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#### For the Banner of Light, DEATHLESS.\*

Out of the darkness cometh light: Out of the silence cometh a voice; And all the heavens grow strangely bright, And all our souls supremely rejoice.

The dearly beloved who have gone before Come back to bless from the beautiful shore : They speak to us words of lofty cheer, That banish the clouds of darksome fear.

How sweet to know that there is no death; That the soul outlives the fleeting breath; That guardian angels surround us ever With a deathless love no power can sever.

We mourn no more our vanished youth, We are nearing the heaven of eternal truth. We mourn no more for earthly ills, For their power will cease on the heavenly hills.

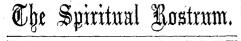
We mourn no more the wrinkled brow, Nor the scattered locks as white as snow, For soon will we greet what is unseen now-Soon to the sunlit heights will we go.

For many years doubt's sadd'ning shade On our hearts its heavy pall has laid; But a gleam comes from the bright forever, And doubt and fear shall haunt us never.

We have felt the touch of "the vanished hand "; We have heard the sound of "the voice that is still."

They have come to us from the Better Land, And their heavenly thoughts our spirits thrill. Roxbury, Mass. JAMES H. FOSS.

\* Lines written on seeing materialized forms of departed friends at Mrs. Bliss's scance, and receiving convincing messages from the "unseen world."



The Significance of Spiritualism.

A Lecture Delivered before the Spiritual Thought Society, 108 West 43d Street, New York City, Jan. 13, 1895,

BY JOHN WILLIAM FLETCHER,

[Reported for the Banner of Light.]

the foundation for the better life in the great | bereafter. Spiritualism, it must be remembered, has not given the world a beautiful theory first, and then sought to actualize it by a demonstration afterward. The demonstration came first, from which the philosophy has been to mulated, and consequently Spiritualism has every right to appeal to science on its own ground. since the latter claims to be but an epitome of laws deduced from the phenomena occurring in nature.

There is an intelligence in force that science has never explained, and never can, until its line of reasoning is wholly changed. Instead of holding that mind, soul, spirit, whatever you like, is the result of the association of atoms, finding their highest culminations in these evidences of intelligence, the reverse is the case. Spirit, intelligent, active, evolutionary, is using all the abilities of nature to express itself, and while the forms change and cease to be, the eternal energy continues and passes on to still higher degrees of expression, until, having exhausted the capacities of this lower life, it enters into the more distinctly spiritual, where the limitations are less and the possibilities more. This, and this alone, brings not hope, but knowledge of life's con-tinuance. Wallace, Crookes, Varley, and a host of other scientific minds attest the reality of all this.

"A materialist said that we are traveling between two bleak and barren promontories, the past and the future. In the light of Spiritualism the headlands of the past are crowned with blessed memories, and the future, instead of a bleak and barren headland, toward which we drift in tears, rises above the shadows of this lile, and on the purple slopes we behold our fath-ers, our mothers, our wives, our husbands, our chil-dren, our friends who left us in the night of years, all there with garments of light, extending their arms to Soliciualism presses to the quivering lips of grief this cup of precious nectar distilled by the angels of

heaven.

The great and ever-enduring lesson taught by this view of life here and hereafter, is that the present is the shadow of future realities. We are spirits to-day, and shall be the same to-morrow, after this body has fallen from us We have already begun the infinite burney, and we are not to wait until death to begin the formation of character. When death comes the dross of this life will fail

from us; its objects, its vain ambitions; estates, bonds and title deeds, fall as ashes, and the spirit stands alone, holding fast the treasures of such actions as had relation to its immortal life. Never was wiser command given than to lay up your treasures above." We turn to the accepted religious teachings of the day, and vainly seek a solace for our grief and pain:

