harper? If so, here then is the secret. I have the key to the mystery which has separated these two. Mr. Harper's pride will not permit him to unite his fale with the felon's child. Without stopping to consider

right or wrong, I turned to the journal: "WASHINGTON, Wednesday, Dec. 18.—Oh! the vanity of earthly greatness! I have wandered to day amid the splendors of our national capital, but I have learned to say 'All is van ity and vexation of spirit.' I am much pleased with Mr. Harper; he is noble-hearted, gener then be has no true sense of his state as a sin-

ner. I must warn him. Evening.-Have been considering what is my duty concerning the story of Mary Lincoln. Strange that I can't write that name now withopened. Charles rieroer met them in the non, and to my joy-for my anxiety was exceedingly great—I learned of their safe arrival. for that. But if I thought I could win her for myself, I should not waver. There is some myself, I should not waver. There is some out my hand trembling. If I thought-but no, thing in this Harper that makes me think he would hesitate to marry her when he knows these facts. These Virginians have a terrible anything but sell my soul to Satan for this girl. Oh! Mary Lincoln: if you knew the power you have over me! God knows that you could have molded me to your will; you could have exorcised the demon that is gaining such power over me. I think you would have yielded if your two friends Bertha Lee man has a fraction of a chance when two young girls are making fun of him all the time.

Never mind, now; I'll have my revenge on one. And yet, what strange feelings I have toward her! She is so pliant, so self-sacrificing, that one cannot wish to harm her. She does not love me-one can see that very plainly. Her whole heart belongs to Charles Herbert, but that will be over soon, for she has sense and principle. But if she does not love me, she does what is next best to a man, obeys and reverences me. I shall have a subject—I will be her master. Our marriage! Ha! ha! a union of kindred hearts! What a mockery! You, Mary Lincoln, are responsible for this. But I will mold one woman to my will. Bertha Lee! you will learn that my will is stronger the word husband means in its full import.

Thursday.-I have decided that my duty leads me to show Mudgett's papers to Mr. Harper. We must do our duty at all hazards; he will suffer-well, more than I have, I wonder? No, he is rich and famous, he can find another bride. But Mary-ay! there's the rub, for I know how that girl will love the man to whom she gives her hand. Oh, my God! Could I have had that love, I should never have been the stern, cold man, that people call me. Why should I shrink from giving her pain! Have I not suffered through her more than she can now do, even if her hopes are disappointed? Her heart will not break-no, it is too firmly anchored in heaven for that.

Evening.—I have done it! It was a terrible blow; I spared nothing-do a thing well when you are in for it. I added that from what Mudgett learned in his letter from Lincoln, this Knox must have been a low, desperate villain. His family are living somewhere in Scotland now, probably vulgar and degraded. I hoped he would excuse me, but I would do by him as one gentleman would do by another. I added that Mary herself was aware of her birth, which was stretching the truth a little; but a little, however, for in my disappointment I had communicated them to my Aunt Gariand, her teacher, with the liberty to tell Mary. Mr. Harper did n't say much-but when I added this last, he turned as pale as a corpse, and there was a livid paleness about the mouth. It struck home. Well, why

[Continued on second page.]



J. J. MORSE.

ACENT IN ENGLAND FOR BANNER OF LIGHT.

PIRITUALISTS who have read the BAN, one returning from the dead. My hand was unsinged NER OF LIGHT for any considerable period and unburt in any way. are conversant with the name of Bro Morse, as that of an able contributor to our who remember him as an eloquent speaker in the above excellent likeness of Bro. Morse will number.

than that in England, since there the major bleness, that my mental and spiritual developportion of his active life has been passed. are indebted for many of the following facts, and the above picture, to the courtesy of Light, (London) and a pamphlet entitled "A Spirit Interviewed," a copy of which we have re-

ceived through kindness of the publisher. J. J. Morse was born in 1848. His ancestors were Berkshire yeoman, and several of them were enrolled in the army of Cromwell, fighting at that early day for the rights of the masses against the tyrannical demands of the classes. In those old days his forefathers displayed a crest with the motto "Mors Janua Vita." liberally translated "Death is the gate of life"-a truth which their descendant, this renowned trance medium, has been engaged so many years in demonstrating to the men and

women of the nineteenth century. Four years after his birth his mother passed to spirit-life; and at ten his father died, leaving him in almost utter penury to the kind (? offices of the world in general. An uncle, however, did what he could for him; and comous, and, as the world goes, honorable; but mencing the life of a sailor Bro. Morse (through an accident) passed successively through six months in a public infirmary, and a period of service in a public hostelry, where he made the acquaintance of Mrs. Hopps (mother of Rev. John Page Hopps, editor and publisher of that fine magazine, *The Coming Day*), who lived near by; and through her agency, aided by other circumstances, he became acquainted with Mr. Cogman, a veteran worker for the Cause, who may be said to have initially developed Bro. Morse by spirit aid, and was subsequently his warm and faithful friend. Bro. Morse had many a struggle with the unseen powers which were making use of his organism-the sturdy independence of his ancestors

> ing and a new value. He then attempted various mercantile pursuits, but those who at the outset had prophe sied that he was to become a "grand medium" and "do great good in the world," showed him distinctly that his way was barred in busi ness lines by repeated failure, and he finally accepted the invitation of the late James Burns, editor and publisher of The Medium and Daybreak, London, to establish a weekly séance at the Spiritual Institute, at which he was to be the medium; he subsequently commenced work as an assistant of Mr. Burns in his publishing business, and practically entered on his public career. This was in Octo ber, 1869.

direction became harmoniously coordinated.

and this mortal life had for him a new mean-

These séances were the first for trance-mediumship which had been established in London; press and people became much interested, and great success attended them.

Mr. Morse's first sustained public address under control, was delivered in April, 1870, in the hall of the St. John's Associates, Clerkenwell: three months later he conducted his first regular Sunday service—a trance address in the Cavendish Rooms.

Mr. Morse has had many interesting experi ences as a medium, aside from his trance abilities. One of the most remarkable of these, as detailed by himself, is the following:

"One Sunday evening I was present at the ordinary circle held in my friend Mr. J. S. Steel's house. It was in the winter, and there was a good large fire burning in the grate. Whilst sitting about five or six burning in the grate. Whilst sitting about five or six feet away from the hearth, I was seized with a great desire to turn my right hand into a poker. I mentioned the fact to a neighbor (Mr. Towns, the medium), whose eucouraging remark was Well, let the influence have its way. I should certainly not have done this had not the power that was on me got the best of my resistance, and most reluctantly I was implied to go forward dollars the large terms and had pelled to go forward, deliberately insert my hand into the blazing mass, and stir it up much in the same way as a poker. Did you have any sensation of burning whilst per-

forming this operation?' [asked the reporter conducting the interview.]
'Not the slightest. What I touched felt neither not

nor cold, in fact there was no feeling at all about it.
I was then forced to pick up a glowing lump of coal,
about as large as two good sized oranges together,
and make the entire circuit of the room with it on the extended palm of my hand. As soon as it was returned to the grate the control left me, and I felt as

* THE MYSTERIES OF MEDIUMSHIP. A Spirit Interviewed: Being an account of the life and mediumship of J. J. Morse with a full report of an interview with his chief control, Tien Sien Tie [etc.]. Thomas Olman Todd, publisher, Sunderland, Eng.

Mr. Morse on Oct. 6, 1894, celebrated the twenty fifth anniversary of his public mediumship [as noted by THE BANNER]. In ancolumns; there are hosts of friends in America swer to a question by the interviewing report-who remember him as an eloquent speaker in er, as to how many trance addresses he (M.) halls and at camp-meetings in nearly every portion of the United States; and we feel that about five thousand would be well within the

be appreciated both by the new and the older generation of Spiritualists.

The record for good work which he has left in America is, of course, less in volume that the hard is the state of the seguides he thus fully bears witness: "I say in all humbers of the seguides he thus fully bears witness: "I say in all humbers of the seguides he thus fully bears witness: "I say in all humbers of Bro. Morse's controls will be pleasantly remembered by our American Spiritualists. To the assistance of these guides he thus fully bears witness: "I say in all humbers of the seguides he thus fully bears witness: "I say in all humbers of Bro. Morse's controls will be pleasantly remembered by our American Spiritualists. ment has been accomplished almost solely by

their influence. Being asked for his opinion as to mediumship and its development, Mr. Morse replied:

"Willingly. It has been stated often before, and is the result of my experience, but I am far from attaching any more value to it than that experience seems to justly warrant. In the matter of mediumship I am essentially a one-department man. In my view the surest way to produce the most successful working result is to develop the most marked feature, and let the rest go by the board. It may cover only a limited range, and may not be sensational, but it will have the merit of being readily utilized by the controlling power, will be susceptible of exercise with the least of exhaustion, and will generally be safer for the subject than a miscellaneous development,'

The interviewer above referred to thus introduces his report of Mr. Morse and his workpast and present:

"No living man, I should say, has so completely and for so long a peried, given his whole mind and heart and soul to the advance of the Cause; no man, probably, is owed so much by, and at the same time himself owes so much to Spiritualism as Mr. Morse. That it has been the making of him—in a different sense, a higher sense, than the meaning usually at-tached to the phrase- he admits cheefully and with gratitude; and in the making of the position which spiritualism occupies in this country to-day Mr. Morse has had a substantial share. His appearance is an index to the character of the

man. Bright, alert, clear-eyed, be gives the impresharassing strain that his public work continuously The Morses occupy a commodious house about two

minutes from Regent's Park [26 Osnaburgh street, London, N. W.]. It is a private hotel for Spiritualists, the only establishment of the kind, I believe I ists, the only establishment of the kind, I believe I am right in saying, in existence—at any rate on this side of the Atlantic. There are Spiritualists who keep hotels: but none of these are necessarily hotels for Spiritualists more than for other people. In addition to the hotel Mr. Morse conducts an Institution for Spiritualists, which is doing excellent work. The visitor, entering the spacious and lofty room devoted to this prach of the effort is struck first by the exasserting itself-but finally all things in that to this branch of the effort, is struck first by the excellent library, consisting of some five hundred books connected with all phases of the subject, many of them exceedingly rare and practically unobtainable at the present time. On the reading-table one notices most of the Spiritualist periodicals, America and Australia being both well represented, and prominent among home publications being copies of Light and The Two Worlds... Miss Florence Morse, a pleasant and attractive young lady, has charge of this department, and appears to be very popular with the guests, whilst Mrs. Morse superintends the general arrangements of the hotel. The hotel, by the way, seems to be thoroughly well patronized....[Reporter to Mr. Morse:]

I suppose you find your Institute-which seems, from its popularity, to fill a great want-imposes a beavy tax on your time and energy?'
'Oh! no, my daughter saves me all but the smallest

trouble in connection with it. To all intents and purposes she runs the concern herself. In winter we have poses she runs the concern herself. In winter we have weekly meetings open to the public, with an average attendance of about sixty, at which Tien and the Strolling Player give addresses or answer queations, or other mediums than myself fill the evening. The series last season opened with an invitation "social." and three other "socials" were held, in addition to a gathering on March 31 in celebration of the Forty-Sixth Anniversary of Modern Spiritualism. We have a similar series this winter."

F. L. H. Willis-A Noble Discourse. To the Editor of the Banner of Light:

In the BANNER of Jan. 19 is a discourse on "The Old Year," given in Washington, D. C., the 30th December, 1894, by Dr. Willis, of such rare merit as to deserve wide and thoughtful reading. Its range of thought is extensive, its insight clear, its inspiration high, its language fitly eloquent, its common sense and self-poise as noteworthy as is its beauty of style.

Every one of your patrons should read it, and

it ought to be in a tract, or in a thousand journals and magazines I wanted to take the writer's hand and thank him for the enjoyment and help its reading gave

my wife and myself. The thanks will reach him through your columns, and this message will thus reach many others. Yours truly, GILES B. STERBIRS.

Detroit, Mich., Jan. 20, 1895. A little girl had a kitten. She was very fond of it, and it was a great delight to her to hear it purr. One

night she was restless, and her mother said, "Oyn-thia, why don't you lie still and go to sleep." 1 can't," answered the little one, "papa puris so food,"

"BERTHA LEE." [Continued from first page.]

should n't others suffer as well as myself? At any rate, I have only done my duty."

I shut the book, and bowed my head for a moment, overcome by a strange tumult of

"Bertha, Bertha," called Mr. Gray from another room, "it is tea-time; I would like my supper.

CHAPTER XXXI. MARY LINCOLN.

"My joys have been by sorrow crished;
My heart's sweet tones have long been hushed;
Its strings are strained; and thus the grave
Will welcome be, by land or wave;
But still my heart to earth will cling,
As long as trees and blossoms spring,
And rocks, and hills, and land, and sea,
Are tried and silent friends to me!" Are tried and slient friends to me!"

T was a lonely life in the old farmhouse with Mr. Gray, whose eyes became no better, though he was otherwise well, save the shattered nerves and alternate depression and elation of spirits occasioned by his favorite stimulant. There are those who know what his torture was, and can therefore understand why I, whose only duty it was to wait on him and be patient, could bear up, and feel that my task, however heavy, was light compared to his suffering.

I had lived through the summer even hap-

pily, for Lily and I had air and sunshine, green grass and singing birds, to her precious teachers, to me sweet comforters. We lived with so much simplicity that we had leisure to be out of doors, and while her little hands plucked the dandelions and violets, and her tiny feet printed the garden paths, I sowed beet seed and lettuce, cabbages and cauliflowers. I did not raise garden flowers; why should I, when nature had scattered far more beautiful ones all around me? Beside, it was necessary that I should make my time profitable pecuniarily. Mr. Gray had a patch of potatoes and an acre of corn. We had apples and currants for des-sert, and Lily and I had our brood of chickens. Surely God was good to us, and I was not left quite to despair, though there was a feeling in

my heart akin to it.

But when "the baby," as I called her, was taken away, it seemed as if the sunshine went too-which indeed it did, for as the winter came on it did not shine into the long, narrow, red-painted kitchen, as it had done during the summer. But I found it came more broadly into the corner sitting room, and I therefore made a kitchen and sitting-room of that, and tried to make it cheerful by books, and two or three plants, and my little rosewood secre-

But it was hard being cheerful while Mr. Gray had such gloomy views of himself and the future. Sometimes he would be, as I have heretofore described him, very sociable, child-ish, puerile, and now I could not get away from it. We were blocked up with snow, and I could take no long walks. I could not even go to church, as I used to for weeks after the baby went away, to divert my mind from trouble. I walked two miles, but I did not mind the distance in those bright September days, when a golden haze was on the landscape, and the old woods were bright with their autumn foliage.

Once my good old friend from Westford preached; and his sermon, which was from these words, fell like oil on the troubled waters of my heart. "Faint not, neither be weary." He walked home with me, and on the way he gave me a history of his own life, chequered by many disappointments and trials, and closed with this remark—

'You may think it strange, Mrs. Gray, but now, almost at the close of my eighty years' pilgrimage, I look back upon my trials with more satisfaction even than my bright days, for I see that they have led me by a nearer

path to God."

We found Mr. Gray that night in one of his depressed moods; he was a castaway—a lost soul—he had committed an unpardonable sin. I thought it rather strange that the good man did not contradict these assertions, instead of letting Mr. Gray talk on, while he was a silent and visit me. Oh, how much good it would do listener. But when he prayed he was so earn me to see her again!"

There are three other meetings held every est, so humble, so importunate for the afflicted man, that I could not help weeping. He said to me on leaving:

"I think it will be of no use to administer consolation to Mr. Gray, while he is ruining mind and body by this stimulant. My dear madam, we must pray."

He thought the advice of a skillful physician. who should point out the physical effects of opium, and its results upon the brain, might be of use, for Mr. Gray was still accessible to

I thought of Dr. Cameron, whom I had once heard speak of De Quincey's book, and relate, his saying, too:

also, Coleridge's experience. I remembered 'I have supped on horrors from this very

cause myself, and could tell of visions and of dreams that would frighten any sane man from trying the effects of this drug upon himself."
I wished he were with us; and, as if my wish had been the prayer of faith, I had a letter

that very day from Helen, in which she said:
"My husband's business increases here daily. His skill is appreciated, and you will understand it when I tell you that he says, 'the effort to redeem oneself carries happiness along with it.' He leaves for the East to-day to at tend a medical convention, and has promised that he will not return without seeing you. I wish it were possible for me to be with him."

I counted the days when the doctor would come, and even Mr. Gray, to whom little events | soul on board perished. I have never forgiven became great in this, our exile from the world, | myself for trusting such precious freight, withwas impatient for him, thinking that he might

The snow lay thick on the hills, and deep drifts were in the valleys; it was all around us, and only a narrow path to the road and the barn from our house. I do not love the silence and solitude of a country farmhouse in our northern winters, unless, perchance, it is filled with a group of boys and girls, and has at least one cow to be fed, and a horse who likes the jingle of sleigh bells. Such solitude as ours, in a waste of snow, was not agreeable, and when Mr. Gray sank down into his despondent moods, my soul often cried out, "My God, my God, why hast thou forsaken me!"

I had mourned over Mr. Gray's unfortunate appetite for opium; but one week during that winter I would have given the watch (for it was mine now, and the most valuable thing I pos sessed) for one half ounce of it. A terrible storm came on and continued three days, blocking up the roads, and effectually blockading almost every farmhouse situated off the main road. The man who carried on the farm, and who lived in a small house some twenty rods distant from us, was sick. Mr. Gray had no opium! Three days, yes, four passed, and not a grain could be procured. I think he lost his reason on the third, and on the fourth I had strong fears lest he should take his life. I saw him once go into the bedroom, unsheathe his razor, and draw his finger across the blade. The expression of his countenance was that of intense misery, and so worn and haggard! It was nearly dark. The snow had ceased to fall, but the wind had risen, and was whirling that which was already on the earth, making the air thick with its white flakes; the branches of the great butternut tree creaked and groaned, and the wind swept down in fitful gusts, from the deep gorge that led to a little hamlet north of us. For an instant a horror of great darkness was on my own soul, but it passed away, even while the glittering blade dashed before my eyes, and I spoke calmly, as if I were unconscious of danger: "Mr. Gray, would n't you like a cup of strong

coffee? He started, dropped the razor on the floor, and appeared like a child caught in some wrong

Yes, I should," he replied. I was not long, I assure the reader, in making a cup strong enough for any person. save an opium-eater. I knew then that he must have the opium, if I risked my life for it, and I lay awake a great part of the night studying a

way to procure some.

The next morning the sun shone bright, the sky was blue, and with the smile of heaven light came to my heart. Our house stood so high that I could see a great distance, and about nine o'clock I told Mr. Gray that I was

sure I saw a man with oxen and a snow plough coming up the road. His eyes were in such a state that the snow was very trying; he could not look upon it without great pain.

"Bertha," said he, in a tone plaintive and petulant as a sick child, "you will get some, will you not? You know what I mean. I shall die if I do n't bave it." "Yes, yes," I answered, for I had but one

feeling for him—a great compassion.
I watched those oxen ploughing their way along—meek, patient creatures—with more interest than any dweller in the city watches the railroad train, or the steamship. They came slowly up the hill, and soon I perceived that a man on horseback followed. He did not look like one of the farmers of the neighborhood, for they all wore blue linsey woolsey frocks. This person was enveloped in furs, and rode a horse superior to most of the animals-of-allwork around us. I gazed earnestly. He was coming toward our house, and seemed to be pointing to it, and telling the man who managed the snow plough where to drive the oxen. As he approached nearer, I recognized the familiar countenance of Dr. Cameron. Yes, he bad not permitted the storm to keep him from

It seemed as if God had sent him to us at that time. How differently he looked from ever before. He had grown portly, and his face ex-

pressed peace and hope. I do not know what he prescribed for Mr Gray that produced so quiet and pleasant an evening, but he sat in his easy-chair, some-times dozing, and now and then brightening up, and listening cheerfully to our conversation. The next day he made a thorough examination of his eyes, but gave us little encour

agement; the disease was deeply seated.
"Alas! Bertha," said he, "I know of no help for Mr. Gray as he is now situated; he should be under the care of a man who has the firmness to deny him his stimulant, and strength and skill to manage him in the crisis that must attend the denial of it. Even then the result is doubtful.'

The doctor would not leave us until a faithful farmer's boy was procured to stay with us the remainder of the winter.

I cannot tell how pleasant it seemed to talk with one who could tell me much about the great world from which I had been so long ex cluded. I had, in return, little to tell him, but one evening when Mr. Gray had gone to rest early, as was often his custom when his eyes pained him, some little incident led me to speak of my Virginia friends and of Mary Lin-

"Mary Lincoln!" repeated the doctor, quickly. "Have you a friend by that name.
I told him her history. It was pleasant for 'Have you a friend by that name? me to dwell upon our schooldays, and I added

what I had lately learned about her, but not how I had learned it.

Dr. Cameron had risen while I was talking, and was walking rapidly back and forth, keeping his face turned from me, which I thought was very strange in a gentleman, and not at all in harmony with the doctor's usual deportment. When I told him that Simon Mudgett, on his death had revealed the fact of her on his death-bed, revealed the fact of her father's death, and its mode, the doctor wheeled suddenly round, exclaiming:

"Robert Knox is not dead! though God knows that he deserved death as much as the poor fellow, who, finding he must die, took that name to prevent search being made for his captain, who only had a right to it!"

There was something in the doctor's manner, in his voice, and now, as I looked eagerly at him, in the expression of his face, that arrested my attention at once. He was a strong man physically, with nerves that could bear intense pain without a quiver; and, as he had often said, fear was a stranger to him; but he came now toward the mantel, leaned his elbow upon it, and rested his head upon his hand. He was pale, and trembled like a sick girl. "Doctor!" I exclaimed, "you are ill; what shall I get you?"

"Nothing-no, it is nothing; only the heat

of the room, perhaps—go on."
"No, I have nothing more to say; nothing, at least, that ought to be told. She is with Mrs. Green, as I told you, or rather awaiting her return from Europe, when she will come

"You have not told me how she looks," said Sunday, and all well patronized. During my stay in the city it was my pleasthe doctor; "the color of her hair, her eyes everything-I should like to know everything.

I smiled at his interest, and drew a wordpicture for him, as minute as was in my power. "One thing more—do you know the date of the shipwreck?"

"Yes, I believe so; but stop-as I have told you so much, there can be nothing wrong in your seeing the paper itself; I will fetch it.'

When I returned the doctor was walking the room in great agitation. "What can this mean?" I said to myself; this is something strange."

The reader will not be as stupid as I was Now I studied his face for some solution of the mystery. What did I see there? Something which I wondered I had never seen before, it was so like-Mary Lincoln's eyes! They were that peculiar tint of deep blue, large, with long I stopped short with the paper in my lashes. hand, like one suddenly turned to stone-my gaze fixed. But at the same instant I saw it all; it was revealed to me without one word from the doctor, who was eagerly reaching out

his hand to grasp the paper.
"And you, you," I stammered, "are Mary's father!"