"Would I take the Bible as witness and instructor? Yes; I would repeat from Paul, most suble of all the Apostles, and who best understood the infinite reach HE above title is presented in connection with the article bear-ing a similar continue from that ing a similar caption from that able and spiritual writer, Mr. Hudson Tuttle, who has favored the readers of *The Recorder* with an essay upon the subject. I say, brethren, hesn and blood cannot inner too kingdom of God; neither doth corruption inherit in-corruption... For this corruption must put on incor-ruption, and this mortal must put on inmortably.<sup>1</sup> When this is done, he says, will be 'brought to pass the saying that is written, "Death is swallowed up in victory.<sup>21</sup> Deat computers the Salritual Philosophy and there-Paul enunciates the Spiritual Philosophy, and there-The time has passed when Spiritualism, to ether with its philosophy and phenomena, has the celestial. Death is the severance of the silver cord which unites the celestial with the terrestrial, or physical body. The latter returns to mother earth, in the former receives the shining robes of an angel. Hence, death works no change except in condition. The individuality is no more affected than by stepping from one room to another, or by casting off word gar ments. Immortality is our birthright." While all this may be true of Paul, and some other biblical writers, the interpretation that the church has placed upon the Bible as a whole, and from which it has formulated its creeds, is indeed far away from any such lofty conclusion, in fact, is more materialistic in a way than the teachings of the materialist himself. Heaven and hell are both made up of joy and sorrow of the most human kind, and to borrow the words of a Brooklyn divine high in the church, "When I speak of heaven I mean "Mrs. Weller and the girl wen the city celestial, with golden streets, in the centre of which is the throne of Almighty God; and when I speak of hell I mean a pit filled with burning sulphur, into which sinners are thrown to burn continually because of their disregard of God's will. We may talk of growth in the churches until the end of time, but until there is a revision of the Articles of Faith, and a complete rearrangement of the creed, the church stands precisely the same, despite the fact that individ uals are more liberal than their dogmas. From the theological standpoint there is no satisfactory answer to the question, "What is death?" but there is an answer which Spiritualism furwiped away the dew of mortal agony. We nishes, and here it is in the exact words of Mr. "Beneath all the fleeting phenomena of the world is the realm of pure spiritual energy, out of which and by force of which all existence flows. If the body of man may be likened to a fragment broken from the world of matter, so his spirit is a fragment broken from the realm of spiritual force, and enabled to sus-tain its identity. It is not from 'matter and its atthi-butes,' but from the infinite spiritual energy, that creation flows as an outward expression of an inward conception. Modern Spiritualism is distinguished from that of the past by its acceptance of the doctrine of lawthe spiritual realm is governed by laws as fixed and determinable as those which rule physical matter. The spiritual manifestations of the past were regarded as fortuitous, or dependent on the wishes of irresponsi-ble agents, and varied in degree of presentation from Multiple induction for the vision of the spiritual for the spiritual form divine inspiration to witchcraft and voodoolsm. Mod ern Spiritualism unitizes all these varied and often conflicting manifestations by reference to common and fundamental principles and laws, thereby eliminating miracle, and furnishing data by which right judgment may be formed. From a vast number of observations made by competent and impartial investigators, which may be verified, it accepts the statement as fully dediums are departed friends, as they claim-spirits who once lived on earth, and who return because held by the strength of their love or desires. The methods of communication vary, the physical manifestations being quite distinct from the psychical. In order to have such manifestations, a medium, or sensitive, has always been held necessary. In pre-ceding ages the seer, priest, prophet and magician stood between the spirit-world and man, and religious systems were based upon their utterances, or thereby supported. There is no evidence that the greatest of supported. There is no evidence that the greatest of these surpassed the modern medium, but there is abundant proof that the present phase, by its clear and comprehensive grasp of the whole, exceeds the past as much as chemistry does alchemy, or astrono-my astrology. A better understanding of these laws and conditions has yielded, and will continue to yield, a higher, better and more trustworthy order of sen-sitivas sitives. lideath makes no change except of condition, the individuality being perfectly preserved. communica-tions must be like their source, good or bad according to the moral status of the controlling spirit. Man is a spirit flesh-clad, and as such walks the ourts of heaven, and stands in the presence of the Universal Spirit, in earth-life, as much as he will after death. Hence the knowledge, attainments and experience of that earth life form his character for the luture existence. As a spirit the powers of a spirit are his, incipient, but when he acquires the knowl-edge, capable of wonderful achievements. were accepted then all would be changed, and new hopes, new purposes, new aspirations would be born to man, and he would go for-ward here full of courage, full of hope, laying

united in brotherhood with a common destiny. The object of Spiritualism is the complete cultivation of man, physically, intellectually, morally, spiritually."

So is the statement clearly made, which, if rightly understood, cannot fail to raise the standard of mankind, and carry the world for-ward as no other form of religion or system of philosophy has ever done, until at last the divine purpose, hidden in each life, shall stand forth revealed, and all humanity shall at last realize its "at one ness" with the Universal Spirit.

### Spirit Manifestations'in an Episcopalian's Home.

A special despatch to the Boston Sunday Herald of the 27th ult., from Pittsfield, Mass., gives an interesting account of a series of spirit manifestations occurring in the home of a much respected farmer living in the suburbs of that city. As the family are Epistopalians, with "no tendency toward Spiritualism," The Herald correspondent has deemed the story of sufficient importance to investigate its truth, and states his conviction that there can be no motive for deception on either the part of the girl to whom the spirit appeared and communicated, or the local clairvoyant who corroborated her state ment

If, as we presume, the facts as presented are well authenticated, the demonstrations, while exceedingly satisfactory, are certainly no more remarkable than those constantly taking place in the households of thousands of Spiritualists throughout the land, but the account of which seldom reaches the ears of the general public whose prejudice will not permit it to listen with credence to aught from spiritualistic sources. Like many of our spiritual mediums, this young girl evidently possesses the gifts of clairvoyance and clairaudience to a marked degree, and, as is frequently the case in the experience of the Spiritualist, her description of the manifestations taking place in her presence is substantiated by an absent medium, thus making assurance doubly sure. We present below in part the main facts as

published in the above named journal: "The home of Edgar M. Weller, situated two and one-half miles east of the centre of the city, has been the scene of strange events re-cently. Mabel Weller, who died June 4, 1888, when she was about sixteen years old, is said to have returned in spirit and visited her mother's room in the large farmhouse.