"God grant it be so," came from the depth of his heart. "I dare not hope; it was published and believed that the vessel with every myself for trusting such precious freight, without my own protection, upon the sea; and I have observed the anniversary of that day in a darkened room, with a spirit bowed in humility and sorrow.

He read the paper deliberately, carefully, and on folding it said:

"God's goodness is great toward me, Bertha I believe there can be no mistake. I go to morrow to seek my daughter. Surely, you have been a guardian angel to me. Good night. I must be alone with my great happiness."

[To be continued.]

Late January Magazines.

THE METAPHYSICAL.-This is a new magazine devoted to a scientific examination of the laws of being; to a study of the operations and phenomena of the human mind, and to a systematic inquiry into the faculties and functions, the nature and attributes of the soul. That is what the prospectus claims for it, and the promises are well carried out in the first number by a corps of contributors whose fitness none can gainsay. We have only to mention Prof. Elliot Coues. Alexander Wilder, W. J. Colville, Abby Morton Diaz, Adolf Brodbeck, Countess Ella Naraikow, Henry Wood, Ezra Norris and Alice D. LePlongeon, to show that metaphysics in all points of inquiry and observation is well represented. The editors are Leander E. Whipple and J. Emery McLean, who show fine discriminative powers in the selection of matter, as they do in the editorial comment. The subjects in the order of the authors we have mentioned are: "The Telekinetic Theory of Levitation"; "The Antecedent Life": "The Ethics of Mental Healing": "The Religlous Training of Children" (first article); "The Ideal of Universities"; "Abolish Capital Punishment"; "The Nature and Uses of Pain"; "The Power of Mind," and "Occultism Among the Mayas." We bespeak for the new venture success and a long career. The Metaphysical Publishing Co., 503 Fifth Avenue, New York.

MISCELLANEOUS NOTES AND QUERIES .- The questions and answers are on very interesting subjects. There will also be found an assortment relating to history, folk lore, mysticism, art, science and blography. S. C. & L. M. Gould, Manchester, N. H.

RECEIVED: THE KINDERGARTEN NEWS. Milton Bradley Co., Springfield, Mass. THE PHRENOLOG-ICAL JOURNAL AND SCIENCE OF HEALTH. Fowler & Wells Co., New York. THE GOOD CITIZEN, only official organ of the Columbian College of Citizenship. Highland Park and Chicago.

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

Written depecially for the Banner of Light. BONG OF TRIBUTE TO LUTHER COLBY.

Crowned with the autumnal glories of ripe years, He passed unto the eternal harvest home; Robed in snow-white, an angel from high spheres He proved to be while here, 'neath heaven's star-

dome. His sunset paled and left a twilight dim, Jewelled with orbs, and echoing with a hymn, Rich with grand requiem chords in minor keys, Which ended with triumphant harmonies

Truth's banner-bearer, noble-souled, was he; And when the herald-angel called him hence, Beside his standard he stood faithfully. His spirit shining with beneficence. Beyond the earth-world's gates he sped away, Up through the spheres, to gain the Perfect Day.

'A heaven-blest laborer, worthy of his hire!" Kneeling, I sing these volcings of my lyre. Peace, ring thy chimes, and let glad changes roll Round every heart which silently doth mourn! Oh! Sorrow, cease thy deep funereal toll,

For round his being shines heaven's golden dawn. Let each a baoner-bearer be, to climb Onward and upward to Love's height sublime; 1 And, in his leader's footprints, firmly tread, Till morning glory aureoles each head.

On! follow on, though storm and starless night May hide awhile the canopy of blue; Lo! Immortality holds high God's light To star your brows, oh! faithful ones and true! On! follow on: when sunset fills the west With purple haze, there swells a Voice of Rest, Calling ye home beyond life's eve-zirt sea. 'Oh! Love divine," we sing, "we come to thee!"

Let his high manhood eyer, eyer be Reflected in your lives, my brothers, here! And may your womanhood bear purity

White as his soul, my sisters, on this sphere! Honor him thus: Hold Honor as your own; Live so that Truth may rear her glittering throne Within the temples of your souls, and shine Her grand shekinah-glory-Love Divine! Sydney, New South Wales. DEVOTION.

Banner Correspondence.

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

Indiana.

INDIANAPOLIS .- Ida P. A. Whitlock, in reviewing her work in the central portion of the country, says: "During the month of December I was at Indianapolis, Ind., serving the First Society of Spiritualists. As it was my first experience so far away from home, I felt that I was quite a distance West. The city to me had quite a charm; the streets are wide, houses built broad upon the ground, instead of high in the air; large open grounds around, giving the appearance of breathing-room and freedom.

It was my fortune to remain for five weeks in the pleasant home of Mr. and Mrs. Kir h mier, who are earnest workers in the Society Their home is situated about two minutes walk from the monument, which is said to be the finest soldiers' monument in the world, costing something over \$400,000. One of the marked features of its location is that it stands in the centre of the State and centre of the city. This little fact may be of interest to

some.

The Society for which I spoke is a growing one and has many earnest workers, and it is hoped that before long it will own a building where the work may be more effectually carried on. Services are held Sunday and

ure to receive several communications from spirit-friends. As I had never attended a reg-ular trumpet séance, Mr. and Mrs. Kirchmier invited me to one given by Mrs. M. J. Jacobs. About a dozen were present, and after singing 'Nearer, My God, to Thee,' the meeting was called to order by Capt. Brown, the medium's

spirit-guide. After the invocation, which was given in a clear, loud voice, Capt. Brown spoke to every person present, and then gave way that the

personal friends might speak. Every one in the circle had some friend to greet him; some spoke in faint whispers, others in low but clear and distinct tones. The evening to me was a very pleasant one. and I shall long remember the messages I received. I should have attended another séance except that Mrs. Jacobs's daughter was ill, and the séances were discontinued.

Mrs. Lottie Greenrod Herbine, wife of the Secretary of the Society, I had heard so highly spoken of, that I determined to have a sitting with her.

I received messages from seven of my spiritfriends, independently written upon the slates, with full names signed. Some of the messages were of a business nature, sending word to parties a long distance East, and others loving and tender greetings for me. Mrs. Herbine is kept busy in her work by her own townspeople, Spiritualists and non-Spiritualists. She has the confidence and patronage of many of the business men, lawyers, doctors, merchants, etc., beside the many women who visit her reg-

Mrs. Herbine has had this gift of slate writing since early childhood, and for fourteen years has been giving slate-writing séances. She, too, has independent voices, sometimes

heard while the writing is being done.

December 29 a few friends went to Irvington, about five miles from Indianapolis, to dine and to meet Mrs. Hacher, daughter of

Mr. and Mr. Humans. The medium, Mrs. Hacher, had been ill for several months, and it was not known whether there would be any manifestation or not; but after dinner a circle was formed, and I was invited to place between two slates two pieces of ribbon, having been instructed to provide myself with it before leaving Indianapolis.

We entered into pleasant conversation while the medium held the slates under the table with her right hand, the left one resting on the table. In a short time the signal was given that the work was done, and upon opening the slates the pink and green ribbons were found to be artistically tied together. A message accompanied it, which said: 'That bow is for Fanny.' I was much pleased with this kind remembrance of my daughter, who was at Providence, R. I. Later in the evening I was favored with a bow and a message. Several others had ribbons tied, and each heart was made glad as the dear ones emphasized their presence and love by the token of the tied ribbon.

Mrs. Hacher received slate-writing the first time she sat-doing so not because she knew or believed she was a medium, but because she had been told she was, and she tried the experiment to see, and was startled at the result. Through her mediumship her parents were converted from the old faith to the New Truth. For several years she has sat for her friends, but never as a public medlum.

One little pleasure I wish to speak of before closing this letter. On the last evening of the year 1894 a gentleman called to see me upon a matter of business, detaining me an hour or When we went down to the parlor, to my surprise I found it filled with friends who had been invited to surprise me, and to watch the Old Year out and the New Year in.' I found later that the business matter had been purposely arranged for that evening, that my attention might be held so the friends might gather without my knowledge. The surprise was complete. A social, pleasant evening was spent; friends in earth and spirit-life joined together to make the closing hours of the old

forgetting to add their kind words of advice and cheer to each one present."

Massachusetts.

SPRINGFIELD.-W. L. Jack, M. D., writes: "THE BANNER grows better every issue. You have the wishes of all for your success in carrying the good tidings into the homes of so many. It is true to its mission and its purpose, said an old, tried and true pilgrim a few days since to me; 'and,'said he, 'I cannot dispense with my weekly BANNER, which for so many years has been a messenger of glad tidings to said the mission and the mission and the said that the said th ings to me and to mine.'

This is but one of the many scores of praises that I hear concerning the BANNER of LIGHT, which is a crowning feature of spiritual truths and jewelled thoughts in many of our homes The column of communications is a leading

feature of THE BANNER, and is sought for by many who hope to hear from theirs beyond the shadows and the clouds. It is cheering to feel, to know, that your la-

bor is not in vain.

Mrs. A. H. Coburn, for many years a resident here and a visitor at Lake Pleasant, and one of our best workers for many years, has been in feeble health quite a number of years. She and Mrs. E. P. Morrill, so favorably known at Lake Pleasant, are among the few of our best, truest and noble ones who are left us in the body.

LOWELL .- George King writes: "I attended the meeting of the Lowell Society Sunday evening, and was greatly pleased with spiritreadings by Mrs. E. Cutler [the speaker and platform test medium], which are the best I ever heard. The next day [Monday] she gave correctly the names of three of my friends. A worker like her should be kept in the field. Her residence is 13 Tyler street, Tyler House, this city.'

BOSTON. - A correspondent writes: "At Abbottsford Hall (Charlestown District) Monday evening, Jan. 21, Mr. F. A. Wiggin of Salem gave a séance before the Boston Psychic

He requested all present to write on a piece of paper the name of a person who had passed to spirit life, and on another piece to write the name of one still in the physical body. He was blindfolded by a lady in the audience, and Mr. Whitlock, after mixing the slips in a hat, poured them on the table. Mr. Wiggin selected the names of those who were living, and gave communications from many of those in spirit-life. Almost every person present received a test, and names by dozens were given that were recognized. It was a remarkable and exceedingly satisfactory séance."

Vermont.

FAIRFAX. - Mrs. C. C. Gillette writes: 'Since the transition of the late Dr. George S. Bronson, from his home in St. Albans, Vt., Dec. 20, 1894, I have scanned closely the pages of THE BANNER, to find words commemorative to his memory largely due him from his many friends, and as yet have seen only one tribute paid by a kind sister. [Two others have since appeared.-ED.]

He was an energetic, untiring, unselfish worker for the cause of humanity. His patients numbered thousands. I do not speak so much from personal experience, but from his reputation as a healer and medium. He possessed a wonderfully magnetic and clairvoyant power, and greatly relieved the mentally sick, as well as the physically ailing.

He was of a very cheerful nature, and he carried sunshine with him, and to come en rapport with him was as 'healing balm' to the saddened heart. His field of labor lay largely among Orthodox people, and his time was fully occupied. I feel sure no other doctor in the State could be missed more, and people at large who visit Queen City Park will greatly miss him in the coming camp-meeting Thursday evenings.

Mr. Schmid, the President, has the good of the Cause at heart, and is always ready to speak for Spiritualism. gain their confidence.

We have received a visit in spirit from the literary work at the hands of Mrs. Richmond has doctor twice through Mr. Gillette, and he manifested the same geniality so characteristic of

Perhaps some of the friends would be glad to hear a word of our progress, even though it be slow in our little Orthodox town. There are a few families interested in the place sufficiently to show their colors. And we have been holding developing circles this winter, which we hope will result in much good. All who are mediumistically inclined are being strengthened thereby, and we hope the spiritnal quality of each one may be unfolded to that degree which will enable him to aspire to all goodness, and find in its teachings the real pleasures of right living.

Mr. Gillette is a private medium, but the controlling influences give grand thoughts through him of a very uplifting nature.

We open our circles with music, and sometimes an invocation is given. Then his guides call for questions to answer, which have proved of much interest. His main phase, were he to use his gifts publicly, is that of a

Connecticut.

MERIDEN. - "Brittania" says, regarding Dr. F. H. Roscoe's work in this city Sunday, Jan. 20: "The Doctor was greeted by the largest audience, at the morning service, that we have had this season. The audience was composed not only of Spiritualists, but of Christians of different denominations. The lecture was upon 'Mediumship, and the Good Accomplished by lt,' and was heartily applauded

The Doctor was accompanied by W. B. Hiliare Spencer of Boston, Mass., the illustrated test medium. He gave twenty-seven recognized tests, and delighted the people with his peculiar phase of mediumship. One of his most remarkable tests was the picture of a man who passed away by an explosion, and whose last words, 'Oh! my God!' accompanied the sketch.

At seven o'clock St. George's Hall was filled to overflowing with people eager to hear Dr. Roscoe again. He took for his evening theme the last words of the late Lucy Stone, 'Make the world better.' That his remarks satisfied the audience was shown by the frequent and hearty applause bestowed upon him At the earnest request of many admirers he

gave a number of his wonderful psychic readings which astounded his hearers, and demonstrated the truth of the phenomena, and that our loved ones are only separated from us by a

Mr. Spencer then gave nearly forty of his mystifying tests, all of which were recognized as being correct as to incidents, dress and surroundings, and some faces were recognized by friends in the audience.

Both the Doctor and Mr. Spencer held quite a reception after the service, and received many congratulations, all uniting in the wish that they might soon have the pleasure of seeing and hearing them again."

Ohio.

CLEVELAND .- A correspondent writes that Mrs. H. S. Lake recently delivered a masterly discourse in Army and Navy Hall, that city, in which she made a comprehensive statement of the facts and philosophy on which Modern Spiritualism rests. She said that "owing to the fact that the spiritual realms are peopled by innumerable numbers and infinite varieties of intelligences, who formerly lived here, and who have established conditions of return, it follows that the effect upon us should be proportionately varied. The mere phenomena of spiritualism does not necessarily produce radical changes of character, any more than any other manifestation of physical environment Upon some persons the effect of Spiritualism is to incite the religious faculties, because there is revealed such an immensity of being and such an infinity of purpose.

Spiritualism has had the effect within the last fifty years of reconstructing creeds largely, and of instituting inquiry into the existing evils in social life, which has been done almost year long to be remembered, by me at least, imperceptibly, and, therefore, the change is 'A Happy New Year' for 1895 was spoken from often attributed to other causes. What we are one to another—the guides and friends not and what we desire to become are the treas-

ures of the spirit—the effect which the knowledge of the continuity of life produces upon us."

Wisconsin. MILWAUKEE.-C. F. Ray, Sec'y, writes: "A new society was formed in this city Jan. 15, under the name of the Unity Spiritual Society. The following officers were elected for the ensuing year: President, John S. Bigler; Vice-President, Henry Sparks; Secretary, Dr. C. F. Ray; Treasurer, Dr. O. Williams; Trustees, Dr. J. McGuffin, Jerome D. Walte, W. P. Moulton. G. H. Brooks of Elgin, Ill., is now serving this society at its hall, 216 Grand Avenue."

New York.

TR()Y.-William Jones writes as follows: Sunday, Jan. 20, our meeting at 2 Vanderhyden street was largely attended. The exercises opened with remarks from our Chairman. Mr. B. B. Martes, who, with his worthy wife, works earnestly in behalf of the Cause. Miss Georgienea Reynolds, the excellent medium, then gave sixty-seven tests, which were all recognized. She is greatly appreciated by our people, and she seems destined to accomplish much good."

The Reviewer.

Life-Work of Mrs. Cora L. V. Richmond.*

Biographical literature has had a fine addition to it in this effort to give the life-work of one who stands among the noblest and best representatives of our Cause.

In such a life as Mrs. Richmond's it is not an easy task to compile and edit anything like the amount of material that shall gratify, not to say satisfy, her many friends and admirers. The wonder is that Mr. Barrett has been able to condense into 759 pages so much that tells of the eminent woman, and which presents interesting and authentic matter that will be long treasured, as will the memory of her many services for Spiritualism and humanity. Her life-work cannot be measured by pages or by volumes. It would be like writing anew and again the history of the Cause, for nearly ever since Modern Spiritualism began its name and that of the subject of this book have been synonymous.

Beginning her work in the eleventh year of her age, in 1851, as the daughter of David W. Scott, a liberalminded man, she was free from many of the ties of a decaying religion when Spiritualism was made known among the hills of western New York. She developed as a medium quite rapidly, speaking at the early age before cited on many a platform, and going on and on, until now she is without peer as an advocate of the Cause so dear to the hearts of many millions throughout the "two worlds."

It was a most fortunate childhood that fell to her; and though she may not have escaped the perplexities that often fall to the lot of womankind in the turn of the wheel of fortune, yet the evidence is presented that she is having a most happy and successful ca-

Mr. Barrett has shown conclusively that he has been dealing with a busy life, an industrious, definite life. Crowded with activity, with little or no time to take even needed rest, the biographer has shown that Mrs. Richmond has furnished a striking example of toll and endurance.
It is not our purpose to criticise the book in detail,

as such an act would be invidious. One part is as good as every other part, and admits of no comparisons. We cannot forbear, however, alluding to the fact that Mr. Barrett has given a beautiful pen picture of "Oulna," Mrs. Richmond's principal guide, and it will, like many other portions of the work, bear repeated readings.

There is also a nicety of arrangement in stating several branches of Mrs. Richmond's labors, that of England being grandly set forth in beauty of language and interest. Not a little space is devoted to depicting what the

been. Indeed, some of her best and most telling achievements have been along this line, and reflect great credit upon her ability and inspiration. Although reserved for the closing portion, many

choice things are stowed away in the chapters given to letters from personal friends. These in themselves, if presented with anything like just amount, would require volumes many times larger than the book which essays to give "the life-work." Tender words have been selected to show in part the heart-beats of most appreciative admirers. Many startling incidents have occurred in the ca-

reer of Mrs. Richmond, and a kindness has been done by the lady herself in presenting, as the closing chapter, some of the visions and experiences while under the control of her guides. Sentences rich in poetic phrasing, and of deep pathos, mark the final pages. The mind follows many of the situations, and loses itself in the enchanting language in which they are described. "Oulna's Home" is a paradise, made so by the charming recital of the guide, as voiced by our dear friend and earnest worker, Mrs. Richmond.

Not the least of value are the three portraits of the lady, taken at different periods, and it goes without saying that they are faithful representations. The clear-cut features, the queenly form, the graceful pose, are all finely portrayed, and add interest to the majes-

It has not been an easy task, though it must have been a labor of deep affection, no doubt, to have written so much of one who is still alive and able to answer her biographers and compilers of her life-work. But Mr. Barrett, and those whom he was able to draw about him as assistants in his pleasing undertaking, need not fear the most pronounced pessimist or chronic critic with magnifying propensities to detect faults. Thoughtful study, coupled with great judgment, marks the effort. In substance, the book is written with fidelity, with care, with honesty and with ability, and deserves a large circulation.

It is to such works Spiritualists can turn for evidence of the truth that is within them. It is to this book that skeptics may look for guidance in order that the philosophy of a grand and good Cause may be more thoroughly understood. It is to the life described in this book that coming generations will point as being the record of one whose character, voice and pen have contributed so much to make humanity better, more intelligent and far happier, for the reason that she was given to the world to be an instrument for great good in the land.

Mrs. Richmond's lile-work is not ended; it never will end. Long after she has passed to be with the vast majority on the other side will she go on "conquering and to conquer." Then as now will her influence be felt. manity better, more intelligent and far happier, for

* LIFE-WORK OF MRS. CORA L. V. RICHMOND, compiled and edited by Harrison D. Barrett. Cloth, pp. 759-Published under the auspices of the National Spiritualists' Association. For sale by Colby & Rich.

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The Eloquence of Truth.

The recent speech of Henry Watterson, of Kentucky, at the annual dinner of the New England Society, in New York, on Forefathers' Day, was a notable one, with points and features that are worthy of special mention and long remembrance. The toast to which he spoke was "The Puritan and the Cavalier." He began with a touching reference to the late Henry Grady, and went on to say that the terms, Puritan and Cavalier, were in our country descriptive labels classifying North and South, mere verbal redoubts along Mason and Dixon's line, over which the extremists of other days held that there were no bridges. He said he found in the Encyclopedia of American Biography that Webster had all the vices that were supposed to have signalized the Cavaller, and Calhoun all the virtues that are claimed for the Puritan. (Good!) The one typical Puritan soldier of the civil war was a Southern and not a Northern soldier, Stonewall Jackson. When he, the speaker, was in Boston, he found there many things that suggested the Cavalier, and did not suggest the Puritan. He saw a civilization perfect in its union of the art of living with the grace of life, an Americanism ideal in its simple strength.

He appealed from the men in silken hose, who danced to music made by slaves and called it freedom, from the men in bellcrowned hats who led Hester Prynn to her shame and called it religion, to that Americanism which reached forth its arms to smite wrong with reason and truth, secure in the power of both. He appealed from the patriarchs of New England to the poets of New England; from Endicott to Lowell; from Winthrop to Longfellow; from Norton to Holmes; and he appealed in the name and by the rights of that common citizenship, of that common origin, back of both the Puritan and the Cavalier, to which all of us owe our being. "Let the dead past," said the speaker, "consecrated by the blood of its martyrs, not by its savage hatred-darkened alike by kingcraft and priestcraft-let the dead past bury its dead. Let the present and the future ring with the song of the singers. Blessed be the lessons they teach, the laws they make. Blessed be the eye to see, the light to reveal. Blessed be Tolerance, sitting ever on the right hand of God to guide the way with loving word; as blessed be all that brings us nearer the goal of true religion and true patriotism-distrust of watchwords and labels, belief in our country and ourselves."

The Newest of the Sciences.

"Man and Woman" is the title of the latest contribution, by Mr. Havelock Ellis, to the scientific study of the resemblances and differences, physiological and psychological, between the sexes, and it is being read with an eager interest. He bases his study, at the outset, on the ground of recognized differences, some of those named by him being secondary characteristics. He does not undertake the discussion of the superiority or the inferiority of one sex to the other, holding that an "open-eyed, child-like patient study of the natural facts of life can only lead us to be reverent in the face of those facts." He affirms further that "the respective fitness of men and women for any kind of work or any kind of privilege can only be ascertained by actual open experiment; and as the conditions for such experiment are never twice the same, it can never be affirmed that anything has been settled once and for all. When such experiment is successful, so much the better for the race; when it is unsuccessful, the minority who have broken natural law alone suffer. An exaggerated anxiety lest natural law be overthrown is misplaced. The world is not so insecurely poised. We may preserve an attitude of entire equanimity in the face of social readjustment."

About all that experimental psychology has yet to show us, says Mr. Ellis, in regard to the intellectual differences of men and women, is a few careful experiments that need confirmation and extension, a certain number of observations, or irregular masses of data, accumulated in the practical experiences of life, all having their value no doubt, though they are open to varied misinterpretation. Beyond this it is mere speculation founded on temporary social and educational differences, to an extent not yet ascertained. This is not at all surprising, since psychology as a science was born only yesterday, and even to-day it can scarcely be said to exist in England. Till yesterday, as it were, it was left in the hands of the metaphysicians, and he was fortunate who could pull out from the indigestible mass of their speculative systems a plum of positive fact. Psychology is the youngest of the sciences, but it may be confidently said of it that in the immediate future there is none that will grow with such rapidity.

A Daniel of a Theological Critic.

A boring contributor to The Presbyterian Messenger from a town in Tennessee has "struck oil" on the inerrancy question. He shows that the Presbyterian General Assembly affirmed by resolution that the Bible is not free from the errors and mistakes of translators, copyists and printers, and cannot be wholly without error until it is freed from these. The writer proceeds to ask, then, what sort of a Bible is that which is thus acknowledged to fore them. have these errors in it? The world to day has no other Bible than the one with errors in it; is that the accepted Word of God? The General Assembly affirmed that it must be expurgated in order to obtain the inspired Word. He would like to ask if the modern revised version is it; if so, he wants to know where he is "at." and where he is going; and if the present Bible does not contain the Word of God, how can the mere plucking out of errors make it such a book. We cannot, he observes, get more out | rily the clairvoyant description or the mesof the Bible by correction than was in it. He sage from one known in earth-life quickens the asks if expunging the mistakes in Hodge's or Shedd's theology will convert it into Holy Scripture. No, he answers, because the inspired Word is not there.

Then he goes on to propose the substitution in the General Assembly resolution what the Presbyterian "Confession of Faith" makes the Bible to be, as follows: "Resolved, That the inspired and infallible Word of God, when freed from all errors, is the Word of God without error." Who, he inquires, will presume to find it there or elsewhere. He gets a test, and deny this? It therefore appears, he concludes, that with the errors the Bible is the Word of God, and without errors it is the Word of God! great deal in it. He has discovered traces of a Next, that the errors neither add to nor demine of spiritual wealth. He digs, and after

Our Country's Danger.

We have been trying as a nation to swallow a foreign element more rapidly than we can digest it. In Chicago great masses of the population have never become Americanized. Whole squads of men, says a highly reputable authority, are marched to the polls who cannot speak three sentences of intelligent English, and have no sort of an idea of the United States and what it stands for. It is a crime against everything that is sacred in American civilization. We should restrict immigration, allowing it to come no faster than we can Americanize it. Let it come as fast as we can do that. There ought to be in this country no vote but the American vote. And no man ought to be allowed to wield the ballot unless in his heart and conscience he holds his oath of allegiance to the United States as superior to any other allegiance on the face of the earth. If any man places his religious opinions above his citizenship, he has no right to be a citizen at all. From the point of view of the citizen, the one supreme interest is the welfare of the country.

In voting there ought to be no distinction in regard to color, nationality, religion or sex, but one absolute condition of intelligence and devotion to the country's welfare. We are passing through a great industrial period of turmoil and unrest. The universal tendency is to accumulate business powers in the hands of a few. The smaller dealer is being swallowed up by larger corporations.

We are to believe in the future of humanity, because we believe in God. The world has not been going wrong from the first, nor is it going wholly wrong now. We are capable of shaping conditions, and humanity is advancing. We are trying to build here on earth the ideal republic. And so it is: one continual struggle and contest, warfare with the evil, within and without.

[A Transatlantic Reply.] [From London (Eng.) Light.]

We perhaps ought to be very much obliged to The Christian Register for a long and animated article on "The Duty of Spiritualists." but, somehow, as the old hymn says, "Hosan nas languish on our tongue." The Christian Register is the cultured representative of American Unitarians. It is breezy, frank, broad, generous. On occasions it has been hospitable to Spiritualism, and it is so even in this article. But we do not quite relish its high and mighty preaching to us. It is kind enough to admit that "there is a wide realm of phenomena which we have hardly begun to explore, and whose full meaning we cannot yet understand"; and that the complaint, on the part of Spiritualists, that scientific men have not candidly investigated these phenomena, is "not without foundation": and then it upbraids us for letting the American Psychical Research Society run short of funds! That is rather funny! In this country we might al most reverse the complaint, and say that while the Psychical Research Society lavishes its

the Spiritualists for encouraging imp and vulgar performers. That is rather odd. The Spiritualists of America are acknowledged to be serious and capable; and yet they squander on cheats the money they ought to give to the Psychical Research Society! This Society "has had to suspend its work because it has not had money enough to carry it on." That is a pity; but it is, to say the least of it, curious. In such a race, truth and honor and sense do not usually go to the wall. "Cheats"? Yes, certainly

"Cheats"? Yes, certainly; we have never denied it; but The Christian Register goes too far when it strongly hints that Spiritualists protect the cheats as cheats. That must be nonsense. Not even an American likes to be defrauded. No: there is something deeper than that; and The Register only reveals its animus or its ignorance when it says: "To pay one or two dollars a night for the privilege of being defrauded in this way is the luxury that some people insist on enjoying. But to make this the basis of a faith in the life hereafter, and proclaim it as an evidence of the truth of Spiritualism, is a sacrilegious form of humor which would make the devils laugh."

This is not criticism: it is slogging. That some Spiritualists are taken in is, of course, true; but that they condone it, or even like it. is sheer nonsense; and to say that they make it the basis of their faith is to put the speaker

Free Thought.

Lectures and Tests.

XCLUDING for our present purpose those who may be attracted by mere curiosity, we may consider the attendants at our spiritual meetings as composed of people in three different stages of development.

First, there are the investigators who do not yet know, but desire to learn, whether or not the spirit of man continues to live after the death of the physical body, and can in any manner convey intelligence of that continued conscious existence to those still in the mortal.

Next are those who have this knowledge, some having possessed it for many years, but who nevertheless are apparently consumed with an insatiable thirst for further evidence, or a constant wish to receive messages from their personal friends who have passed on be-

The last, and, so far as we can judge, least numerous class, thoroughly satisfied that enlightened spirits can address mortals through the lips of inspired mediums, seek by such means instruction in those higher truths which enlightened spirits alone can impart.

For the investigators it is necessary to provide tests from our platforms, not for the purpose of convincing them, for that is rarely accomplished by public work. Occasionally, and only occasionally, one receives from the rostrum, through a test medium, such startling evidence that he can no longer doubt. Ordinaspirit of investigation. It leads the person receiving it to search more deeply. He visits private mediums, and apart from the influences of others, sooner or later absolute knowledge is brought to him.

No phase of mediumship is developed by the spirit world in vain. Each has its own work to perform with different individuals, or with the same individual under different conditions.

The work of the platform test medium is of the kind which may be described as of an arousing nature. A person enters a meeting with a disposition to receive truth if he can is compelled to admit, at least to himself, that there is "something in it." The more he re-flects, the more clearly he sees that there is a

tract anything from Holy Scripture. Hence he adopts the following resolution—"That the Word of God is the Word of God," or that "the Bible is the Bible!" Any one can readily decide how much more we know than we did before about the errancy or inerrancy of the Word of God. Such is theology, juggling with words and phrases, keeping ahead of the book it idolatrizes, and confounding the ordinarily sincere mind with its fruitless puzzles.

Our Country's Danger.

a little labor, beholds spread before him the treasure of human immortality.

To which of the two remaining classes he will now belong is a question which must be answered according to the degree of his own spiritual unfoldment. If "of the earth, earthy" he will draw earth-bound spirits around him, that they may instruct him in the art of gaining perchance by his neighbor's loss, or to sustain final converse. Then he will be found in the ranks of those who are ever demanding proof of that which they already which belong to this plane of existence and not to theirs. For this reason platform test not to theirs. For this reason platform test mediums should themselves be of a high order of spiritual growth, in order that their guides may elevate these undeveloped beings, and not be drawn downward by them. But tests are none the less peaceany for these peaceany for the peaceany for th

are none the less necessary for these people, as only through tests can they be approached. When the spirit is sufficiently grown it will desire the knowledge of spiritual things. Then the inspirational or traveless. the inspirational or trance lecturer is needed the Inspirational or trance lecturer is needed to carry on the work. As in material things division of labor has been found to produce the most satisfactory results, so also in affairs of the spirit. The medium developed in one phase only is usually the most successful in that phase. The conditions of an audience requiring tests and of another requiring lectures are, as we have already seen, entirely different quiring tests and of another requiring fectures are, as we have already seen, entirely different. It becomes, therefore, an important question if, when it is practicable, it would not be wiser to hold separate meetings for these two phases. They might be held either on different days or at different hours of the same day. An in at different hours of the same day. An infant school and a high class in mathematics could not be conveniently taught together. Without the instruction given to the infant, the high class could have no reason for exist

without the test the inspirational lecture would be addressed to minds incapable of re-ceiving its truths. Both are of absolute necessity, but each has its own proper place and proper time. One might teach a child to read without being himself familiar with classical literature, or knowing anything of chemistry or botany. A spirit may bring evidence of continued existence who has yet learned no higher truth himself. For such let there be the infant class and the infant class-room. For the spirit who can give exalted lessors in the higher life, let him have his professor's chair and students who can receive his teaching and students who can receive his teaching without the distractions resulting from the presence and influence of the less developed.

It may be that these thoughts are premature.

Perhaps they deal rather with the desirable than with the at present possible. It may be well, however, sometimes to look ahead, and endeavor, by continued effort, to make the desirable the possible. sirable the possible as we go on with our work. It is folly to neglect the labors of to-day that we may dream of a good time coming, but it is wise to look for a good time in the future, and take steps in the present, as best we can, to arrive at the wished-for goal.

E. J. BOWTELL.

TWO.

In the bitter gloom of a winter's morn A babe was born. The snow piled high against wall and door, On the mighty oak boughs the frost lay hoar; But warmth and light shrined the happy face, So softly pillowed mid down and lace.

The bells clashed out from the recling spire, The night was reddened by many a fire; The cottage smiled for the joy at the hall, As the poor man answered the rich man's call, And his lot for a day was less forlorn Because a little child was born.

In the bitter gloom of a winter's morn In the bitter gloom of a winter's morn
A babe was born.
The snow piled high in the narrow street,
Trodden and stained by hurrying feet;
On the hearth the embers lay cold and dead,
And the woman who crouched on the damp straw bed
Muttered a curse, as the drunken sport
Swelled up to her lair from the crowded court.
Riot without and squalor within,
To welcome a walf to a world of sin,
And a pitiful life was the more forlorn
Because a little child was born.

In a smiling home, amid sun and flowers, money in cracking nuts, poor Spiritualism is building the temple with hardly even a crumb of appreciation from its wealthy cousin.

Then The Christian Register proceeds to bang the Spiritualists for appreciation in the darling of love and prayer; To crown the flower of maidenhood; With childhood's pearly innocence kept On the folded leaves where the sunshine slept. So, sweetly and richly, foamed the cup Life held where the happy girl grew up.

Where "home" was a vague and empty word A child grew up; Where eath and blow were the only law, And ugly misery all she saw; Where Want and Sin drew, hand in hand. A loveless, hopeless, joyless life
Of crime and wretchedness, struggle and strife!
Never a glimpse of the sweet spring skies
To soften the flash in the wild young eyes;
No drop of neace in the polygoned our No drop of peace in the poisoned cup Life held where the reckless girl grew up.

On a summer eve, as the slow sun set, A woman died. At the close of a long and tranquil life, Honored and guarded, mother and wife, With gentle hands whose work was done, And gentle head, whose crown was won, With children's children at her knee, And friends, who watched her reverently, Knowing her memory would remain. Treasured by grief that scarce was pain, With her heart's dearest at her side. Blessing and blessed, the woman died. On a summer eve, as the slow sun set.

A woman died. She had fought the falling fight so long! But Time was cruel and hard and strong, Without a faith, without a prayer, With none to aid, and none to care; With not a trace upon the page From desperate youth to loathsome age, But sin and sorrow, wrong and chance, And bitter blank of ignorance; With not a hand to help or save, With not a hope beyond the grave,
Tossed in the black stream's rushing tide, Unmourned, unmissed, the woman died

And we all are akin, runs the kindly creed! Ah! the riddle of life is hard to read! -Exchange.



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Human and Divine.

It is a truly vital fact, which it is the privilege of Spiritualists to comprehend, that the divine and human, as they are both spirit, so are one-one in origin, in sustentation, in purpose, in destiny. Man is just as truly a spirit manifestation in the flesh as any other phenomenon which he encounters. All is of the spirit; without it there is no life whatever; what we see with the outward sight is shadow. changing, in process of transformation, temporary and passing. Only spirit abides. That is the one living lesson taught by every kind of appearance, both what is everyday and common, and what is phenomenal, and what is regarded as inconstant and uncommon. It is from and in the spirit of God that we all live and move and have our being.

There is nothing existent that is able to separate spirit from spirit. There is no dividing line here, no wall of division and parting. It is this, or it is nothing, that imparts the whole of its power to Spiritualism, that enables it to overcome all obstacles put in its way by prejudiced ignorance, namely, that the human and divine are interblended, are inseparable, are one. Here, or nowhere, we firmly stand as Spiritualists. It is for so all-sufficient a reason as this that Spiritualism cannot be contained in any statement of creed or the limitations and restraints of any prescribed definition. Where spirit mingles with spirit, where all is spirit, there surely is no need of formulation, of statement, of letter. Now as of old, it is the letter that killeth, even as it is the spirit alone that giveth life. In proportion as the healers of our time draw life from the great reservoir of all life, are they able to become the workers of wonders, the same in fact, however less in degree, as the Great Healer of Jerusalem and of Galilee; those who work and sacrifice themselves for others not in degree.

What name or description do we give to this interblending, this unification of the human and divine? We may call it what we will, Spirit-Communion, the Power of Creation, the Incarnation-all these are real and true, but they mean the vital fact that God is all the time working in and through man, that he is incarnate in man, that his spirit is imaged within, and continually awaits our cooperating effort at development, that with our voluntary help the desired work of creation is all the time going on. God himself is unfolded as man goes through the various stages of evolution. There is nothing in us or of us that is not a manifestation of the divine in the human. It should be obvious enough that a fact of such profound significance cannot be confined within the dogmatic and mechanical bounds of statement and creed. Where all is as open and unrestrained as the circumambient air, how can it be expected that the operation of spirit with spirit, the divine with the human, could be marked off in metaphysical measurements.

It is plain to note the dissolving power of Spiritualism on the creeds of Christendom in many important matters; the change that is steadily coming over them is like the release of the ice-locked streams of winter at the welcome approach of the sun in spring. This change is wholly in regard to the new and larger conception of the oneness of the divine page.

spirit and the spirit of man. The man, the ego, is nourished and sustained, not only hereafter but here, in that atmosphere of the higher consciousness, which is the spiritual. Here is the realm of eternal substance and reality, into which the divine vitality overflows with a perpetual influx, thus intermingling divine and human and making them one. The shell falls away; the husk withers; THE SPIRIT IS ALL; AND THAT IS ETERNAL.

Spiritualism in San Francisco.

As an addendum to a note from Dr. Peebles of San Diego, Cal., ordering some books sent to San Francisco, he says: "The progress and condition of Spiritualism in San Francisco may be estimated pretty correctly from the fact that the daily and Sunday papers announce weekly Spiritualist meetings held in fifteen public halls; they have also one or more Lyceums, and several conferences not mentioned in the press. Walter Howell is doing excellent work for the First Spiritualist Society. He is an able and eloquent speaker. I have lectured several times to the Spiritualists, both in this city and in Oakland. The other evening I had the pleasure of wading through W. Emmette Coleman's library of eighty-five hundred volumes. Many of his books are very rare and costly. He has in preparation a large volume upon 'The Origin, Nature and Tendency of Theosophy.' It will produce a sensation, to say the least. I came to San Francisco for the purpose of giving a course of lectures before the students of the College of Science. My course will be succeeded by six lectures from Prof. Buchanan. Prof. Dr. Swartz will follow with a course of several lectures before the class, which, by the way, is a very intelligent one, constituted of Spiritualists and Theosophists, several of whom have already received the M. D. degree from other medical colleges.

You are aware, no doubt, that Dr. C. E. Watkins, the eminent slate writing medium and physician, is about to move with his family to San Diego, Cal., for the purpose of a co-partnership with me in 'A Health and Home Sanitarium.' The Institution will be opened about the 1st of March. The employés and physicians connected with this Healing Institution will all be Spiritualists or mediums, which, with the beautiful climate of Southern California, ought to do wonderful works, making the lame to walk, the blind to see, and the sick and the sad to sing for joy."

Rational Relationship Between the Two Worlds.

The New York Recorder of the 20th ult. contained a two column article from the pen of Lyman C. Howe, entitled "Is Spiritualism | Superstition?" from a text written in I. Peter, iii: 15. He held that Spiritualism is not superstition, but that the Bible rests upon Spiritualism; and cited many cases in support of the views advanced. The mystery of ancient days is now all explained by Modern Spiritualism, by worlds, and reducing fantastic apparitions to consistent realities, to normal human beings, as natural after death as before. The closing passage of the article is replete with great beauty of language:

"It takes the ghostliness out of ghosts, and introduces us to an eternal world closely allied to this, and in sweet human sympathy with long soured and curdled under the freezing frowns and grim horrors of materialistic su-perstition. Its mission is to conserve all the good in all systems, past or present, and encourage a spirit of fraternity between all dif-fering sects. When death broods over love, and the sad heart struggles with its weight of grief, kissing the lips of clay, and warming the death-frozen cheek with hot tears distilled in the furnace of agony, the voice of Spiritualism steals through the gloom with a tender refrain as soft and sweet as a mother's kiss, lays its healing wand on the aching wound, and breathes the music of heaven into the sobbing soul, and 'Death is swallowed up in victory.'"

A Useful Dream.

The following extract, made in Light, from an article in Longman's Magazine, by Mrs. Leckey, on "The Roman Journal of Gregoro vius." states as follows:

"He [Gregorovius] made the acquaintance of Baron von Haxthausen, a Westphalian, the well-known writer on Russia, who had a tendency to Spiritualism. Gregorovius himself was a great dreamer. In the early part of the Journal he tells an experience which might be recorded in the annals of the Psychical Society. When he was a boy at the gymnasium pefore his 'Abiturienten' examination-the equivalent of matriculation—he dreamt that the Professor gave him the 'Ode of Horace,' 'Justum ac tenacem propositi virum,' to ex-plain. '1 studied it well,' he says, 'and when on the day of the examination I entered the hall with my school-fellows, I told them in what way I had learnt what I was going to be examined in. They laughed at me. Prof Petrany took up Horace, and said to me: "Open at the Ode, 'Justum ac tenacem propo siti virum.'" The others looked at me in astonishment, and I passed brilliantly.'

"Loyalty to the Commonwealth."

The Boston Post of the 25th ult. in expressing its views of Gov. Greenhalge's action on his refusal to pardon certain railroad officials. legally condemned for placing loyalty to a corporation above fealty to the laws of the State, quotes the governor as follows: "Leyalty to are the same saviors of the world, in kind if | the Commonwealth, to the law and to the public peace, comes before loyalty to their supe-

> "It is this loyalty to the Commowealth [says the Post]-that is, to the people themselveswhat must form the surest bulwark against the encroachment of corporations upon public rights. The man who is hired by a corporation does not surrender his citizenship in consider ation of the pay received. He is first a citizen, next a corporation official. And it will be a sorry day when corporations can rely upon a forgetfulness of this fact on the part of their

> We anticipated presenting to our readers memorial sketches of the late Thomas Dow-LING, of Malden, Mass., and Capt. ISAAC FRA ZIER, of Lynn, Mass., but the great pressure of current local matter upon our space obliges us to defer their appearance to the next issue.

> DR. F. L. H. WILLIS'S recent work in Washington is favorably commented on by Bro. Bacon on another page. -- It will be seen, by reference to our Rhode Island notices, that Dr. Willis is speaker at B. T. Hall, Providence, during February.

Much matter of interest on various topics will be found in "Banner Correspondence" department, page two.

Read the report forwarded us by Secretary Crossett, of Vermont, on our seventh

Decease of James Burns.

As noted in THE BANNER of Jan. 26, the veteran editor and publisher of The Medium and Daybreak, London, Eng., passed to spiritlife, Sunday, Dec. 30, at the age of 60 years.

His history is imperishably interwoven with that of the modern spiritual movement in Great Britain, and on the Continent also. His wonderful activity persisted to the last-his final editorial work being the preparation of some personal paragraphs for The Medium of Dec. 22. He endured much suffering before his release from the physical, and was wasted to a shadow. One of the latest among his plans for The Medium for '95 was the arrang. ing for the re-publishing in that paper, from THE BANNER of Oct. 13, '94, of the editorial, 'Gone Home," announcing the transition of Luther Colby, its editor. This kindly action was carried out in The Medium for Jan. 11, but the spirit that had prompted the generous act had in the meantime gone to join the blest and ascended ones who from the heavenly heights look down with helpful influence on the earnest deeds which true laborers for the Cause are putting forth in every land.

On Friday, Jan. 4, the earthly remains of Mr. Burns were deposited in their last resting-place at Norbiton Cemetery.

The cortage started from 73 Great Ormond

street at 11:20 and arrived at the gates of

the cemetery at 1:20. The funeral from Great Ormond street was strictly private, the mourners being only five in number, and consisting of Mrs. Burns and her sons, William and James, and William and David Burns, the brothers of the deceased. A select company of Mr. Burns's relatives and intimate friends and pupils were in attendance at the cemetery when the procession arrived, to pay their last tribute of respect and esteem.

The relatives on Mrs. Burns's side were represented by Mr. George Wooderson and his

wife, and her eldest brother, Mr. Henry Wood-The augmented party assembled in the chapel to listen to the pathetic and beautiful service conducted by the Rev. John Page Hopps. In the concluding personal remarks

Mr. Hopps said: "To day we once more face the world's great dread—that which the world calls Death. But we remember to-day the great saying of the olden time, 'This is the victory that overcometh the world, even your faith': and most of us who are here are overcomers. We are literal and not romantic when we say, 'There is no Death.' We mean it. Our philosophy of life is based upon the thought that at death the real self marches forth to fuller life. Hence, we have not only passed beyond the world's Pagan dread, but we have also passed beyond the ordinary Christian's faith. For us, resurrection of the body is an empty and hindering delusion. Our great words are the great words of Science-Evolution and Progress; and we carry the process on into the Unseen. So then there are no truer and happier believers in God than we are. And now what shall we say of him who has passed on? A strong, brave, militant spirit, resolute and a

pioneer, who had to pay the price. He has marched on to his promotion. 'Well done, good and faithful servant!'" A procession being formed, the coffin was borne hence to the grave, and lowered to its resting place amidst the audible sobs of the mourners, evoked by the touching words spoken by Mr. Hopps.