"Julia Klotz, a girl of twelve years, who is living with the family, went up stairs to do Some housework, and came down and told Mrs. Weller there was a beautiful lady in Mrs. Weller's room, dressed in white, with long, flowing hair. The lady, she said, stood by the bedside and beckoned to her. Mrs. Weller assured the girl that there could be nobody there, but added later that if any one beckoned to her the child should ask what was wanted. "The girl, thinking she might be mistaken, went back upstairs, and again saw the figure, who beckoned to her as before. She asked her what she wanted, when the spirit replied: "Don't speak so harshly. Where is the mother?' "Julia replied, 'Downstairs,' and rushed down, very much frightened. "Mrs. Weller then returned with the girl who said on reaching the room: "'Look! There's the lady, between the windows; don't you see her?" "Mrs. Weller said: 'I see nothing; ask her what she wants. "The apparition replied: '1 passed away nearly seven years ago. My name is Mabel and you are standing by my mother. I wish she would go downstairs and go to the album in the front room and take out my picture and that of my cousin; for my aunt-my mother's sister-is coming here from California soon,

# Literary Department. "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 XXXII. RECONCILIATION.

HE reader may imagine that I waited with no little interest for letters from my friends. I did not have to wait long. It was, as I have said, in mid-winter. Mr. Harper was in Washington, and Addie was spending a few weeks with him. Now it hap pened—or rather I should say was kindly or-dered by a wise Providence that directs all our steps-that a Western member, a friend of Dr. Cameron, was ill, and had requested the Doctor, or rather entreated him most earnestly, to visit him before his return. This gentleman and Mr. Harper were intimate friends, and I hoped that the Doctor and Mr. Harper might thus meet. I wrote letters to Addie, telling her that the husband of my sister Helen would be in the city, and would call with a package for her-

"I have a long, strange story," I added, "to tell you about this man at some future time: in the meanwhile observe him closely, and mod him if you are." read him if you can."

I had purposely avoided all allusion to the former engagement between Mr. Harper and Mary. Both parties would be more free and unrestrained in their intercourse.

Thus matters stood when the Doctor left the farmhouse. I waited as patiently as I could for information, but 1 know John, our boy of all work, must have thought 1 set a high value upon the little white missive which he brought me one day from the village, for I could not wait for him to shake the snow from his clothes feet, but ran ont to seize it at once

when he found out that Dr. Cameron was Mary's father.

father.' 'He did. honey! Aint he 'spectable—good family?' 'Yes, I reckon the Lincolns are; anyway, you know Mary has always borue her mother's name.' 'That aint 'spectable, no way, chile. I tell you, honey, Mammie June must see him with her own eves.'

eyes.<sup>1</sup> 'That you shall; he will be here to dinner to-day, and I wil give you a chance to study him, Mammie,' for I was curlous to know what she would say of him. It happened that Mary herself asked if her father might see Mammie June. You know she is quite a curlosity, with her fluent tongue and her courtly ways grand as if she were an Ethiopian queen. They had a long chat together, and I was amused when Mammie June, instead of saying Miss Mary, as she had always been in the habit of doing, said Miss Lincoln. eves.

Lincoln. 'Not Miss Lincoln now,' said the Doctor, and then he stopped, hesitated a moment, and continued, 'she

will bear my name now." Mammie June was satisfied with the Doctor, though I was amused when she said:

I was aniused when she said: 'He looks like he was strong for good or for evil.' Pa tells me that Dr. Cameron has told him the whole history of his life, and that his frankness and true manliness of character have won him one warm filend. What this history is I am not informed; but I shall learn it of you some day. We are all in great sorrow here because Mary is go-ing: but her fother cannot here because mary is go-

We are all in great sorrow here because Mary Is go-ing; but her father cannot leave without her, and no wonder. Pa came home yesterday, and had a long conversation with Mary at Mrs. Green's; but they both looked sadder than ever after it. Even Mammie June is puzzled; but she says: 'I've faith yet, honey; that dream of a white dove meant something, and Mary was the name, as we'll see hy-and.by'

see by and by?

see by-and by.' I have finished my letter, and mean to send Jim at ouce to the office, hoping you will get the news from me first. Mary said she should write to you this even-ing. ADDIE."