The coffin was of polished elm, and the plate bore the words:

"JAMES BURNS.
Passed to the Higher Life, December 30, 1894 Aged 60."

The floral tributes were numerous and elegant, and the greatest satisfaction was experienced by all at the expedition and respectful veneration that characterized the arrange-

ments throughout. Light for Jan. 12 adds concerning the funeral

"At the grave the 23d Psalm was read; the words of Jesus beginning, 'In my Father's house are many homes'; and a revised version of the well known words of Paul: 'It is sown in corruption; it is raised in incorruption,' etc. For this was substituted, 'The body is sown in corruption, the spirit is raised in incorruption, etc. The coffin was almost hidden with flowers, the gifts, probably, of absent friends. Altogether a pathetic and tender

The interment, curiously enough, was in consecrated' ground. It was certainly a sign of the times that this could be, not only without let or hindrance, but with the path made smooth in every way. The conductor of the funeral, both in the church and at the grave, had perfect freedom; and it is worth distinct record that a Spiritualist's Service, pure and simple, can now be enjoyed on the consecrated side,' instead of the old Church Service, of which no true Spiritualist can approve, and which, certainly, no true Spiritualist can en-

At last advices, preparations were being made by the English Spiritualists to hold a memorial meeting in London in commemoration and acknowledgment of the valuable services to the Cause, rendered by the life-labors of Mr. Burns.

Verification of Spirit Message.

We are informed by Mrs. E. M. Sanborn, of Portsmouth, N. II., that her attention was recently attracted to the communication of Mass., given through the mediumship of Mrs. B. F. Smith, and published in the Message Department of the BANNER OF LIGHT of Dec. 15 1894. Mrs. Sanborn states that she recognizes the names of parties referred to in the mes sage, and "vouches for the truth of every

In another column will be found a call for the Midwinter Convention of the Michigan | ological events, is a fine souvenir with the current State Spiritual Association. Prof. H. D. Bar- issue. London: J. J. Morse, 26 Osnaburgh street, rett of Washington, D. C., President of the National Spiritualists' Association, and other fine speakers, also excellent mediums, will be present.

We give on first page a picture and sketch of Bro. J. J. Morse. Our readers will need no special invitation to gaze on the one. or peruse the other, for Bro. Morse is known as a strong pillar of the Spiritual Cause in England, and a happily remembered worker in

THE BANNER will give its readers next week a discourse-reported for its columns-by JOHN WILLIAM FLETCHER, of New York, based on a consideration of the late paper in The Recorder, of that city, by Hudson Tur-

The "Regulars" and their allies are now working for a "protective" (?) law in their interests in Washington, D. C. Read the manly protest of Dr. T. A. Bland in another column.

As our continued story, "BERTHA LEE," draws near its close, the dramatic power therein evinced should place it high in the reader's estimation.

Dr. P. S. George's appeal for the droughtsufferers in Nebraska-sixth page-is worthy of a generous response.

THOSE WHO HAVE SENT SEALED LETTERS to US will please exercise patience. We will forward the answers to them as rapidly as they reach us through the mail from the medium.

Washington Items.

Dr. Fred. L. H. Wills, Mrs. M. E. Wallace, et als.

BY GEORGE A. BACON.

Dr. Fred. L. H. Willis has been the regular speaker before the First Spiritualists' Society here during the past two months, a significant fact in itself, and indicative of the regard in which he and his work are held by his friends in this city.

His discourses are invariably delivered in excellent diction, and are often incidentally enriched with flights of genuine poetry-pure inspirational verse. They are characterized by a clear conception of the subject which ensures an orderly presentation of their most salient features, are happily illustrated and practically enforced, while through and over all they are thoroughly permeated with a spirituality that makes for righteousness and progress toward the

'Socially, Dr. Willis is always greatly appreciated, and hence is in constant demand; but two private classes in Baltimore and two in Washington each week leave him but little opportunity to satisfy his many friends in this particular. However, such time as has been at his disposal for this purpose has been fully improved by those who sought as it were to preempt their claims. On one of these exceptional occasions it was my

pleasant privilege to meet him with a few personal friends at the residence of the writer, when the company-all conditions contributing-was royally favored with several impromptu poems, one of which, the direct influence of Edgar Allan Poe, was to my thinking the finest verse my ears ever heard spoken. I am familiar with nothing of its kind in literature that it did not equal for dramatic power, intense feeling, passion, pathos, grateful love and soul expression. And this was delivered, be it understood, with all the wealth of verbal euphony and musical felicities that are so pronounced in this great poet's most elaborate compositions-answering to every poetic sense and echoing a spiritual imagination.

It was a graphic picture, traversing his professional life-his hopes, ambitions, aspirations and his failures -closing with a vivid description of the inspiring new life upon which he had entered, as a tempest-tossed ship which just escaped wreck and ruin, finding safety within a land-locked haven of Araby the blest.

Under the spell of its enchantment, all felt to affirm that it was an original poetical rendering unsurpassed in their experience.

On the evening of the 22d inst., Dr. Willis entertained the Potomac Literary Club here, with an absorbingly interesting account of the famous Alcott family of Massachusetts, of which he personally was an inmate for many years. His narrative involved a clear analysis of each member of the family, the whole proving highly instructive to a large company.

That excellent lady and medium, Mrs. M. E. Wallace of New York City, is making her second visit here during the present season, being a most welcome guest of Mr. and Mrs. H. J. Horn of Saratoga Springs, N. Y., distinguished Spiritualists of many years, whose winter residence in Washington is to Spiritualists and others one of the chief centres of hospitable entertainment.

Mrs. Horn is the medium through whom "Strange Visitors" and "The Next World Interviewed," were given in the earlier days of the movement. Though now practically out of print, these books when first published created a great furore among all classes for their wonderful naturalness in depicting spiritual scenes, and their faithfulness in representing the personality of well-known public characters in the views they sought to express from the other side of

In this hospitable and cultured home Mrs. Wallace finds a congenial abiding place. Here almost every evening gather invited friends, not a few of whom for the first time in their lives learn of the truth of spiritreturn, by having the fact of a demonstrated immortality brought home to their consciousness in a way and manner that fall not to win its acceptance, and to become lovingly cherished for all after time.

Mrs. Wallace is never happier than when under the Music and a poem completed the exercises. influence of her spiritual guldes and her own transplanted "Lily." She is planting spiritual seed in the minds of those who, it may be, are just awakening to the knowledge of spiritual realities.

Through her great sympathetic nature, which is her distinguishing characteristic, she has the rare faculty of entering into close relationship with the soul-nature of those to whom she feels prompted to speak. The instruction thus imparted is always specially adapted to the needs of the listening recipient, who is sure to reciprocally respond.

There is no more glorious mission in life than to be intelligently and adaptedly engaged in opening the eyes of the spiritually blind, and to cause sorrowing hearts to happily know of the continuity and perpetuity of human love and affection over death and the grave. No greater boon can come to any child of earth than to be specially called to dispense this gospel of gladness to the world. Its compensations so outweigh its crosses that relatively the latter exist but for a day, while the former abide with the soul forever.

Washington, D. C., Jan. 25, 1895.

The Mystery Minstrels,

Who so recently awakened the curiosity and interest of the Bostonians at Horticultural Hall, under direction of Mrs. W. S. Butler and others, will repeat their concert at the Chelsea (Mass.) Academy of Music, on Saturday evening, Feb. 9. Chelsea should arouse, and give them a good audience.

THE LYCEUM BANNER. - The January issue of this able and interesting magazine presents a fine New Year's number in opening its fifth volume. The Mrs. Mary Nickerson, late of East Harwich, Initial paper is a tribute to Luther Colby, surmounted by an engraving of the house where Spiritualism first had light. Alfred Kitson has an allegory, "The Adventures of Prince Trueheart," which will please the little ones greatly. Bessie Hart Adams, Hudson Tuttle, S. Alice Welton, J. J. Morse, Mrs. N. A. Montford, J. B. Longstaff, and others, have stories and poems. A calendar for the new year, with a portrait of Luther Colby and his birthplace, enclosed in chron-Euston Road.

> Sign Your Articles. - Correspondents will please remember that we state each week on the editorial page that "NO ATTENTION IS PAID TO ANONYMOUS COMMUNICATIONS," still reports, obituaries, and sometimes marriage notices continue to reach us without a responsible signature. We must have such signatures as a guarantee of good faith-but not for ublication, if the writer wishes the name withheld.

> Dr. Crabtree, whose card is on page 7th, and who is well known to many of our readers, is a successful physician of many years' practice. His diagnosis of the most obscure diseases, even at a distance, is very remarkable. "THE BANNER," he tells us, "brings me a large class of most desirable, because intelligent, patients far and near."

> FACTS ABOUT FLORIDA and the colony now forming to locate there. For full particulars address James H. Foss, 1 Wabeno street, Roxbury, Mass.

For additional editorial matter see third page.

A wax cast of the face of Napoleon was made surreptitiously the night after his death by an attending physician, Dr. Arnott. It was sold by him for \$15,-000 to the King of Würtemberg, from whom, some years later, it was stolen, and put on exhibition in London. Then it was secured by Napoleon III., on the payment of a ransom of \$23,000, and kept with great care at the Tuileries until, during the violent days of the Commune, it disappeared. Two reproductions of this remarkable cast, one in full face and one in profile, appear in McClure's Magazine for Feb. ruary, and its story is told by the man who had the cast in his keeping while it was at the Tuileries, Baron de St. Pol, formerly private Secretary of the late Emperor Napoleon 111.

Strong Testimony.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

The meeting of the First Society of Spiritualists at Carnegie Hell, Jan. 20, was very demonstrative. Mr. Henry J. Newton indulged in some very salutary reflections upon the bigotry of those self-samioent individuals who jump at conclusions, and formulate their opinions upon belief instead of knowledge. Beliefs amount to but little unless substantiated by absolute the threat the transit through the phenomens that the

opinions upon belia! instead of knowledge. Beliefs amount to but little unless substantiated by absolute fact, and it is by and through the phenomena that the claims of Spiritualism have been proven to be facts.

Mr. J. A. Kempster, a representative of the New York Recorder, and, a young man of interesting and magnetic personality, gave a succinct account of a searce given by Mrs. Williams under strict test conditions, at which he had been present in a reportorial capacity. He premised his remarks by stating that he had not been at all impressed with the accounts given of the alleged Paris flasco; much sensational coloring had obscured important details; an unprejudiced mind was justified in taking these reports "with a grain of sait." As for himself, he had reserved his opinion until such time as it might have something more tangible on which to rest. He did not think any sagacious mind would inculge in preconceived opinions, therefore, after what he had witnessed under these test conditions, he felt himself in a position where he could congratulate himself on his sagard. where he could congratulate himself on his sagacity.
He had gone in an agnostic frame of mind as regarded the truth of spiritualistic phenomena; he had come

away doing some very altitudinous thinking.

Mr. Kempster then in a colloquial vein gave a graphic account of what happened, describing in minute detail the rigid precautions which had been taken, not only as a prevention against but to obviate even the seeming of imposture.

The tests he had personally received were of the most convincing patters. The versions manifestations

most convincing nature. The various manifestations were described in a rational and comprehensive manner. It was an unblased, methodical and logical ner. It was an unblased, methodical and logical statement throughout. He said: "The phenomena presented were of so marvelous and mystlying a character as to be absolutely beyond my capacity to realize; and I would say, furthermore, if materialization be true—a fact which I no longer doubt—then this lady is a true exponent of it."

In closing he added: "There is too often a lack of the property of the said of the property o

rhyme or reason in these investigations. The spiritualistic laity have a tendency to either deify or condemn their mediums. Until this alleged exposure in Paris be proven and sustained—which I maintain it has not been—Mrs. Williams must be accorded justice. Her many years of faithful service to the Cause de-

MR. Kempster's remarks were plentifully interspersed with rounds of applause, and every one present seemed to view his utterances in the light of a personal vindication—as indeed they were—of the truth with which they are identified.

New York City.

JOHN HAZELBIGG. New York City. JOHN HAZELRIGG.

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

F. Alexis Heath, inspirational lecturer and platform test medium, spoke in Lawrence, Mass., Jan. 27; is engaged for Brockton, Feb. 3; Lowell, Feb. 10; will answer calls to speak and give tests wherever his services are desired. Address 89 School street, Egles ton Square, Boston.

Mediums visiting Nebraska who have a desire for engagements in the State are requested to correspond with the Secretary of the State Association of Spirit-ualists, who will furnish all the information obtains ble. Address Dr. P. S. George, 2011 O street, Lincoln, Neb.

Geo. A. Fuller, M. D., lectured in Hartford, Conn., Jan. 27; will lecture at Worcester, Mass., Feb. 3 and 10, and Stoughton, Mass., Feb. 24. Would like en-gagement for Feb. 17. Address 42 Alvarado Avenue,

Frank T. Ripley can be engaged as lecturer and platform test medium for camp-meetings for July, August and September next, 1895. Address him 2762 Broadway, Cleveland, O., after February; for February, at 116 Washington street, Allegheny, Pa. Mary A. Charter, veteran trance-medium, is now

recovering from a severe attack of *La Grippe*. She will be pleased to see her friends at her home, 486 Tremont street, Boston. Her hirthday was pleasantly celebrated at Irving Hall, recently.

Mr. J. Frank Baxter will occupy the Berkeley Hall desk the Sundays of February. On Wednesday evening, Feb. 13, he will lecture in Danielsonville, Ct., and probably assist at a Fair in Norwich, Ct., the following evenings, Feb. 14 and 15.

W. J. Colville's Work.

On Sunday evening, Jan. 27, Mr. Colville lectured in North Abington to a very intelligent audience, on subjects placed upon the desk by persons in attendance. The topics embraced "The Evidences of Spiritualism," "Telepathy" and "Spiritual Healing,"

Mr. Colville's weekly lecture on Spiritual Science is given at 18 Huntington Avenue, Mondays at 2:30 p. m. Subject Feb. 4, "Further Thoughts from Emerson—Spiritual Laws."

He is still lecturing in New York, Brooklyn and Newark, his work in the three cities being divided as follows: New York, Union Square Hall, Tuesdays, Thursdays and Saturdays at 3 P. M.; Brooklyn, Singleton Hall, 1188 Bedford Avenue, Wednesdays and Fridays, at 3 and 8 P. M.; Newark, N. J., Oraton Hall, Tuesdays and Thursdays at 10:15 A. M.

All letters, etc., may be addressed in care of the BANNER OF LIGHT, Boston, or 52 West Twelfth street, New York.

Mr. Colville will speak in Lowell, Mass., Sunday, Feb. 3, at 7 P. M., in Exchange Hall, and in Waltham, Mass., Sunday, Feb. 10, at 7:30 P. M.

Miss Abby A. Judson.

"This lady, who is giving a course of lectures under the auspices of the Spiritual Association of this city, deserves more than a passing notice. She is truly a remarkable woman, and those who have been so for-tunate as to have heard her, have come away feeling that they had not only enjoyed an intellectual treat, but had been very much benefited by her teachings. She is a lady of intelligence and culture, and should be greeted by large audiences. When Robert G. Inger-soll was in Lynn, a short time ago, many of our best people, including several of the clergy, attended his lecture. Now this lady is no infidel, but believes fully in the existence of a God, also of communion with the spirit-world, and in living pure, spiritual lives. There are only a few more chances to hear her, as her stay is limited; let all attend who can."—II. S., in the Dai-ly Eventug Item, Lynn, Mass, Jan. 22. remarkable woman, and those who have been so for-

Married.

At the residence of Dr. J. A. Marvin, Lansing, Mich., Mr. George Spaulding to Miss Lucy Series. The services were performed by Mrs. A. E. Sheets of Grand Ledge, Mich., in the presence of about seventy-five

Indianapolis, Jan. 28.-A Vandalia train, due hor at 2:35 this afternoon, was wrecked (by the track spreading at a curve) at Catsville, twenty-six miles out. Two persons were killed and thirty-one injured. The dead are John W. Norton, St. Louis, theatrical lessee and manager, and Mrs. W. S. Towers, Carthage, Mo.

See prospectus of the BANNER OF LIGHT in this issue. The paper has no equal of its class in the world.—Fox Lake (Wis.) Representative.

Become your own medium! "OD-GRAPH," 10 cents. . J. Allen, 2451 Cottage Grove, Chicago, Ill.

MICHIGAN.

Paw Paw.-Luther V. Moulton, President, and Fred Schermerhorn, M. D., Sec'y, announce that the second mid-winter convention of the Michigan State Spiritual Association will be held Feb. 1, 2 and 3, 1896, in Longwell's Opera House, Paw Paw. The services comprise remarks, addresses, lectures and tests, etc., by Mr. B. O'Dell, the Vice-President, Abbie E. Sheets (of Grand Ledge), Annie L. Robinson (of Port Huron), Martha E. Root (of Bay City), Jennie Hagan Jackson (of Grand Rapids), Dr. F. Schermerhorn (of Grand Rapids), Hon. D. P. Dewey (of Grand Blanc), and Julia M. Walton (of Jackson), Neilie Baade (of Detroit) and Prof. H. D. Barrett (Washington, D. C., President of the National Spiritualists' Association), and Hon. L. V. Moulton (of Grand Rapids). Clairvoyant and psychometric readings and tests will be a feature of the various meetings.

Vocal and instrumental music will be liberally interspersed. second mid-winter convention of the Michigan State

The Paw Paw friends will entertain as many a

The Paw Paw friends will entertain as many as they can accommodate, and arrangements for a \$1.00 per day rate have been made with the hotels.

Residents of the eastern, central and northern portions of the State are advised to leave home in the morning, that they may arrive at Lawton, on the Michigan Central Road (where they take stage for Paw Paw, or connect with train on the Narrow Guage R.R.), at 1:34 P. M.

Michigan Spiritualists and investigators are earnestly invited to attend this meeting.

All intending to be present are requested to notify, by letter, the local secretary of the Paw Paw Society. Mrs. Maria O'Dell.

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 rest remedy for Diarrhora. Twenty-five cents a bottle.

MMETINGS IN MASSACHUSETTS.

Lynn,-T. H. B. James writes: Mrs. Dr. M. K. Dowland's parlors, corner of Market and Oxford streets, were crowded Tuesday evening, the 22d ult. Mrs. Dowland presided, and her control delivered an address. Dr. Arthur Hodges made remarks and gave excellent tests and communications; Dr. Wm. F. Franks spoke, and gave many readings, tests and

messages.

Friday evening Dr. Franks's developing circle at 130
Market street, was well attended.

At Clerk's Hall, 33 Summer street, Sunday, a fine audience greeted Dr. Wm. F. Franks, the speaker and medium of the day. Session opened with service of song, led by Prof. E. F. Pierce of Boston Charles A. Abbott of Boston at the plano; Mr. Abbott recited "The Rainbow Bridge," and other selections, which were received with applause, Dr. Franks's remarks were highly appreciated, and a large number of readings, tests and communications, all said to be correct, were given.

were given.

Next Sunday Dr. Charles F. Faulkner, Dr. Arthur
Hodges, Dr. Wm. F. Franks, and other good mediums

Cadet Hall .- G. H. Green, Secretary of the Lynn Spiritualists' Association, writes: At 2:30, P. M., last Sunday, memorial services were held in honor of Mr.

Isaac Frazier, Mrs. Sheppard and Mrs. Darling.
Miss Abby Judson's remarks were based on the influence exerted on other persons by the sailent points fluence exerted on other persons by the salient points of their lives and their characters. Regarding Mr. Frazier's career, she dwelt on his courage, sincerity, truthiulness and honesty. In accordance with the laws of heredity, these virtues, transmitted to him by his ancestors, were intensified by his own resolute will, and will reappear in his posterity, here and there, through countless generations. She dwelt on his fidelity to the beloved wife of his youth, through a union of sixty-two years, and touched pathetically on the heroic death of his son Frank, who was mortally wounded at the explosion of the mine on Petersburg's bloody day.

wounded at the explosion of the mine on Petersburg's bloody day.

Miss Judson showed that the loving attention paid to the aged has kept pace with man's advancement in refinement; and closed her choice address with a beautiful picture of the transition of an aged couple, departing together at the end of a long earth-life, in the coming millennium, when the spiritual powers of man will have become fully developed.

Dr. Fowler then spoke of his personal relations with Mr. Frazier, and read a set of resolutions, which were adopted. Mrs. Stone read two original poems, and was followed by J. O. Marshall, who was a lifelong friend. Mrs. M. C. Chase paid high honor to Mrs. David Sheppard, the retiring Treasurer of the Ladies' Ald. A set of resolutions was adopted, and then Mrs. Chase read an original poem dedicated to Mr. Frazier.

zier.
The subject of Mrs. Judson's evening address was,
"Where are Heaven and Hell?"
Reasoning from the unity and the naturalness of
the universe, she claimed that the location of the the universe, she claimed that the location of the abode of those who pass to spirit-life must accord with the facts of astronomy, the very foundation of which was unknown to the writers of the Bible. She declared that the spirit-world of the earth is around the earth, and accompanies it in its journey around the sun. Extending far beyond the moon, whose sphere it includes, our spirit-world is large enough to accommodate all that ever lived, and that will ever live on the earth. Its lowest sphere, in which we now live, is partly hell and partly heaven. As we depart further from the planet in our progress, we shall find less of hell and more of heaven, and shall at last reach celestial altitudes, where there will be no hell and where it will be all heaven. This change in our condition will depend wholly on the development of our individual character.

This masterly lecture closes Miss Judson's present engagement with this Society.

engagement with this Society.

F. A. Wiggin will be with us next Sunday.

The Children's Lyceum, writes a correspondent, held an interesting session at its hall on Sunday. After the usual exercises, recitations were given by James Grant. Albert Metzger, Charles Metzger; song, Amy Adams; recitations. Laura Metzger, Lilla Winchester, Bernard Gidney, Miss Estes; duet, Prof. E. F. Pierce and C. A. Abbot; sole, Mr. Abbot; remarks, Mrs. C. B. Hare; Mrs. E. I. Webster read a poem in memory of Isaac Frazier, written by Mrs. M. C. Chase, and spoke feelingly of his life and worth; Mrs. Merrill also paid tribute to his kindness of heart and liberality in the Cause of Spiritualism.

Next Sunday,our lesson will be on temperance.

Next Sunday our lesson will be on temperance.
The Lyceum social circle will be held at 26 Congress street Thursday evening.
[Tuesday evening, Jan. 22, the Lyceum gave an entertainment, an account of which will be published next week.]

Greenwich .- Juliette Yeaw writes: Sunday, Jan. 20, the platform of the Independent Liberal Church, Greenwich, Mass., was occupied by Miss Lizzle Har-

She is spoken of as young, modest and unassuming, yet giving evidence of being perfectly controlled by spirits of a high order intellectually and spiritually, with especial acumen in the prompt and satisfactory answering of questions propounded by the audience.

Although not personally acquainted with the lady I can trust to the correctness of the conclusions of my people, and gladly write these unsolicited expressions of confidence in the ability of Miss Harlow.

Illuess in many families, the long distances to be covered in the intense cold, abridge our winter audiences, yet with undaunted courage and unflagging in-terest the workers "Hold the fort" against the persistent endeavors of Orthodoxy to lessen the growing

While test-mediumship is rarely exercised upon our platform, our people are not unfamiliar with phenomena. Sunday evenlings large numbers convene in the spacious house of Mr. H. W. Smith for circles, and many phases of mediumship are being most satisfactorily developed, as writing, raps in all parts of the room, impersonations, visions, Indian controls, and when a dark circle is tried bright lights, touches, cool breezes and sometimes whispered words, and even partial materialization.

As all are seekers, and no pecuniary considerations involved all are satisfied. The fine mediumship of Miss II. B. Lochian, especially so in poetical improvisation, the influences of the writer and of occasional speakers, add to the feast of home-made food the members of our Society weekly enjoy.

The indefatigable energy of Mr. Smith is expending

itself in the composition of new music and in rehearsing it with the singers, to add to the interest of the

Lowell .- E. Pickup, Sec'y, writes: Saturday evening a successful supper and entertainment were given in connection with our Lyceum. Songs were rendered in connection with our Lyceum. Songs were rendered by Miss Grace Hunnewell. Miss Daisy Brainard, Mas-ter Warren Cornock and Prof. Jackson: readings and recitations, Misses Pansy Sawyer, Ida Terry, Beatrice Terry and John H. Pickup; tableaux, Miss Pansy Sawyer, Masters Willie Sawyer, Warren Cornock and Miss Blanche Brainard; Mr. A. B. Plympton address-ed the audience; plano solos, Miss Cornock, Prof. Jack-son and Mr. Thos. Shurtleff; Master Warren Cornock, fancy dances

fancy dances. Sunday, Jan. 27, the Lyceum held its session, when lessons and poems were recited, after which classes were formed, the subject under discussion in the young men's debating class being "The Origin of Thought." Mr. E. H. Tuttle of Boston occupied our rostrum at 2 and 7 P. M., taking subjects from the audience for his

lectures and poems. At the conclusion of each discourse he gave a number of tests received through the phase of clairvoyance and recognized psychometric readings. As a test medium he is one of the most successful we have had here.

cessful we have had here.

Next Sunday afternoon, at 2 o'clock. Mrs. Cutler of Philadelphia will give tests, and at 7 in the evening Mr. W. J. Colville will lecture.

Banner of Light for sale at all meetings.

Stoughton .- Mrs. G. E. Morse, Secretary, writes: Sunday, Jan. 20, W. A. Hale, M. D., of Dorchester, Mass., occupied our platform, afternoon and evening

and was very much liked by the people.

H. B. Storer was to have been with us the following Sunday, but was obliged to cancel the engagement on account of ill health. Dr. Hale was called for, but

had a previous engagement.

Mrs. Kate R. Stiles was secured for Jan. 27, evening only. She is well known in Stoughton, and has made many friends.

Dr. Hale is to be with us Feb. 3, and again Feb. 17, afternoon and evening.

Malden .- S. E. W., Sec'y, writes: The First Spiritual Association had on Sunday, the 28th ult., Rev. E. B. Fairchild of Stoneham, who gave an able lecture, the subject being "Knowledge versus Faith."

Feb. 3, Mrs. N. J. Willis of Cambridgeport will occupy the platform.

Thursday evening, Feb. 7, F. A. Wiggin of Salem will be with us, by special request.

Worcester .- Mrs. D. M. Lowe, Cor. Sec'y, writes: Mrs. Sarah A. Byrnes closed a successful engagement Jan. 27. Her lectures have been of more than ordinary merit, and fully appreciated.

The speaker for Feb. 3 will be Dr. Geo. A. Fuller of this city.

The Woman's Auxiliary will meet on Friday afternoon and evening, Feb. 1, with Mrs. Barlow, 9 Fulton

Salem .- N. B. P. writes: Monday evening, Jan. 25, Mrs. Nettle Holt-Harding of Somerville delivered a fine discourse and gave excellent tests to an appreciative audience in aid of our Building Fund. Her services were given gratuitously, for which we extend

our sincere thanks.

Sunday our platform was occupied afternoon and evening by Dr. Arthur Hodges of Lynn. In the afternoon he gave psychometric readings, pronounced cor-

rect by recipients. In the evening a crowded house greeted the doctor, who devoted the whole evening to tests, which were correct in every instance. The audience highly appreciated the doctor's efforts. He made a great many friends and some converts to Spiritualism, and we hope soon to have him with us again.

Lawrence .- "A." writes: A large and attentive audience gathered in Pythian Hall Sunday afternoon and evening to listen to F. Alexis Heath of Boston, a well-known correspondent of the BANNER OF LIGHT.

Mr. Heath spoke in the afternoon upon "Spiritualists as a Church," and in the evening his topic was "The Mission of Spiritualism." But lectures were full of deep, earnest thought, and were followed at each session with a test seance, at which over eighty full names were given, and very generally recognized.

At the earnest request of many inquiring friends Mr. Heath remained over during Monday, giving several private sittings at his room in the Caider House during the day, and holding a circle for the benefit of the Society in the evening.

Dr. Charles A. Stevens, President of the Lawrence Society, deserves the thanks of the people for his devotion to the Cause, and the efforts he is making to place the truths of Spiritualism before the public.

Mrs. Gilbert Leary of Newport, Vt., inspirational medium, is to be the speaker next Sunday.

Mrs. Carrie M. Sawyer is to hold scances for materialization Suring the week, and is heartily endorsed by those who were present at her scances the past week. and evening to listen to F. Alexis Heath of Boston, a

Haverhill and Bradford .- "E. P. H." writes: At the Spiritual Union in Red Men's Hall, Sunday afternoon and evening, Mrs. Buck gave very satisfactory proof of her mediumship. This was the first

Next Sunday Joseph D. Stiles of Weymouth will be the speaker, and will again give his remarkable illustrations in mediumship.

Fitchburg.-E. O. P., Sec'y, writes: Jan. 27 our platform was occupied by Mrs. C. Fannie Allyn, who gave two very interesting lectures, both afternoon and evening, to good audiences.

Next Sunday our platform will be occupied by Dr. C. H. Harding of Boston.

CONNECTICUT.

Danielsonville .- W. D. Wood writes: The third meeting of our Society was held Jan. 23, and a large audience was present to listen to Edgar W. Emerson who held the closest attention for over two and a half hours, giving tests that were recognized in every instance, so that the most skeptical could not help expressing admiration.

On the following evening twenty persons held a private scance occupying three hours. The delineations were most convincing.

were most convincing.

As a result of Mr. Emerson's work, the Society has added several new members, and a large number have been aroused to investigation. We consider Mr. Em-

erson without an equal as a test medium.

The Society has reëngaged Mr. Emerson for the month of June.

J. Frank Baxter will speak Feb. 13, and Helen

Temple Brigham March 13.

Norwich .- "Uncas" writes: Mr. J. Frank Baxter has served the Society here on many occasions, and is one anticipated always with pleasure. His efforts here this month have been crowned with success, and the most eager expectations not only met but excelled.

Last Sunday he closed his present season's engagement with the Norwich Spiritual Union with good and well received lectures. That of the afternoon was in commemoration of Thomas Paine and his work. A life-size picture of Paine, framed, had effective place on an easel on the well-appointed stage.

In the evening Mr. Baxter's subject was, "What Effect has Spiritualism on the Affairs of Men and Nations?" It was very ingeniously handled, and went to show how many were unconscious mediums moved upon or by spirits, even among public men—ministers.

upon or by spirits, even among public men—ministers, statesmen, officials—some of them acknowledging it, and others not seemingly aware of the source of their power.

The scance which followed the evening lecture was

effective and convincing.

The Norwich papers—Record, Bulletin and Weekly—have all called attention to Mr. Baxter's work, and

spoken in complimentary terms of that gentleman as a lecturer, reader, medium and scholar.

a lecturer, reader, menum and scholar.

A reception of an informal nature was tendered Mr. Baxter by Mr. and Mrs. Sauford Chapman in their beautiful new home on Saturday evening. Jan. 26, and the spacious parlors contained a goodly number to greet and cheer their honored visitor. The occasion was a pleasant one, and all had evidence of its full appreciation by Mr. Baxter.

The suffitual papers were on sale Sunday as usual

Greenwich, Mass., was occupied by Miss Lizzle Harlow of Haydenville. I was much gratified upon returning there Jan. 27 to learn the universal verdict of the Society.

She is spoken of as young, modest and unassuming. der after the afternoon lecture to meet the evening sale. With the increasing desire, a greater supply will be necessitated.

RHODE ISLAND.

Providence .- A correspondent informs us that the People's Progressive Spiritualist Association, holding its meetings in B. T. Hall, 728 Westminster street, has secured the services of Dr. F. L. H. Willis, of nas secured the services of Dr. F. L. H. Willis, of Glenora, N. Y., to occupy its platform for the Sundays of Feb. 3, 10, 17 and 24. Hours of service, 2:30 and 7:30 p. M. Subject of lecture, Sunday, Feb. 3, at 2:30, "Why I am a Spiritualist," embracing many of his marvelous psychical experiences; at 7:30, "What Spiritualism has Taught Me."

Dr. Willis needs no recommendation to a Providence

Dr. Willis needs no recommendation to a Providence public. The masterly lectures delivered by him in Blackstone Hall, on former occasions, were favorably commented upon by the press of this city, and produced a sensation here not easily dissipated.

Providence. - Sarah D. C. Ames writes: The Providence Spiritualist Association, Columbia Hall, No. 248 Weybosset street, Sunday, Jan. 27, had for the speaker Miss Lizzie Harlow of Haydenville, Mass.

Miss Harlow is now making her initial appearances In public. She is a trance speaker, and wonderfully glifted. Questions were taken from the audience which were answered in a clear and comprehensive

Mrs. May S. Pepper followed with tests, many of which were convincing. Sunday, Feb. 3, Mrs. M. A. Kimball of Lawrence, Mass., will be with us.

MAINE.

Belfast .- Mrs. T. H. Durham writes: We have organized here under the name of the Spiritual and Liberal Union. There seems to be much interest shown by the members, and we hope soon to call speakers to our hall. Mediums will be very welcome.

Portland .- Mrs. Thaxter, Sec'y, writes: On Sunday, Jan. 27, the People's First Progressive Spiritual Society held two very interesting meetings. In the afternoon, Miss Kate Davison gave many interesting tests, all recognized, followed by Mary L. Goodrich,

whose controls gave many messages.

The evening services consisted of an invocation by Mrs. Jewell, followed by Dr. Goodrich, our earnest President, with remarks; poem by Mrs. Hill, entitled "Resignation"; cornet solo by Prof. Hatch; tests Miss Dardon.

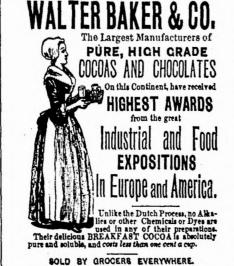
Daylson.

Then followed Dr. and Mrs. Goodrich in their phase
Then followed Dr. and Mantal Telepathy, or transmisof mediumship, called Mental Telepathy, or transmission of thought. Tests were given and recognized.

The Banner of Light for sale at the meetings. If more societies in the State of Maine would intro-duce THE BANNER in their meetings and spread the

spiritual literature through our cities, more converts to Spiritualism would be the result.

The Buckwalter Stove Co., Continental Stove Works, Royersford, Pa., has issued a neat memorandum book for 1895, for a copy of which our thanks are



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FRANCIS B. WOODBURY, Secretary.
Jan. 19.

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DISTRICT OF COLUMBIA.

Washington .- M. Cora Bland, Corresponding Secretary, writes: The Committee of the District of Columbia of the House of Representatives devoted two hours, Jan. 26, to a hearing for and against a medical monopoly bill, introduced this week on the recommendation of the commissioners of the District. Evidently the Allopaths have lost hope of the passage of

dently the Allopaths have lost hope of the passage of their bill, introduced some weeks ago, as this, they admit, is a compromise bill, intended to silence the opposition of the Homeopaths and Eclectics.

The President of the Allopathic Medical Society of the District, Dr. Busey, said in his speech that the bill was not entirely satisfactory, but they would try to be content with it; that he was willing to agree to anything that would put a check on the flood-tide of quackery that had set toward this city.

The President of the Homeopathic Society of the District, Dr. Custls, objected to the bill on the ground that it gives the Allopaths altogether the advantage over the other societies. He offered and urged a sub-

that it gives the Allopaths altogether the advantage over the other societies. He offered and urged a substitute in the form of another bill.

The President of the Eclectic Society of the District, Dr. Bland, opened his speech by saying; You are all doubtless familiar with the proverb, "When doctors disagree the people should decide." This is a case in which the doctors disagree. The Allopaths and Homeopaths have falled to agree upon a bill, and each school offers a bill of its own.

and Homeopaths have falled to agree upon a bill, and each school offers a bill of its own.

Speaking for the Eclectics, I ask you to lay both bills, and all such bills, aside. I object to all such legislation, because it is paternalistic in its character. It is based upon the assumption that the people need guardians. It this was a despotism, there might be some show of argument in favor of this view. But as this Government is founded on the principles of the Declaration of Independence, the people ought to be left free to manage their own affairs.

He quoted from Prof. Huxley and Herbert Spencer against State control of the people's health, and Dr. Benjamin Rush as saying that "laws restricting the practice of medicine are the bastiles of science and enemies of progress."

Referring to the declaration of Dr. Busey, that he desired to shut out the quacks who had been driven here from other States by medical laws, Dr. Bland said: "If all the States of the Union have violated the principles of free government and ceased to be republics in fact that is no reason to my mind why the

said: "If all the States of the Union have violated the principles of free government and ceased to be republics in fact, that is no reason to my mind why the principles of despotism should invade the Capital of the nation." He expressed the earnest hope that Congress would refuse to allow class legislation and monopoly laws to disgrace this little ten-mile square of territory placed under their control by our fathers. He briefly reviewed the rise and progress of medical laws, from the time that the Allopaths appealed to the Legislatures of the States to protect them against the competition of the disciples of Thompson and Hahneman. The Homeopaths having some years ago got so strong that they despaired of being able to put them down, they took them into partnership with them against the Kelectics. Now, they are offering to take us Eclecties into the alliance, against all other reformers in medicine. Speaking for the Relectics of this city, we decline the offer, and stand for the right of the people to employ whom they please,

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speaker.

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England; Robert Dale Owen; George Thompson: Countess of Califmess; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al. Work in England Continued. California Work; Other Visits. Chicago Work, 1876 to 1895; First Society Chartered, 1969. Camp Meeting Work; Cassadaga; Lake Pleasant; Onset Bay; Lake Brady, etc., etc.

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SPIRIT Message Bepartment.

SPECIAL NOTICE.

The Spirit Messages published from week to we well and we well and

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this once by mail or left 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 sak the creder to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

This our earnest wish that those on the mundane sphere of life who recognize the published messages of their pairitriends on this page, from thue 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 disposed, to place natural flowers upon our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HERRY W. Pitman, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Nov. 30, 1894-Continued from last issue.

INDIVIDUAL MESSAGES.

Olive Hill.

There are loved ones waiting to hear a word from me, and it is with the greatest pleasure I take advantage of the present occasion to send them a message.

My mother and my husband, Joseph, stand beside me as I speak to you, Mr. Chairman. Freeman is here, and Reuben, and Uncle Reuben, Annie and Lucy. I would speak particularly of Lucy, for there are those who will be most glad to hear that she is with me to-day.

I have asked permission on three different occasions to speak here, but the answer has always been, "Some other day you may manifest; there is no time to-day." So I have waited as patiently as 1 could until this meeting, when I was told I could communicate. We are never allowed to step in front of a child, even if we have been given permission to manifest, and I think that is a good rule, Mr. Chairman, to allow the children to communicate first.

Belle asks me to remember her to the chil-

The Uncle Reuben of whom I spoke as being present here to-day, but not to report for himself, is Dr. Reuben Hill, and he was well known by a large circle of acquaintances and friends.

Rowena, Olive, Frances, we shall be rejoiced when you all come to join our happy number.

I know you often think, Frances, "Are you all together, mother?" Yes, when we have the desire. We have the freedom to go and come as we choose.

I reported once many years ago, and I have felt the desire to communicate again since Lucy came to us.

Frances, Lucy-Lu, as you called her-sends kind words and remembrances to you and Frank J. All will be glad to know she is very happy with us. She asks me to say to them, "I have no desire to return to stay, but I have a desire many times to come into communication with

Mary Ann is here to-day, but not to speak. I would add that many of the old neighbors from Springvale are present also-so many that it would take too much time to enumerate them all.

Dear children, remember mother's words: will never fail you. When weary grown and discouraged because of the turmoil and strife of material life, remember we have made you promises that we shall fulfill. When it shall please the Father to bring you up higher into the celestial world, we shall come to meet you, and we shall give you strength as it is given us to go onward and bear the burdens that are laid upon you.

Alfred Hoag asks to be remembered. I am Olive Hill, of Springvale, Me.

John Bellows.

Good morning, Mr. Chairman. I suppose everybody is welcome here—that's what they not made a mistake by coming in here. They tell me the doors are open and free, without money and without price. That is a pretty good thing for us who have no money, and, sir, we don't need any in the spirit-world, for there our wants are all supplied by our heavenly Father.

I had heard of dead people coming back and talking when I was in the mortal form, but I did n't know anything about it.

Hiram and John are with me now.

I was quite well along in years when the summons came to me to enter the spirit-world. I used to think in my young days that when a man got to be forty or fifty he was old, but when I got to be sixty and seventy and upward I didn't feel that I was very aged. I suppose other people could see that the years | who have passed on to reap what they have were telling upon me, but I could not see it.

Helen lives in Logansport, Ind., now, but I lived here in Boston, or rather in the suburbs. have said all I would like, so I will forbear and She was a good woman, and did all she could

for me. I want to say to Sarah, you are in the right channel. Learn all you can, but do n't forget sion, to be true to themselves; then when they to use your reason. I know sometimes things | shall hear the summons to come up higher, the look very strange to mortals. They will think one time, "That must be true," and the next | their earth-weary eyes, and they will take up thing that comes up seems to tip it all over. the new life with a thankful heart for the rience teaches us that many delicate mediums That is the way it was with me, although I did blessings bestowed and mercy shown by the are warned, protected and rendered safe from not have anything to do with Spiritualism.

I am very happy, and I send loving words to

you, Helen. I do not forget you. I well remember when Laura used to come to see you. I knew you were talking about spirits, but I did n't want to hear anything about it.

I want to send my love to Nellie. I know that many who knew me on earth will say they would never think of my coming here. We do n't know ourselves while we are in the flesh. That is a pretty strong statement, but it is true. I didn't know myself, and I don't

believe others know themselves.

There are a good many people on the earthplane that I should like to talk with, but I must wait. They are busy with their finandial affairs. Sometimes I know things look pretty dark to many of the old friends who are struggling with material concerns, but there is always a way out, as I found in my own experience. John Bellows.

There are a good many people on the earthplane that I should like to talk with, but I was; Hannah M. Bates; John W. Harris; Isa Richardson. Jan. 4.—Horace Treat; Henrietta Weston; Morris Marks; Ann. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perham: John Wooster: James Burke; Ellen A. Sloan; John H. Leigh; Hannah E. Markham; Homer W. E. Metcalf. Jan. 18.—Benjamin Goodspeed; Hannah Hulse; Irving Whitter; Stephen A. Davis: Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Stair; Jacob Titsey; Jacob Worthen. Jan. 25.—Walter Wood: Charles Winkley: Lizzle C. Reed: rience. John Bellows.

Charlie Elms.

Gran'ma would like to know I come here. [To the Chairman:] Do you know where Souta Boston is? [Yes.] Well, I lived there, an' my name is Charlie Elms.

Aunt Lizzie, out in Chicago, wants to hear from me, an' then she'll tell papa. Uncle William won't care to know, I think.

I've been here before. Gran'ma says I'm a very active spirit, an' that's why I come again, I suppose.

I want Gran'ma to tell Aunt Lizzie I'm in a higher class now. Miss Chace says I've grown since I went to the Summer-Land. She's puttin' flowers on the table here-such lovely flowers! that do n't fade as yours do.

I want my papa an' mamma to know I go to school, an' my teacher is Miss Annie Thomp-

Uncle William lived at East Boston, an' papa lived at South Boston. Aunt Lizzie used to live at Cambridge, an' then she went to Chi-

In the Summer-Land we have horses an' doggies an' kitties an' flowers an' grapes, an' fruit of all kinds. Nobody says we mustn't pick what we want. There are beautiful scenes an' pleasant walks. The spirit gentleman opposite [Mr. Colby] says they're nature's walks. an' that no inharmony pervades the spirit there.

Ed. S. Wheeler.

I come here to day, Mr. Chairman, to give a message, not so much to personal friends and dear ones as to humanity at large. I have been asked mentally by many who knew me when in the mortal form, to report; and now that the opportunity presents itself I gladly avail myself of it.

I am heart and hand with all who are working for the dissemination of the grand and beautiful truths of the Spiritual Philosophy; my sympathy and influence are extended to all who labor for the uplifting of the human race. That a spirit of harmony may pervade the spiritualistic ranks is my never-ceasing prayer, for therein lies the great secret of success. Where harmony reigns supreme, souls from celestial realms may approach so near that mortals may catch gleams of the light and beauty of that land where the meaning of life in all its grandeur is realized by the human spirit that, freed from all that fettered it on earth and its immediate spheres in the spiritworld, soars aloft on the wings of high and holy aspirations, receiving inspiration and high.

I know will appear in the columns of THE | thee," but both in the original mean the same. BANNER, will be read with pleasure by my good Brother George Bacon, to whom I send words of encouragement and cheer.

Brother Colby, who sits directly in front of me, listening to what I say, has asked me several times, "Why do you not communicate? There are a good many who would be pleased to hear from you." There always has been a satisfactory reason. Although I suffered much from ill health a

great deal of the time while in the mortal by awakening in that neighbor a dormant sense form, I was only too glad to have the good of right? The individual thus awakened drops spirits use my medial powers the best they could wherever and whenever there was an op- appeal; in that case you are instrumental in portunity to accomplish any good thereby, and I know my name is familiar to the Spiritualists of your city, Philadelphia, Cincinnati. Washington, and many other places too numerous to mention.

Brother Bacon and I corresponded while in the flesh, and since I have passed through the portal termed death I have communicated with him many, many times.

She whom I left in sadness upon these shores of time realizes that I am with her often, bringing the best and happiest influences possible about her. To her no word of mine here is necessary to assure her of my continued watchfulness and love.

I feel that my work is by no means finished, hut that I am now in a state to carry it on more perfectly than I could on earth. Here the weakness of the physical form rendered my efforts less effectual than otherwise they would have been, for often when my spirit felt like my putting my shoulder to the wheel the flesh rebelled. Now my spirit is free, untrammeled by the limitations of material life.

At the time the summons came to me, Mr. Chairman, I was taking an active part in the work for the Cause here in your city. Here I the next," there would be a moral element in delight to come still, and it is a great pleasure tell me. [Yes, all are welcome.] Then I've to me to linger in your Circle-Room, where such perfect harmony reigns. I thank God and an insult to intelligence. from the depths of my soul for this avenue of communication; and may all the doorways of spirit-communion be kept open and multiplied an hundredfold.

It is, indeed, sweet to feel when we enter the spirit-world that we have been the chosen instruments of the angels to do the Father's service in loving ministration unto his children of earth.

That bright and beautiful spirit, Achsa Sprague, whose medial gifts have never been excelled, and whom I have met many times since I entered spirit-life, is present in the assembly to-day, and she says, "Brother Wheeler, our work is only just begun." Dr. Abbie Cutter is here, and many other old workers,

I might talk an hour, and then I would not take no more of your valuable time.

I send greetings to all humanity to-day, and ask them individually to be true to their misspirit-world will open fair and bright before Father of all.

Ed. S. Wheeler.

Spirit Massages.

The following measures from individual spirits have been received (according to dates) at THE BARRER Circles, through the mediumship of Mas. B. F. SMITH; they will

appear in due order on our sixth page;

Dec. 7.—Amog Walker; Hattle L. B. Harris; Annie Stont;
Susan E. Fay: Susan R. Holden; Maria Howland; Dr. Jabez
S. Holmes; Tom O'Riey; Clara Wellington.

Dec. 14.—Jacob Hedley; Nettle J. Wentworth; George
Beckwith; Mattlida S. Grantman; Theress A. Metcalt; Jountain Hosmer; Charles Heyward; Mary A. Wheeler Wood;
Louisa Theobald.

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.

Jacob Worlden.

Jan. 25.—Walter Wood; Charles Winkley; Lizzle C. Reed;
Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Matthews; Dr. John H. Currier; George Smith.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.-[By J. J. W., Sherbrooke, Que.] One of the fundamental doctrines of Christianity is that of forgiveness of sins. What does this forgiveness mean? The Orthodox teaching is, that when a man's sins are forgiven him he is accounted before God the same as it he had not committed them, punishment for them being remitted. I notice that Spirit John Plerpont in his invocations asks for forgiveness of sins, and the guides of Mr. Colville also acknowledge and sanction it. But Spiritualism teaches that no man can escape punishment, but that every man must suffer the consequences of his sins; if a law is transgressed the penalty is inevitable. Will the guides of Mr. Colville please explain to us what forgiveness of sins means?

Ans.—The questioner, misled as he doubtless has been by the false doctrines promulgated by so-called Orthodox Christian preachers, has confounded forgiveness of sins with remission of penalty, and the two are as distinct as

any two things possibly can be. To forgive sin is to release from error, not to remit penalty. We deny that penalties are remitted; we affirm that sins are forgiven. To forgive, in the correct use of the word, is to forego, to surrender, to let go of, and much to the same effect. Now what is sin, or error, truth from the very fount of divine wisdom on | but a mistaken course of mental action, resulting in a mistaken course of physical action? Thou art released from thy sins" is a far These words of mine, Mr. Chairman, which | clearer translation than "thy sins are forgiven Our doctrine is, that the relation between cause and effect is eternal; there is, consequently, no escape from merited result. Agreeable results of wise actions are regarded usually as rewards of virtue, while disagreeable results flowing from foolish actions are usually

> called penalties. If you are successful in reforming an erring brother or sister, what are you doing but releasing a neighbor from the clutches of error or gives up his own sin in consequence of your your neighbor's deliverance from the clutches of iniquity. If a man goes on drinking, or using large quantities of tobacco, alcohol and nicotine will go on accumulating in his system; but if you induce him to adopt an opposite manner of life, the injurious effect of past indulgence can be conquered, and a foundation laid in good conduct for an improved condition in all the future. Penalties are beneficent, and therefore they are never remitted: but the love of sin is given up when the love of virtue is awakened, and to awaken it is to heal spiritually.

> Q.-[By Colonel Mozier, Brooklyn.] It has been said that "the mediums of this incarnation will be the criminals of the next." Is this true?

A.-We may ask, with some amount of right eous indignation, by whom has such a ridiculously libelous statement been made? The lack of intelligence in the assertion proves the author of it to be totally ignorant of the subject with which he undertakes to deal. Were the statement to read, "Those mediums who in this incarnation abuse their gifts, and knowingly yield themselves to unhallowed influences for the sake of gain, will be criminals in it, entitling it to consideration; but as the quotation stands it is shamelessly immoral.

Certain persons calling themselves Theosophists every once in a while come out with such insane diatribe, and then we are asked to renounce Theosophy, which we decidedly refuse to do, as more anti-theosophical rubbish is never uttered than when avowed theosophists permit themselves to indulge in such ignorance-exposing slander.

Mediums are not necessarily controlled by vicious spirits, even when they are totally unconscious, and do not know by whom they are influenced. There are many simple-minded sensitives who are used by unseen intelligences of high rank and pure disposition to enlighten and console their earthly brethren: such mediums may be sometimes hypersensitive, and need careful shielding from adverse conditions, but there is not a trace of criminality, either in their own mental attitudes, or in the disposition of the influences who

manifest through them. We know that danger arises from the exposure of innocent, unprotected sensitives to hostile surroundings, and we have therefore always contended that the more sensitive a person is the more he needs the sheltering arm of those stronger than himself. But our expedanger through the kindly offices of their spiritual directors.

Whatever may be in store for any one in any future state of expression, on earth or elsewhere, nothing can breed oriminality but wanton indulgence of the lower appetites when higher instincts are pulling the other way. The use of mediumship is a great blessing; only its abuse can be a curse.

Q.—[By Alex. B. Allen, Payette, Ind.] Will Mr. Colville's gui- es please explain the meaning of "psychometry," and how it is developed?

A .- The word psychometry simply means psychic measurement, or measuring by a psychie standard. Dr. J. R. Buchanan, Prof. Wm. Denton, and many other learned writers on the subject, have favored the theory of a "soul of things," but this view has not proved acceptable to some of the most gifted inspirational speakers and writers of to-day.

There are two distinct theories put forward to account for the indisputable phenomena usually called psychometric: these are, first, the theory already mentioned; second, the theory that psychometry is purely mediumship, and that therefore the information conveyed is not derived through contact with a material object, derived through contact with a material object, but by means of direct communication with some active unseen intelligence who possesses and communicates the knowledge gained by the sensitive who handles the object. These two theories will cover the entire field of psychometry.

We do not agree with one and disagree with the other, but regard both as partial explanations; i. e., there are phenomena which are explicable by means of the one and not by means of the other, and again there are complex phe-ed by the general "hard times." nomena, which can be best explained by taking both into consideration.

Our own view of the subject is that while things are practically insentient, they can be endowed with qualities not inherent by the action of thought, whether knowingly or unknowingly exercised. When you are writing letters your intellect works with varying intensity, regulated by the degree of importance you attach to the matter of your epistle, while your feelings or emotions are aroused proporaction of thought, whether knowingly or unyour feelings or emotions are aroused proportionately to the love you bear to the person to whom you are writing, or the amout of affection you experience for the topic about which your feelings or emotions are aroused propor-

immediately he opens the letter, and the same is true of garments worn by persons whose emotions are powerful—their clothing bears with it a strong characteristic emanation. First impressions on coming in contact with is true of garments worn by persons whose First impressions on coming in contact with articles are far more reliable than results of studied endeavor to gain an inkling of a person's character through his writings or belong-

The best way to develop this faculty is to accustom one's self to heed first impressions whenever they are felt. You can compel your psychic gift to show itself by simply removing

A Few Thoughts on Ancient and Modern Occultism.

NO. II. -INDIA.

BY MRS. LOVE M. WILLIS.

THE very name of Hindoo brings before us ideas of Brahmins, fakirs and of magic itself. Until within a very few years those ideas were limited to the stories told us by travelers and missionaries. But to-day we have become so familiarized with the religion and religious ceremonies of the East, that we begin to draw comparisons between the Western and Eastern expressions of spiritual growth. But when we deal with the magic or religion of India, we are dealing with practices and faiths at least five thousand years

The religions and metaphysics of the Brah-

mins have undergone so few changes in all these years that a description of the ancient answers for the new. The laws of caste were so sacred and inviolate, that from century to century anchorites of the Brahminical order devoted themselves to sacred rites and to communion with the invisible world; and, after a time these Brahmins, or, as we may term them, priests, exercised power over the whole nation. After a time sects arose and faiths differed, but in all essentials the practices were the same. Most frequently the rites are not committed to writing, but given orally. The great effort of the neophite is to suspend external respiration and to attain to inward breathing. Mental introversion is the aim of every practice. Some directions are given to fix the mind wholly in the front brain; others to fix all thought on the liver, heart or other internal organ. In conversing with an initiate, it was asserted to us that the end of the nose was to be taken as the point of vision while the word Yog was pronounced for a certain time. A writer says: "Lock your door, and raise your

mind from every worldly thing, then sink your

head upon your breast, and fix your eyes on

the center of the body, contract the air pas-

sages that the breathing may be impeded. If

you persevere, night and day, you will enjoy

unspeakable happiness, for the soul then perceives the radiance of God." These exercises, with fasting and penance, lasted for years. Then follow recitations from the Vedas, instruction in planetary influence and knowledge of the starry heavens. A part of the instruction given was concerning plants and minerals, methods of healing, the power of charms, etc., and finally the infusion of akasa. of which in these days we hear so much. Now akasa is simply magnetism. This magnetism produced the trance. This condition was believed to be the liberation of the soul from materialism, so that the soul could go forth and wander in space. The spiritual senses could then have exercise. The soul could ascend to the third heaven, could read the secrets of nature, could behold the future and the past-in fact, it became God-like.

We thus find that the secrets of the adepts are revelations of the soul when released from materialism. We cannot better close this number than by a quotation from W. J. Colville in 'Freedom':

"Secrets can never be withheld from those who are ready to ferret them out; nor can they be communicated to those who are too undeveloped to comprehend them. Many people talk as though there were mysterious brotherhoods extant in some remote part of the world who hold the key to all magical power, because they retain the knowledge of certain formulas and pass words. These brotherhoods are the

vast esoteric wisdom, who conceal from their students what they themselves are unable, through ignorance, to reveal, under pretext that some occult society does not pemit disclosures to be made. We beg to inform our readers that the so-called secrets of magio—so far as words, formula, rites, ceremonies and far as words, formulas, rites, ceremonies and all external paraphernalia are concerned—are visible to the eyes of all who can gain access to the library of the British Museum in London, or the Astor Library in New York; therefore, to those who read and travel with their eyes. and ears open the so-called secret of the tantras is no secret at all. The outward knowledge of methods and incantations does not convey real magical power, for the magician's secret is within himself, and is solely the power gained by self-development and discipline."

Letter from Dr. Dean Clarke. To the Editor of the Banner of Light:

Many months have elapsed since I have contribute d

to your columns. Since my return to the Pacific coast, a little more than five years ago, I have spent my time and efforts upon the rostrum within the State of California, doing, as was, and as it has been the mission of the

where I stayed for four months a year ago.

While recuperating my strength, last summer, in the ever-bracing climate of San Francisco, it was my good pleasure to meet Bro. Hull and his better-half. Acting upon their suggestion, as well as under the directions of my spirit prompters. I took my way northward, staying a short time in Portland, Oregon, among old and new friends; thence to a Camp-Meeting on the Cawlitz tives in Suithwarder Westington where it Cowlitz liver, in Southwestern Washington, where I spent a few very pleasant days; then northward again a hundred miles to Olympia, the capital of the State, a nudred miles to dympia, the capital of the State, so beautifully situated at the southern end of Puget Sound. There I renewed the very pleasant acquaintance with several with whom I had sojourned and for whom I labored sixteen years before, finding, to my

After giving two lectures, one in the Unitarian Church, kindly furnished me gratuitously, and another in Bro. G. A. Barnes's hall, which he generously furnishes to all worthy workers freely, and closing with a funeral discourse over the body of one of our old friends, I thence went to Tacoma, the railway terminus, and a truly lovely young city, where I labored four months.

you are writing.

When any very strong feeling possesses the mind of a writer, the missive carries with it an intense glow of magnetic warmth, which excites the susceptibilities of a sensitive person lead to the the personal honor to quote from a tract I have prepared, entitled "A Synopsis of Spiritualism," and twice he had the liberality to announce my lectures from his pulpit, and once he came, with about twenty of his parishioners, to hear me.

Before I left, at the request of some of his most prominent supporters, I assisted them to form a cir-

just a day or two previous to the accident her daughter in speaking of dying expressed her readiness to go at any time, and said she should prefer drowning to any other way! Had she a premonition? Who

Finding other local workers ready to take my place, I concluded to visit my present field of operation in the "Queen City of the Northwest," where I have now spoken for a month to good audiences, gradually increasing in numbers and intelligence. Seattle, like all other important cities and villages on the Mediterpsychic gift to show itself by simply removing barriers from the way of its expression. Take any object in your hand, or open any letter at any time when you are undisturbed, and note the sensations which come to you. Continued exercise of the power is the only sure way to increase it.

all other important cities and villages on the Mediterranae of the Northwest, is struggling under the general fluancial depression but it is working out its own salvation bravely and surely, though it may be slowly. Spiritualism has gained a foothold here, though never very successfully in organic form. As everywhere, it has had its ups and downs, but is now, I trust, coming up higher than hitherto. At least my efforts, and the private coöperative assistance of Henry B. Allen, the famous "Allen Boy," of my own native Green Mountain State, are awakening an interest in the minds of many prominent citizens, which I native Green Mountain State, are awakening an interest in the minds of many prominent citizens, which I
trust will not be merely spasmodic, but permanent.
I am at present occupying Olympic Hall, in which,
sixteen years ago, when it was a Congregational
Church, I made my first appearance in Seattle, teaching truths which offended some of its members, but
which I now proclaim fearlessly.

Here are covered lead we ditage of results a consider

Here are several local mediums of repute as speakers and psychometric readers who have in the past kent alive our noble Cause.

Among these Mrs. Spaulding, Mrs. Lenont, Mrs. Morse and Mrs. Cornelius have been most active of late. Mrs. Lenont kindly gave way to me in the use of the hall I occupy, where she for several months had lectured and given tests acceptably.

I hope I am not so late in bearing my tribute of re-

spect and love to the former honored eritor, to be placed, among others of my noble co-workers, in the shrine of his love and devoted labor, as to have it reected or regarded as a tardy and formal offering. Located so far from Boston, it was late when I learned of the new birth of the noble standard bearer, who ever bore our ensign in the fore-front of the battle, and the state of both body and mind incidental to my recent work, kept me from a timely opportunity to join in the general chorus of praise which worthler tongues and pens have poured forth as "honor to whom honor s due," in eulogy to our venerable champion and

Having known him personally almost from his ordination as Banner-bearer by the angels of the Spiritual Dispensation, I have sufficient personal reasons for respective homeirs and sufficient personal reasons. respecting, honoring and loving one who was a true friend to all subordinates in the Grand Army of Progress which he so faithfully and fearlessly led for many years. Being when making Boston my head-quarters, often at the focal centre whose radiating rays have illumined all the world—the BANNER OF LIGHT office-I had many a confidential chat with

him.
All is well. He has gone to his great reward, and we who linger a little longer have not lost his influence for good in conducting the great movement in whose inauguration he bore a useful and honorable part.

May we be as faithful and true to our sacred trust, and when our fast is as well done have the layer of and when our task is as well done, have the joy of again clasping his generous hand, and again communing with his magnanimous spirit "face to face." In the meantime, we hope for his spiritual presence and his uplifting lufluence.

In conclusion, let me as of old, through your valuable paper, extend personal greeting to all my friends and noble co-workers. None of them are forgotten, and often do I wish I could again clasp their hands warmly and exchange thoughts and fraternal amenities as in days gone by. What a grand regulon we ties as in days gone by. What a grand regulon we shall have beside some silvery lake or shining river snail nave beside some slivery lake or shining river in the Summer-Land, when there we all shall meet agalu and talk over, as old soldiers, the deeds and scenes of our earthly campaigns! God bless and angels sustain you all! May the dear BANNER ever wave and shine with heavenly light as heretofore, and may blessings and honors reward the arduous duties of its staff.

Have You Tried It?

Of course you have heard of Adamson's Botanic Or course you have heard of Adamson's Botanic Cough Balsam—most people have—but have you tried it? There is no other remedy so effectual and so certain to cure Coughs, Asthma and all Throat and Lung diseases. Sold by all Druggists.

An Appeal for Aid.

To the Editor of the Banner of Light:

I wish to make an APPEAL, through the columns of your paper, in behalf of the drought sufferers in this State. In many parts of the commonwealth great want and suffering exist, and no doubt the worst has not yet come in many localities. The crops were an entire failure; in such sections people are greatly distressed, not having sufficient nourishment and clothing. Besides, there are many poor and helpless people in this city. I sincerely hope that every one who reads this and can, will try to donate something-clothing, provisions, garden and field seeds are all necessary, and

garden and field seeds are all necessary, and would be very acceptable.

I have undertaken this work of soliciting and distributing in the name of our State Association of Spiritualists, of which I am the Recording, Financial and Corresponding Secretary. Some of the churches of this city have been receiving donations from the different States, and distributing them to the sufferers; now it seems to me that the Spiritualists could now, it seems to me that the Spiritualists could do quite a work in this line, for which they shall have due credit, besides helping those that cannot help themselves. When shipping, please say to the freight agent it contains do nations for Nebraska sufferers. Bill all freight and direct all letters to me.

Dr. P. S. GEORGE. Lincoln, Neb., 2011 O street.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckfavorite stock in trade of such pretenders to lingham's Dye, which colors natural brown or black.

Annual Convention of the Vermont State Association.

To the Editor of the Banner of Light: The Twenty-Sixth Annual Convention of the Vermont State Spiritualist Association was held at Essex -Junction, Vt., Jun. 11, 12 and 13, 1895. Exercises opened Friday, at 2 o'clock P. M., in the Folsom House Hall. In the absence of the President, Mrs Abbie W. Crossett presided. Miss Angle Truax had charge of the singing, and Mrs. Nora Gale acted as organist; Mrs. E. L. Paul gave a brief address; Mrs. A. W. Crossett followed with encouraging words regarding the advancement of the movement; Mrs. L. D. Smith of Shelburne. a devoted Spiritualist, aged eighty-seven years, made interesting remarks; George W. Whitney of Williston spoke of the progress of Spiritualism in the last forty years. The meeting then adjourned till 7:30 P. M.
The evening session was called to order by I)r. E. A.
Smith, the President. who made a brief address. Mrs.
A. W. Crossett, Mrs. S. A. Wiley, A. F. Hubbard, William Gardner of Troy, N. Y., and Mrs. E. L. Paul, made interesting and instructive remarks. Exercises closed with singing

with singling.

On Saturday morning, at 10 o'clock, President Smith presiding, a conference was held, which was participated in by Mr. Farr of Granville, Mrs. Paul, Mrs. Crossett, Mr. Hubbard and others. "Is Spiritualism

Dated in by Mr. Farr of Granville, Mrs. Paul, Mrs. Crossett, Mr. Hubbard and others. "Is Spiritualism on the Decrease or Increase?" was the question considered, and it was decided that the movement is gaining instead of losing ground. After a song, Mrs. Sarah A. Wiley delivered a most interesting lecture.

Saturday afternoon services were under the management of the Equal Rights Association, Mrs. Sarah A. Wiley, President, in the chair. After singing, remarks were n.ade by Mr. Miller, Dr. Gould, A. W. Crossett and others. Mr. A. F. Hubbard gave the address, which was well received. Mrs. E. L. Paul read extracts from the press in favor of equal rights, and also read the report of the Secretary and Treasurer, which was accepted and adopted. The election of officers then followed: President. Sarah A. Wiley of Rockingham; Vice-President. Mrs. Abbie W. Grossett of Waterbury; Secretary and Treasurer, Mrs. Emma L. Paul of Morrisville. Twenty-five new names were added to the 1st of membership, the, the Convention adjourned till June, 1895.

At the close of the Equal Rights Association, Saturdny afternoon, President E. A. Smith called a meeting of State Spiritualist Association for the transaction of business and election of officers for the ensuing year, with the following result:

President E. A. Smith, Brandon, Vt.: Secretary

with the following result:

President, E. A. Smith, Brandon, Vt.; Secretary

President, E. A. Smith, Brandon, VI.; Secretary and Treasurer, Janus Crossett, Waterbury; Vice-Presidents, A. F. Hubbard, Tyson; Mrs. Sarah A. Wiley, Rockingham; Wm. B. Parlsh, Stowe. Board of Managers: Don Chapman. Fletcher; L. D. Smith, St. Albans; Mrs. L. G. Hammond, Ludlow; E. B. C. ement, Barnet; Miss Angle Truax, Essex Junction; Dr. S. N. Gould, West Randolph; Mrs. E. H. Shaw, Morrisville; Mrs. Medora Eastwood, Winooski; Wilbur D. Holden, Mt. Holly; Mrs. P. C. Chandler, Ludlow. Auditor, A. F. Hubbard, Tyson.

Mt. Holly; Mrs. P. C. Chandler, Ludlow. Auditor, A. F. Hubbard, Tyson.

The evening session opened at 7:30, Vice-President Hubbard presiding. Little Mae and Maud Eastwood sang very prettily, after which Mrs. E. L. Paul gave a brief address full of grand thoughts. F. A. Wiggin then delivered one of his best lectures, and presented a number of tests very satisfactory to the audience. Sunday morning at ten o'clock, President Smith in the chair, a conference was held, in which Dr. Smith, Mrs. Wiley, Mr. Gardner and Dr. Gould pattelpated. The Secretary read a telegram from St. Lonis, Mo. signed by H. D. Barrett, President of the National Spiritualist Association, in which he sent greetings and kind wishes for a successful new year. The tolowing resolutions, presented by Dr. E. A. Smith and Mrs. E. L. Paul, were introduced and adopted:

Resolved, That the Vermont State Spiritualist Associa-

Mis. E. L. Paul, were introduced and adopted:

Resolved, That the Vermont State Spiritualist Association gratefully acknowledges the telegram and cordial greeting extended to it by the National Spiritual Association through its special representative, Mr. F. A. Wiggin, and respectfully responds with sincere regards and heartfelt well-wishing for the present prosperity and future stability and enlarging scope of induence of that honorable body.

Resolved, That a copy of this resolution be presented to the President of the National Spiritual Association. Sunday afternoon, Vice-President Hubbard presid-

Sunday alternoon, vice-restant rubbatt presid-ing, an address was delivered by Mrs. Sarah A. Wiley in her usual pleasing way. F. A. Wilggin gave a short lecture, subject, "Inspiration," followed by satisfac-tory tests, descriptions, and messages from spiritfriends.
Mrs. E. L. Paul and Hon. A. F. Hubbard then pre

Mrs. E. L. Paul and Hon. A. F. Hubbard then presented the following resolutions:

Whereas, In the order of natural events, Dr. G. S. Bronson, our co-worker in the cause of truth and the dissemination of apiritual knowledge, has passed to the spirit side of affect.

Hesolved, That in his sudden departure this Association sustains the loss of an earnest and devoted member, and the Cause a worthy and efficient worker.

Hesolved, That we extend to his bereaved family and relatives our profound sympathy, and counsel them to seek consolation at that source which was the strength and refine of the ascended husband and father.

Hesolved, That a copy of these resolutions be forwarded to his family, and that the BANNER OF LIGHT be requested to publish the same in its columns.

Sunday evening at 7:30 Vice-President Hubbard

Sunday evening at 7:30 Vice-President Hubbard again presided. A song was rendered by little Mae and Maud Eastwood; invocation, Mrs. Paul; lecture

by F. A. Wiggin, followed by ballot tests.

The attendance constantly increased until the last session; harmony prevailed throughout. A vote of thanks was extended to all who have assisted in the success attained, and especially to Mrs. Angie Truax and Mrs. Nora Gale for their untiring efforts in fur-

nishing good singing and music The Board of Managers voted to hold the next Con-

vention at Ludiow, in June, 1895.

JANUS CROSSETT, Sec'y.

Waterbury, Vt., Jan. 19, 1895.

Passed to Spirit-Life.

From Denver, Col., Jan. 14, Laura, widow of Jesse Wells,

She had been a patient sufferer for many weeks, and had She had been a patient sufferer for many weeks, and had for some time expressed the wi-h to join her husband. She was a Spiritualist of many years. Surrounded by the loving care of devoted children, and strong in the knowledge she had gained, she passed through the portals as she had lived, a consistent, unselfish woman.

She leaves six children, who will miss her presence, but who look beyond the clouds to find mother in her new home.

home.

A large assemblage of friends gathered to pay their respects to her memory. The services were conducted by my guides, who in their word-pictures brought comfort and strength to the aching hearts, and gave our beautiful truths to the many who have not been gleaners in our field.

The flowers were beautiful and appropriate.

From Denver, Col., Jan. 5, Lawrence, only child of Mr.

and Mrs. Wm. Sayre.

He was a bright, loving spirit, endearing himself to all he met. He was a constant attendant at our Auxiliary, of which Mr. and Mrs. Sayre are members, and nothing pleased him more than to open the door for the incoming guests, and later still an attentive listener to the inspiration of the hour.

The parents do not mourn as those without hope, for the truths of our spiritual life are theirs.

The last services were conducted by my guides, and gave much comfort and inspiration to the many friends in attendance. The floral offerings were profuse and exquisite.

G. C. BECKWITH EWELL. and Mrs. Wm. Sayre.

From Belfast, Me., Jan. 22, after a long and painful illness,

John W. Emery, aged 72 years and 2 months.

Mr. Emery was born in Eastport, Me., and having learned the printer's trade, was for several years owner and editor of the Eastport Sentinel, but owing to ill health he was obliged to seek a more congenial climate. During his long and busy life he published newspapers in Provincetown and Harwich, Mass., and also in Farmington, Minn., which latter enterprise was an important factor in promoting the growth and prosperity of that new and growing town. He also held offices under the government, having been at one time a Pliot Commissioner, and later an Inspec or at the Boston Custom House and Postmaster at Farmington, Minn. Always a great lover of reading, and possessed of a very liberal mind, he kept in touch with all the spiritual and progressive literature of the day, as well as that relating to secular matters. His later years were spent in Northport and Belfast, Me. John W. Emery, aged 72 years and 2 months.

and Bellast, Me.

His second wife survives him, and by his first wife be leaves three daughters, all fiving in the vicinity of Boston—Mrs. S. H. Bradley, Mrs. R. D. Porter and Miss Cella Emery; also two grandchildren.

B.

On Saturday, Jan. 12, Rev. B. P. Benner, of Philadelphia

Pa.

Mr. Benner was for many years intimately connected with the First Association of Spiritualists of this city, being its President until within a few months of his transition. The services were conducted by Lyman C. Howe, Mrs. A. H. Luther, Mrs. Minnie Brown and Mrs. M. E. Cadwallader. The casket was draped with an American flag, and was borne to its resting-place by members of the G. A. R., who also conducted memorial services.

The day following his transition he manifested his presence by loud and distinct raps at the hall of the First Association of Spiritualists, and said he would still do all he could for the Society. The raps were distinctly heard in every part of the hall, and were convincing to investigators who were present.

M. E. CADWALLADER.

Philadelphia, Pa.

From Grand Rapids, Mich., Mrs. Jannett Hagan, mother of Jennie Hagan-Jackson.

Mrs. Hagan was seventy-one years old—a Spiritualist for forry-three years of her life. She left this world firm in the faith of her sweet reunion with "loved and lost." She is the last of her generation of the Bennett family of Vergont

Dit.
Dit.
Dr. Batdorf and Mrs. Jackson performed the simple funeral rites. The remains were taken to Tunbridge, Vt.
JENNIE HAGAN JACKSON.

From Attleboro, Mass., Jan. 18, Mr. Altert Sinclair. Always upright and conscientious in his dealings, he was respected by all. He was a kind, indulgent father, and as such he was loved and idolized by his children.

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

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32 pages. One copy, 15 cents; ten, \$1.00. "The Bridge Between Two Worlds."

209 pages. One copy, 75 cents; six, \$4.00; bound, \$1.00. Apply permanently to ABBY A. JUDSON, Cincinnati, O., or Boston, Mass., by P. O. Order or Express Order.
Feb. 2. 4w*

SOUL READING,

OR PSYCHOMETRIC DELINEATION. MRS. A. B. SEVERANOE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.09, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis.

Oct. 6.



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Address JE. C. E. BATDORF,
Feb. 2. Mechanicsville, Iowa. MRS. JENNIE CROSSE, Business, Test and medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address No. 40 Union street. Lewiston. Me.

street, Lewiston, Me. CONSULT MISS LOTTIE FOWLER, gifted
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Jan. 12.

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UNTIL Feb. 5, Ayer, Mass. After this date, DRS, PEE-BLES and WATKINS, San Diego, Cal. Send leading symptom, age, nam- and sex, and your disease will be diagnosed correctly by Independent Siste-Writing. As a Physician, his cures prove that he is without a prer, unless Dr. Peebles is considered. (See BANNER OF LIGHT Jan. 19.) Always enclose two 2-cent stamps to ensure speedy answer. DR. WATKINS will be at Onet nati, Ohio. Feb. 16 and 11, at the Palace Hotel, where he will be pleased to meet the sick who desire to consult him. Please remember: at Ayer, Mass., un'll Feb. 5-then at San Diego, Cal. Feb. 2.



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Specify which point is more especially to be considered, and send sex, 'ear, month, day of the month, and hour (if known) of your birth. Further special information will be given at extra charge, according to time expended.

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 $80^{\mathrm{WEST}}_{\mathrm{at\,8\,P.\,M.}}$, Thursday and Sunday, 2:30 P.M.

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RED W. TABOR, Medfum, 519 Shawmut Avenue, Boston. Séances Sunday afternoons at 2:30; Monday and Frida: evenings at 8. Engagements made out of town. Jan. 5.

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MRS. S. B. JOHNSON, Illuminated Clairvoyant and Teacher, gives private instruction for the development of Mediumship; also organizes classes in towns adjacent to Boston. Lessons by correspondence. 519 Shawmut Avenuc. Jan. 19.

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GIVES sittings by mail for clairvoyant diagnosis, and general advice upon Business, Health, Wealth, Crosses, Losses, and the Power to rise above Fate. Send lock of hair, full name and age, \$1.00 and stamp. Address 89 School street, Egleston Square, Boston, Mass. 1w* Feb. 2.

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GIVES Readings from lock of hair and handwriting. Terms \$1.00 and 2-cent stamp. Address care BANNER of LIGHT, Boston, Mass. 13** Jan. 26. Dr. F. J. Miller,

18 Huntington Avenue, Boston.

IN office for Consultation and Mental Treatment daily from 10 A. M. till 2 P. M. Treatment and Advice by letter conducted with great success. Distance no barrier. Terms by agreement.

4w Jan. 26.

Mr. and Mrs. Osgood F. Stiles, DEVELOPING, Business and Test Mediums. Development of Mediums a specialty. Hours 9 to 5. Test Circle Thursdays at 3 o'clock. 22 Milford street, Boston. Feb. 2. lw

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Feb. 2. lw*

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MAGNETIC Healer, 8½ Bosworth street, Room 5, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized Feb. 2. paper, \$1.00 a package. A NY PERSON, male or female, wishing to

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Jan. 19. 9teow* DSYCHOMETRIC and Business Reading, or

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T has cured thousands. It may cure you and your friends, . There was an epidemic of Diphtheria raging at that time Read this:

While attending a County Fair in Newfane, Vt., N. U. LYON operated upon and cured that day sixty-three cases of sore throat, and sent out into the country forty-six bottles to try by persons who had friends troubled with Diphtheria. and every person came back and paid for the bottle they took, and many bought from one to a dozen. One dealer, in ordering the Extirpator, says: "MR. LYON,

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Sold by druggists everywhere.

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FREE. SEND two 2-ct. stamps. name, age and sex, in own hand-writing, and I will diagnose your disease free. P. L. PECK, No. 3 Taylor street, Portland, Me. 13w* Jan. 19.

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Inflammatory, Muscular, Lumbago, Sciatica, Influenza Gout.

All afflicted with this dread disease will do well to give this medicine a fair trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required. Any form of Rheumatism caused by blood taint, inherited or acquired, is quickly and surely cured by this medicine. Price \$1.50 per bottle. Sent by express only at purchaser's expense.

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CCIENCE is unable to explain the mysterious perform ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentaily. Those unacquainted with it would be astenished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avali themselves of these "Planchettes," which may be consulted on all questions, as also for communication from deceased relatives or friends.

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A COPY of "Life and Health," DR. C. E. WATKINS'S bright little monthly, will be sent to any one who will send their name and address. Then if you like it, and desire a copy each month. 24 cents is all it will cost you; only two cents a month. Remember, it is the only Spiritual Health Paper published. We all want a Life and Health, and it can be secured for 25 cents a year, postage paid; this will just about pay the postage, and you virtually get the paper free. Address all letters to

paper free. Address all letters to DR. C. E. WATKINS, Box 491, Ayer, Mass. Nov. 10. The Religio-Philosophical Journal. FOUNDED IN 1865.

A N organ of Psychical Research and of Religious and Social Reform. B. F. UNDERWOOD, Editor and Publisher; SARA A. UNDERWOOD, Associate Editor.

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Apr. 14.

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108* Feb. 2,

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BOSTOM, SATURDAY, FEBRUARY 2, 1895.

MEETINGS IN BOSTON.

Boston Spirituni Temple, at Berkeley Hali, Odd Fellows Building, 4 Berkeley street.—Bundays at 10½ a. M. and 7½ F. M. Speaker for February, J. Frank Baxter. William H. Banks, President; J. B. Hatch, Jr., Sec'y, 74 Sydney street, Savin Bill.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigators at 11 A.M. I cetures at 23 P.M. Wednesday evenings, at 7½, sociable, conference and phenomena. Other meetings announced from the platform.

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

Veteran Spiritualists' Union will meet the first Wednesday of each a onth at Gould Hall, No. 3 Boylston Place, at 7/2 P. M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.

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

Eagle Hall, 616 Washington Street.—Sundays at (1A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commer-cial Hall) Thursday at 2½ P.M. N. P. Smith, Chairman.

Elysian Hall, 820 Washington street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; Tuesday at 2½—and at 7½ P.M. in ante-room; Friday at 2½, and Saturda) 7½ P.M. W. L. Lathrop, Con-

Society of Spiritual Endeavor meets every Tuesday even ing at 7½, in hall. T. Kiernan, President. America Hail, 784 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P.M. Good mediums, dne music. Eben Cobb, Conductor.

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

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 516 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Montgomery Hall, 785 Washington Street.— United Spiritualists of America. Sundays, circles 11 A. M., 2% and 7% P. M.; Wednesdays 2% P. M. Mrs. M. C. Weston. President.

Abbottsford Hall, Waverley House Block, Charle town District.—The Boston Psychic Conference holds meetings every Sunday at 11 A. M., 2½, 4 and 7½ P.M. L. L. Whitlock, President. Chelsen, Mass.—Spiritual meetings every Sunday: Developing circl- 2%, meeting 7%. 196 Division street. Pilgrim Hall—Sunday evenings. E. S. Wells, Conductor.

First Spiritual Temple, Corner Exeter and Newbury Streets .- A special reporter writes: On Sunday, Jan. 27. W. J. Colville, in the course of the afternoon service at the Temple, delivered a telling

inspirational lecture on "Thomas Paine's Age of Reason and the Dawning Era of Intuition." The speaker commenced by speaking respectfully and appreciatively of Thomas Paine, and said that after Moncure D. Conway's historically accurate and voluminous tribute to the worth of this much misrepresented man, it was high time that all the idle tales told to his dishonor were discredited.

told to his dishonor were discredited.

Paine was one of a group of eighteenth century Paine was one of a group of eighteenth century thinkers; his religion was simple, natural deism, opposed alike to athelsm and to current supernaturalism. His confession of faith is summed up in his own words; "I believe in one God and no more, and I hope for happiness hereafter." His social theory is included in the most memorable of all his sayings; "Every man a brother, every woman a sister; the world my country, to do good my religion." No finer and no fuller ethical statement has ever been recorded.

Whatever the failings of the man may have been (and he was not immaculate), we must attribute largely to the state of the times in which he lived, and to the temptations by which he was surrounded. To delly such a man, or hold him up as a pattern for universal imitation, would be absurd, but he has been so unfairly berated by his reasonless detractors that we may well overlook the somewhat extravagant eulogies. gies pronounced by some of his most gushing ad-

Paine's literary work must be judged by the standards of a past century. His "Crisis" and "Common Sense" clearly reveal his breadth of view, love of lib ination to work for equity of Paine and the sword of Washington may well be classed together.

Paine's religious works mark a transitional period in thought and feeling; they do not breathe the broadest sentiment of the present, but they are far in advance of the fabulous theology he worked so vigorous ly to overturn. Rationalism is never complete until illumined with the glow of intuition. An age which is purely one of reason is a barren age, for the head without the heart can never discover all that truth for which man is forever yearning.

Here and there we catch bright flashes of intuitive

discernment running through the "Age of Reason," but for the most part it is an intellectual treatise aimed to destroy the cruel superstitions which passed as Orthodoxy, and in many places are passing for it still.

As President of the Theo-Philanthropical Society of Paris, Paine showed his deistic colors plainly; he was no Atheist, and not even an agnostic; he declared that nature revealed Delty, and because nature revealed God so Italialy and unremittingly, special supernatural visitations of divine power were needless.

If we think of the repulsive idea of God as an infinite detective and fault-fluder conveyed to many chil-

dren yet in home and Sunday-school lessons, we need not wonder at the repugnance shown in some quarters to any thought of God to which children thus prought up have been subjected. There is no fatherly and motherly tenderness in such a view, no loving purwhile it would be painful in the extreme to surrender trust in a loving and lovable object of confidence, to give up belief in a simply dream inspiring potentate to the painful in the extreme to surrender trust in a loving and lovable object of confidence, to give up belief in a simply dream inspiring potentate

is to experience boundless relief.

To day there dawns a new and higher thought of God. The Hellenic thought of the divine immanence is blending with the post-Hellenic thought of the di-vine transcendence, and as these two ideas are ble ded in one ampler conception, the future concept will be in full accord with every revelation of steadily progressive science.

Where are we in the universe but on one star out of multitudes? The spiritual universe encloses us, ensphering and interpenetrating every atom of sub-stance in this and every other globe. We are in the midst of numberless heavens, whose limitless totality is a beginningless and endless universe of spirit. In this plotious whole we are safe forever.

this plorious whole we are safe forever.

Intuition unlocks the heaven within; science reveals the heaven without. These answer the one and the other; and when the old question is raised, "Where is the place of God's residence?" a still, small voice replying from within the depths of our own-immost consciousness makes answer: "In thyself, oh! privileged humanity, doth Delty reside." Then, when the quickened spirit finds God within, every little wayside flower, as well as every constellation, proclaims the same indwelling Deity; and we may well address the Eternal in the following exquisite breath of aspiration voiced by the sweet poetess, Lizzle Doten:

"God of the granite and the rose.

" God of the granite and the rose, Soul of the sparrow and the bee, The ceasel as tide of being flows Through countless channels back to thee."

Following the lecture, which was frequently applauded by a very large and most appreciative audence. a fine impromptu poem was delivered on four

topics suggested by the audience.

The Monday evening lectures on "Occultism' in the lower audience room are also very well attended.
The subject Jan. 28 was "Occultism in India."
On Sunday next, Feb. 3, he will speak at 2:45 P. M.,

subject. "What Next, Socially, Religiously. Spiritually?" Monday, Feb. 4, 8 p. m., "Dr. Hensoldt's Theories of the Magicians' Prowess, and the True Spiritual and Scientific Interpretation." Seats free.

Another reporter writes: Sunday, Jan. 27, at 11 A. M., a very successful séance for full form materializations was given through the mediumship of Mrs.

At 2:45 P. M. W. J. Colville's guides spoke upon "Thomas Paine's Age of Reason, and the Age of In-

Large and appreciative audiences were present at Next Sunday, at 11 A. M., Mrs. Bliss will be present, followed by Mr. Colville at 2:45 P. M.

Besten Spiritual Temple-Berkeley Hall.-J. B. Hatch, Jr., Sec'y, writes: Sunday morning, 27th ult., the exercises opened with singing by Mrs.

Barker, followed with an invocation by Mr. Emerson.
After another song, Mr. Emerson's guides gave a short
address. He said: I sense a great many thoughts
arising from the audience, but I will not try to answer arising from the addicates, but I will not try to answer any of the questions this morning. I have been saked during the week, "Which does the most good for Spirit-ual'sts, the philosophy or phenomena?" and we an-swer that to be true Spiritualists you need both phases. Individuals are so differently constituted that it requires all phases of manifestations to satisfy the long-ings and cravings of each mortal. What would be a reverse to another; thus we say you need both the philosophy and the phenomena to reach all. We say

to your requirements. All individuals should seek the course that is best adapted to themselves, and they will soon find they are broadening and progressium by reason of the teachings to which they listen.

I believe that when the angels opened the door and let the sunlight in, it did us good; and I believe the rap upon the table did us good and made us feel as if we were making a heaven for ourselves in the "Sweet By-and-By." By-and-By."
Mr. Emerson closed the session with tests which

mer. Emerson closed the session with tests which were all recognized.

In the evening the exercises opened with a song by Mrs. Thomas, followed with an invocation by Mr. Emerson, after which he said that as this was the last evening of his stay in Boston, his guides would devote the entire evening to tests. He gavertests for one hour and a half, defining them clearly, and they were readily recognized. ily recognized.

Next Bunday, we have with us J. Frank Baxter, the popular lecturer and test medium.

Elysian Hail, 820 Washington Street.-W. L. Lathrop writes: Our circles and meetings on Tuesday, Thursday, Friday and Saturday were more than usually interesting. The mediums who were present and assisted were "Cyrus," the Persian, Mr. Thayer. Mr. Emerson, Mr. F. L. Fisher, Mrs. Bird, Mrs. Hatch, Dr. White, Mr. Robinson, Mr. Hersey, Mrs. Acker-man, Mr. McLane, Mrs. Snow of Lowell. Mrs. J. Chil-ton Boyden, Mrs. Dr. Stiles, "Little Delight," Mr. Lathrop and others.

Thursday evening was set apart as a benefit for G.

B. Emerson, and was successful.
On Sunday, at the morning circle, Mrs. Nason, Mr.
Lathrop and two private mediums gave very fine

In the afternoon and evening "Cyrus," the Persian, gave a fine lecture: Mrs. J. Chilton-Boyden, Dr. Mathews and Mr. Lathrop gave satisfactory tests and inspiring thoughts; Little Willie Sheldon, the noted oy orator, gave us two grand selections. Meetings on Tuesday and Thursday at 2:30 and 7:30, and Friday at 2:30 and Saturday at 7:30. The BANNER OF LIGHT always for sale.

Society of Spiritual Endeavor .- "T. K.," President writes: This organization did not hold its usual weekly meeting Tuesday evening. Jan. 22, the Society, its hall, President, etc., having been placed at the dispohall, President, etc., having been placed at the disposal of Mr. Bowtell for the occasion to aid in a benefit tendered him by his many friends in this and other societies. The room was well filled, and a fine program with sufficient variety to suit all tastes was rendered. "Little Eddle" gave two beautiful songs; Mr. Tuttle, a poem; Miss Jennie Rhind, a short speech, followed by visions, which gave great satisfaction; Mrs. May French, two songs and recitations in her usual ariistic style; Mrs. Buck, tests, promptly recognized; Mr. Hersey, satisfactory psychometric tests: Miss Wheeler a speech, and last, but not least, Mr. E. J. Bowtell in a pithy talk, during which he thanked his friends, present and absent, for their kindness to him. kindness to him.

So concluded a pleasant night. The benefit was a financial success.

The Children's Progressive Lyceum-writes Irving Pratt, Sec'y-held its regular session in Red Men's Hall, 514 Tremont street, Sunday, the 27th ult. The attendance registered one of the largest of the year, and to have seen the many bright faces of children and toddlin: tots as they followed their elders in the evolutions of the Banner March, would have filled lovers of childhood with Joy. The school entered heartily into the singing of the day. Conductor Wood offered an inspiring invocation. The responsive reading of the lesson "Phenomena of Spiritualism," was taken up by the school, after which the usual time

was spent by the groups in discussing the thoughts expressed on the lesson card.

During the interval given to the lesson, the class of young men, under the leadership of Mrs. C. T. Wood, had the pleasure of listening to Mrs. J. K. D. Conant. nad the pleasure of instering to Mrs. J. K. D. Codau, who gave to them high spiritual thought. Dr. Root's remarks upon the lesson were very interesting. The program was as ("llows: Song, "Palm Branches," by Little Eddie; recirations by Willie Sheldon, Sadle Falkner and Josie Crawford; song, Mr. Abrams.

Mrs. Butler made remarks concerning the coming Appliers and Josie Crawford; song, Mr. Abrams.

ful and fitting demonstrations by our Lyceum children upon that occasion. She also announced her intention of repeating the Mustrel Concert at the Academy of Music, Chelsea, Feb. 9.

In connection with the Social Dance to be given in

Red Men's Hall, Feb. 11, the young people wish to in-form prospective patrons of their intention of serving ice cream and cake.

Rathbone Hall, 694 Washington Street, Corner Kneeland Street .- N. P. S. writes: Thursday, Jan. 24, at 2:45 P. M., N. P. Smith made remarks day, Jan. 24, at 2:45 P. M., N. P. Snith made remarks and gave readings; Mrs. A. Woodbury, Mr. C. D. Fuller, Mrs. Florence Sullivan, Miss Annie Hanson, Mrs. C. H. Clarke, readings; Mr. Bishop, planist; Mrs. Adeline Wilkinson, tests.

Commercial Hall.—Sunday, Jan. 27, 11 A. M. Mrs. E. J. Peak, Prof. Peak, N. P. Smith; at 2:30 P. M., N. P. Smith, remarks; Miss Annie Hanson, readings; Mrs. Adeline Wilkinson, remarks; Mrs. Lucy Kimball scale, Prof. Peak, Sol. Mrs. A. Woodbury, N. P.

Mrs. Adeline Wilkinson, remarks; Mrs. Lucy Kimball, solo; Prof. Peak, solo; Mrs. A. Woodbury, N. P. Smith, readings; "Little Eddle," solo; Mrs. Carrie Bishop, remarks.

At 7:30 P. M. Mr. W. Quint, remarks; Mrs. C. H. Clarke, readings; N. P. Smith, remarks and readings; Fred E. Taber, remarks; Mrs. Adeliue Wilkinson, remarks and tests; Mrs. Carrie Bishop and Mrs. Lucy Kimball, duet; Mrs. Farnum, readings.

At 2:30 and 7:30 a reception was given to Mrs. Wilkinson, at which a large number of her friends were present and held a pleasant refusion. present and held a pleasant reunion.

First Spiritualist Ladies' Aid Society, 1031 Washington Street-Mrs. Carrie L. Hatch writesmet Friday, Jan. 25, Mrs. A. E. Barnes, President, in the chair, at 2:15 P. M. Circle was held at 3:15 P. M. Among the many prominent mediums present were Mrs. Leslie, Mrs. Hanson, Mrs. Brown, Mrs. Shackley, Mrs. Waterhouse; all did good service. We thank all for the exercise of their talent

all for the exercise of their talent.

In the evening Edgar W. Emerson was with us, and he kindly volunteered to live us a benefit. The exercises consisted of instrumental music by Miss Helen Binnett; remarks by Mr. Cobb, and address followed with tests by Mr. Emerson. We invite all to join with us to carry on the good work. Business meeting next Friday at 4 P. M. Supper at 6 P. M.

Society of Ethical Spiritual Culture. - We are informed that Mrs. M. Adeline Wilkinson has recovered from her recent illness, and, having severed her connection with Hollis Hall, will reopen her meetings next Sunday, Feb. 3, in Ladies' Aid Parlors, 1031 Washington street, with a fine list of talent. [A meeting will also be held there Saturday P. M. Feb. 2.] Members of the Society are called on to meet next Saturday at 55 Rutland street at 7:30 o'clock for the eperfection of business arrangements.

The Ladies' Spiritualistic Industrial Society .- F. A. Heath writes: This Society is doing a good work, and its meetings are largely attended. Mrs. M. J. Davis is President, and takes great pains to make visitors and members welcome. At their last session a bountful supper was partaken of by over

one hundred persons.

The first hour was passed in social greetings and games, followed by dancing until 11 P. M.

The next session will be devoted to a literary and musical entertainment.

musical entertainment.
Feb. 21 the Society is to have a sale of useful articles, and a Turkey Supper. The gentlemen are expected to provide the turkey and fixings, while the ladies contribute the balance for the supper. It is hoped that the ladies will kindly furnish articles for

America Hall, 724 Washington Street .-A correspondent writes: Sunday, Jan. 27, our morning circle was largely attended; various manifestations were given through different mediums. At the after-noon and evening sessions we had a fine array of talent, and attentive audiences. The following took part: Edgar W. Emerson, Eben Cobb, David Brown, Mrs. F. Stratton, Mrs. A. Peabody-McKenna, Mrs. A. Frester, Dr. Huof, Mrs. M. E. Saunders, Father Locke, Arthur McKenna, F. A. Heath, Miss Black, Mrs. M. A. Chandier.

One interesting feature of the evening session was a lecture upon "Soul Development" by Dr. Plinny H. West, and Dr. John W. Foss finely illustrated by stereoutless vicinity.

reopticon views.

Music by Mrs. Lovering, Mrs. M. Saunders, Frank
Huxley and Mr. L. Baxter.

Banner of Light on sale.

Harmony Hall, 724 Washington Street.-James Higgins informs us that Tuesday's circle was well attended and Thursday's meeting-interesting.

well attended and Thursday's meeting interesting.

8. H. Nelke was assisted by Mr. J. M. White, Mr. Emerson and Mr. E. J. Bowtell.

Sunday's developing circle was large, and great power manifested. Mr. Nelke was assisted by Mrs. George B. Emerson, Mr. J. M. White and Mrs. Wood At the afternoon and evening meetings Mr. Nelke, Mr. G. B. Emerson, Mrs. J. M. Woods, Mrs. C. H. Clark, Mrs. Mason, Mrs. Fredericks, Mr. Quint and others participated. Music was furnished by Miss 8.

B. Lamb, "Little Eddie" and 8. H. Nelke; Little Clara Hamilton gave a pleasing recitation.

The BANNER OF LIGHT for sale at this hall, and at Mr. Nelke's residence, 616 Tremont street. Mr. Nelke's residence, 616 Tremont street.

Ragle Hall, 616 Washington Street.- Hart well writes: "Wednesday afternoon, Jan. 23, remarks, tests and readings were given by Mrs. M. Knowles, Mrs. A. M. Wilkinson, Dr. J. T. Coombs, A. W. Thayer, F. A. Fisher, E. H. Tuttle,
Sunday, Jan. 27, the morning circle was a success.
Both afternoon and evening sessions were well attended in the absence of Mrs.

salisfactory demonstration to one person would be the reverse to another; thus we say you need both the philosophy and the phenomena to reach all. We say there is no best.

All spirits were once mortals who inhabited this sphere, and they come to you from the other side of life to bring love and blessings in the best way suited

Sounday, Jan. 27, the mortang circle was a success.

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"Are not mediums susceptible to bad influences on the earth-plane?" What we are interiorly is the real magnet on both earth and spirit-planes, was the reply. There may be hidden weaknesses within us unply the part of our natures must be turned to the light until life to bring love and blessings in the best way suited

tal questions; musical selections were given by Mrs. Carifon. BANNER OF LIGHT for sale each session.

Abbettsford Mail (Charlestown District). - A correspondent writes: The subject Sunday afternoon was "Telepathy,"

Dr. Quint of Everett described several interesting experiments showing the power of mind over mind. Mr. Bludgett gave several descriptions of experiments he had made in dental surgery, neuralgia, rheu-

matism, etc.
Mrs. Dr. F. J. Miller made interesting remarks from her sta dpoint of spirit-healing.
Mrs. Poole gave age experiences in mental suggestions to her patients.

Many questions were asked and answered.
Dr. Coombs followed, giving excellent readings and

remarks. In the evening Mrs. A. E. Cunningham gave tests

all of them correct.

Mrs. Quimby, the spirit or mental healer, made interesting remarks upon suggestions in healing.

Mrs. Dr. Wildes also spoke upon Mesmerism, and the power of the mind in convolling others without Mrs. Campbell presided at the piano, and Miss Edith Marbie sang.

The Home Rostrum (21 Soley street, Charlestown).—"C. B." writes: At the services on the 22d. 24th and 25th ult., Mr. Thayer, Mr. Jones, Miss Rogers, Mr. Tuttle and Mr. Quimby took part.

Mrs. Buck of Boston gave a fine inspirational talk and tests, followed by Mr. Thayer with tests; Mrs. Carleton, planist.
Sunday, the following mediums took part: Mr. Kelly, Mr. Cohen, Mrs. J. C. Boyden, Mr. Armstrong, Mr. Thayer, and the Chairman gave readings from the vibration of the voice. Mrs. Armstrong was planist.

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, 8p. M. Seventh year. Promient local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 28 Broadway.

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

The Ladies' Aid Society holds its meetings through the summer once a mouth—third Wednesday in the month— at Adelphi Hall, 52d and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox. (749 Columbus Avenue), Sec'y.

Soul Communion Meeting on Friday of each week.
3 P. M.—doors close at 3 —at 330 West 59th street. Mrs.
Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 48d street.—Meetings Sunday evenings. J. W. Fletcher, regular speak-

The New York Psychical Society (Spencer Hall, 114 West Fourteenth street). - J. F. Snipes writes: Wednesday evening, 16th inst., after music, notices, and comments on current topics, Prof. Daniel T. Ames, in a manner betokening great caution, keenness and thoroughness, related with much acceptance some of his recent experiences in independent state-

writing. He attended his first scance only two years ago, and He attended his first scance only two years ago, and very many since. In the last two weeks, on a bookslate in his own hands, brought and held by himself. closed as tightly as a printed book, wholly untouched by the medium, in the broad daylight, he had received a message, written, and heard in the act of being written, signed with the full name of his father. Betweet two other clean slates, examined and held by himself, he had received other intelligent and appropriate messages which he recognized.

On a previous occasion he had a sitting with a Chicago medium, a stranger. He prepared six questions

cago medium, a stranger. He prepared six questions on paper of uniform color, shape and size, to nullify on paper of uniform color, shape and size, to nullify the possibility of the charge of mind-reading when he himself could not distinguish one from another. The parlor of the medium was full of sunhine; a light pine table stood in the centre of the room, which he closely examined, and found without device. Placing his package of questions before him, he carefully wiped two slates, which were held by him and the medium above the table, he himself extracting one of the questions for answer, when almost immediately he heard the sound of writing between the slates. After internal raps he opened them, and found a message in perfect answer to that particular question.

Again they held two other slates, and a second question, alike concealed, was correctly answered. The question was: "Friend Corey: Can you give me your opinion of the Religious Parliament now in this city?" The reply was: "My friend Ames—It is too city?" The reply was: "My friend Ames—It is too early to express an opinion as to the probable outcome regarding the progress of religion, but I am most happy to have this opportunity to say to you that life is a continuity. Yours in the Order and in Love, L. B. Corey." The speaker had simply addressed him as "Friend Corey," and yet he prefixed his initials to the significance, and also referred to the subject of their frequent convergations in the flash.

subject of their frequent conversations in the flesh and to their mutual fraternity. Once more he took two other clean slates, tied them tightly together with his handkerchief, and hung them on a gas jet about ten feet distant from the medium, and very soon he saw the slates vibrating with a measured swing. Getting up and listening, he heard the sound of writing within. After rapping, to signify conclusion, he took them down, untied them, and found isside a communication of one and a half pages. found isside a communication of one and a half pages. He then read his folded question, as follows: "Dear Father- Can you favor me with a communication over your autograph?" (How much information did that convey to the medium?) The auswer in part was: "My dear Son Daniel-I cannot express to you the satisfaction I have in knowing that the way has been opened for communication between us. It has been difficult, for you must know that conditions are as necessary upon the one side as upon the other. I am necessary upon the one side as upon the other. I am glad to be able to say to you to-day that we live on, that death is not the end... Your father, J. M. Ames." He and his father in life had often discussed the great question, "Is there any Hereafter?" The professor also invited special attention to the interesting fact that akhough he had not addressed his cather he came the writing was already with the test. father by name, the writing was signed with his auto-

graph signature:

Mr. Sullivan, a professional student of the stars, answered (in the affirmative) the question, proposed by the President, "If astrological predestination be true, does it invalidate personal responsibility?"

This vicarious atonement for misconduct, however, and account a consistent with gauge and graph signature!

This vicarious atonement for misconduct, however, does not seem exactly consistent with cause and effect in conduct.

Mr. Daniel Walford, a familiar humanitarian, offered appropriate and humorous remarks, and the writer read a verbatim copy of his stenographic report of Mr. A. G. Macdonald's first and only public account, before this Society, of his experiences in Paris, in which he made no attempt to whitewash anyb dy, but to substantiate the truth as it has appeared to many others on similar occasions. peared to many others on similar occasions.

Local and visiting inquirers, mediums and speakers always receive a hearty welcome by this Society, with the understanding that our platform is ever open to all honest liberals who are seeking light on a dark subject, especially those who are not one-sided, conceited in opinion and afraid of the truth,

It is also a great pleasure to note that the New York public are pleased to manifest their appreciation of the high worth of our reliable mediums, among them Mrs. Wakeman, of 145 West Fourth street, whose Friday evening public circle (the only one, aside from daily private sittings) is usually crowded with intelligent and grateful visitors, including steady numbers of the Society and friends from other places.

Wednesday evening, 23d instant. Prof. Ames delivered a short address on "Physical and Religious Evolution"; Mr. J. A. Kempster, artist and reporter for the Recorder, gave an impartial account of his experience and position regarding materialization, and submitted gracefully to a sharp cross-examination as to the conditions of light, the possibilities of home man-ufacture, and personal recognitions.

Pertinent inquiries and remarks were offered by Mr. and Mrs. Storms, Mr. Gray, Mrs. Doty, Prof. Ames. Mr. Moorey, Mrs. Wakeman and others, followed by hypnotic experiments by Prof. Wines, and accurate readings by Mr. Moorey.

Carnegic Hall, corner Seventh Avenue and Fifty-Seventh St .- J. B. Brown writes: The morning address by Mrs. Helen Stuart-Richings was from subjects given by the audience. The first question. Does Spiritualism Teach Spirit Return and Morality?" elicited the following: Spirit-return and the proof of it is the foundation of all our belief as Spiritualists, and labels us as distinguished from so-called Christians. It would doubtless satisfy many to know that death does not snuff out individual existence, but others there are who demand an ethical structure that will assist to develop the best that is in us, help to bring forth the embryould angel, carve out the divine image from the rough block. This the inspiring voices from the spirit-world will teach us if we will but elevate our souls so that they may be attuned to their own. How we grove!! How tenaciously we bold on to the things that last for a day, and then silp from our dying hands. Some spend all their lives with their faces bent upon the ground, while the beauty of the sky above our heads bids us lift our

"Do the teachings of Spiritualism help to bring out the angel within?" If they do not, said the speaker, you have not yet realized that there is an angel within you, or you do not desire to have the angel form appear; you are wedded to your idols, and the spirits
will "leave you alone" until your time for uprising shall come.

resistance to temptation, lie at the root of all devel-

resistance to temptation, lie at the root of all development

"What is meant by spiritual color, for instance, red?" Every effect is the result of a cause, then the effect becomes a cause. The ego is most anbile. Infinite causes cause infinite variety of effects. You cannot separate the essentials of a part from the essentials of the whole. Red is the primary color of love. A love for things higher presents to the clairvoyant eve a light or color shot with the white solutillations of truth and justice; a love for things lower, a deeper, darker, more furid tint. As you think so shall you appear—clear, lucid or murky—as you love upward or downward. In accordance with what we are we produce a certain kind of almosphere, and a color indicative of our state. Spirit is the power, will is the intention, matter is the plastic mold. Give us in our schools more physiology and less catechism, more anatomy and less theology. Teach every child that every function is divine.

In reply to a question as to how "Bright Eyes." who now materializes as a child, will appear fifteen years hence, Mrs. Richings said: Growth and development are continuous from one state to another. Size in the spirit-world means knowing more and doing theter. The child may he larger than the mother, and

opment are continuous from one state to another. Size in the spirit-world means knowing more and doing better. The child may be larger than the mother, and yet, to satisfy her maternal longing, the babe she lost may present itself in such a form as it had when she parted with it.

Mrs. Richings preceded her address with appropriate readings, "Calling the Angels In." and "Open the Sunshiny Door of Your Heart"; also by an invocation, evidently under deep inspiration, and certainly above the intellectual production of a mind incarcerated in a human brain. But any abstract of Mrs. Richings's terse, epigrammatic, logical discourses is mutilation. I asked one of the most distinguished lawyers high sterse, the random state of the most distinguished lawyers in this city who was present, "Can any lawyer give us an impromptu address like that?" He replied, "No; no minister or lawyer."

Her evening address was upon "Spiritualism," which closed her engagement with the "First Society"

ciety."
Next Sunday, and for the Sundays of February,
Prof. W. F. Peck will be with us. Subjects for next
Sunday morning, "Pilate's (unanswered) Question to
Jesus, 'What Is Truth?'" evening, "Thomas Paine,
the Author and Hero of the Revolution." Spiritual Thought Society, 108 West Forty-

Third Street.-F. H. writes: Mr. J. W. Fletcher gave a powerful lecture upon "The Law of Harmony Relating to the Body and the Spirit," which was filled with good thoughts, and essentially of a practi-cal nature, largely upon Christian Science lines, with the more advanced spiritual ideas added, showing that there is progress in this as in every other de-partment of thought. The lecture was supplemented by marked phenomena.

by marked phenomena.

In the evening "The Coming Religion," suggested
by The Recorder article, was a splendid effort, the
substance of which has been taken down for your paper. This week's BANNER with Mr. Fletcher's lecture on "The Worth of Spiritualism." sold at sight,
and is. in fact, one of its most interesting numbers.

Mr. Fletcher will speak part Sunday 2 and 3 and 3 are Mr. Fletcher will speak next Sunday at 3 and 8 P. M.

MARYLAND.

Baltimore. - C. Wernley Stanglen writes: A large audience greeted the speakers at our reunion at Sutro's Hall, Thursday evening, 24th ult. A hearty welcome was extended to the representatives of the National Spiritualist Association, Sec'y F. B. Woodbury, Mrs. M. E. Cadwallader, Hon. Wyland J. Edson, and Homer Altimus of Washington, D. C. The welcome could not have been hearlier, and great applause greeted the telegram from the noble co-worker and President, Harrison D. Barrett, of the National Spir-itualist Association. As the Chairman read "Missourl greets Maryland,

success to the reunion of Baltimore Spiritualists, all hall! Truth is marching on," there could be no doubt in the minds of the representatives of the National Spiritualist Association that they were welcome to

our cley.

The Chairman read a telegram from our worthy co-worker, H. Fred Gauss, in which he sent his greetings from Allegheny Mountains, and his best wishes for the success of the National Spiritualist Association, which was the key-note for long and continuous ap-

Sec'y F. B. Woodbury responded for the National Spiritualist Association, taking for his text: "The National Spiritualist Association; Its Object and its

Aims."

Mrs. M. E. Cadwallader spoke at length on "Organization and its Benefits," using as her motto "In Union There is Strength," and may we long have the strength in our national organization.

She was followed by Mrs. Rachel Walcott, who delivered a most eloquent address on "Spiritualism and its Philosophy." W. J. Edson responded in an address and greeting from Washington Spiritualists, followed by Miss Maggle Gaule with tests. Miss Gaule gave a number of communications from the loved ones who had taken their departure to a higher life.

The musical program was rendered by Mrs. Wohle, Mrs. Loney, Miss Gertrude Gauss, Mr. Homer Altimus and Prof. J. K. Hoffman.

and Prof. J. K. Hoffman. The Committee of Arrangements were Messrs. Dillivan Feast, Milford Right, Henry Sharletter, George

Broom and C. Wernley Stanglen. A weatherwise exchange remarks, in view of the climate throughout January, that an old English school-rhyme is appropriate to it: "The thirsty old sun, in the month number one, puts up at the sign of Aquarius. You may hear of him there, but fine weather is rare, and your seeing him's rather precarious."

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PENNSYLVANIA.

Allegheny City .- J. P. writes, Jan. 25: For the months of January and February we have as lecturer and test medium, Mr. Frank T. Ripley of Boston, who is doing good work here. Last Sunday evening we had our hall filled to the uttermost. Bro. Ripley took for his subject, "Day After Death," and for over one hour he held his audience closely by wonderful illustrations of the Beautiful Beyond. He was congratulated by those who came to hear for the first time of Spiritualism. After the discourse his guides gave some wonderful and recognized tests to investigators present

gators present. We would recommend Bro. Ripley to all societies in need of a good lecturer and test medium.

TEXAS.

Dallas .- W. J. McConnell, Secretary, writes: The President has appointed for our State lecturers, Mrs. L. A. Hinsdale and Mrs. M. A. Wilson, both of Fort Worth, who offer their services for the next four we look for good work not only to put our camp-ground undertaking on solid footing, but also that our ranks may be doubled.

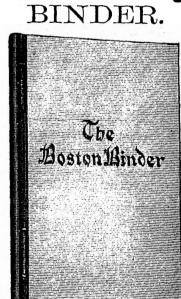
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NEW



As many of our subscribers have expressed a desire for some form of a binder in which they can preserve the weekly issues of THE BAN-NER, we have arranged for one that is strong and durable, and will admirably answer the

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

of the paper. The engraved heading of the BANNER OF LIGHT is printed across the face in place of

"The Boston Binder," as in above cut. Binders the quality and size of the one we now offer usually sell for 50 cents and upward, but by purchasing a large quantity at one time we are enabled to supply them to our patrons by mail, POSTAGE FREE, for

Only 35 Cents.

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

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrr. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's pariors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec y. The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 122 Gates Avenue. Miss Irene Mason, General Secretary.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Frominent speakers and mediums. Augusta Chambers, President.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sunday at 19%, 2% and 7%. Lyceum at 1%, Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President.

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 182) meets at First Association Hall, the and Callowing streets. President, J. C. Steinmetz, Vice-President. Mrs. Mr. E. Cadwallader; Secretary, Frank H. Morrill. Services at 1834 A.W. and 73/P.W. Lyceum at 23/P.W. Spiritual Conference Association meets at the northeast corner of 5th and Spring Garden streets every Sunday at 23/P.W. S. Wheeler, President, 472 N. Sth street.

MEETINGS IN WASHINGTON, D.C. First Society. Metzerott Hall, 13th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M.C. Edson, Pres. Second Society—"Progressive Spiritual Church"—
meets every Sunday, 7½ P. M., at the Temple, 425 G street,
N. W.. opposite Pension Office. Mrs J. D. Compton, Pres.