with an essay upon the subject-

gether with its philosophy and phenomena, has to be apologized for. It is, and is quite ready to take its place among the great and import ant facts of the world, and the i/s have no place in its presentation, since, so far as the philosophy or phenomena are concerned, they are only valuable to that degree that they are susceptible of verification and demonstration. The value of Spiritualism is found in the proof of man's continued life upon lines. consonant with the impelling forces of earthlife, giving thereby to the work begun, the plans made, a continuity which eventuates in the higher results not always possible of compre-hension to the human mind. There is no past, no future, to the spirit; it has always been; it will always be, and the mistakes thus far made are in failing to recognize the spiritual entity behind the changing forms which are but the result of spiritual evolution. The three great factors, science, theology (wrongly called religion) and individual experiences, are all at a standstill as to what life really is, whence it came and its ultimate destiny; it is indeed true that "we all come at last to the shore of the sea of Infinite Silence, brooded over by darkness, without a star in the sky or a beacon gleaming through the fog thickly settling down over the black waves. We have bowed with agonized hearts when they whom we have loved best have passed into the cloud shadows. We have waited by the couch of pain during the terrible struggle, and with trembling hand have watched the coming change, the pallor, | Tuttle: the fleeting breath, and vainly sought a last whisper from lips of clay. Then all the world grew dark, and it seemed a sin for the sun to shine in the heavens, the birds to sing or any one to have joy in the heart. By this dreary sea is there no hope? Is there nothing beyond the shadows? Where night gathers on this life, will not the sun shine on the morn of a to-morrow? Cannot science, philosophy or religion solve this question and remove all doubt? Is there no balm in Gilead-nowhere a staff on which to lean?"

These are the questions that mankind has been asking for many, many generations, and vainly has it waited for an all-comprehensive uswer. "We may not know yet," say some; these things are wisely veiled in mystery answer. until the great beyond is entered, and then we shall stand face to face with the now unknow-able." Such suppositions and declarations Such suppositions and declarations would have no force, were it not that the difficulties of the situation are such, that this seems the only explanation possible. Mr. Tuttle continues:

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"Ask science, claiming to resolve the earth into its elements, weigh the stars of heaven, and calculate the pulsations of thought in the living brain. It replies with a sneer: 'What is there beyond! There is trans-formation, nothing more. What do you expect? Con-tinued existence? Know then that these clouds rest over oblivion—utter and complete negative of being. Mind, soul intelligence, are of the body, and with it perish. Life arises from coordination of conditions, and when they cease it no longer exists. Do you hear the music of the instrument after it has been reduced to ashes? Nay, and no more should you expect intelligence after the brain which produces it is dead." Most terrible if this be true! If our hearts are strung

to the tenderest touch of feeling, to respond to the sweet influences of love, only to feel the rude and blasting hand of pain, what a mockery is life, what a sham this fair and beautiful earth!

Is this all? Is there no hope? Must the aspiring soul go down like the beast of the field to silent dust? Between the mind which feels inspiration from the throne of Infinite Intelligence and the instinct of the insect is there no distinction? Does the same fate await man and the worm beneath his feet?"

From the standpoint of science there is "no to morrow"; the sun of life sinks to rest behind the western hills, and the heavy clouds of oblivion hide forever in their deep folds all the unrealized possibilities. But if Spiritualism "Mrs. Weller and the girl went immediately to the parlor, and Mrs. Weller, in turning over the leaves of the album, came to her daughter's picture, when Julia said: 'That is the picture of the lady I saw upstairs.'

"Mrs. Weller said to The Herald correspondent. when he called upon her to day, that she believed the girl Julia was telling her the truth, as she mentioned several things known only to her and her deceased daughter....Julia did not know that Mrs. Weller had a sister in California, and had never seen her daughter Mabel

"They did not tell any of their neighbors or friends, as they did not wish it to get out, or be talked about, and Mr. Weller says he was much surprised when a local clairvoyant, who has always lived here, met him on the street, and related the events exactly as they had taken place.

"When the clairvoyant was seen by The Herald man to day he said that he was not acguainted with any of the Weller family except Mr. Weller, had never been to the house, nor had any communication with them. He related the events to The Herald man in almost the same words as Mr. Weller, although he did not know at the time that Mrs. Weller had been seen. When asked how he knew about it, he said the 'spirits' told him.

Investigation shows that there has proba bly been no communication between the family and the clairvoyant."

#### Mr. Keeler at the First Spiritual Temple.

In the absence of Mrs. C B. Bliss-Greene, Sunday morning, P. L. O. A. Keeler held a séance at the First Spiritual Temple, Exeter, corner of Newbury street, which The Boston Herald says was "& great success." George Christie controlled Mr Keeler, removing his coat and vest, making musical sounds and many de-monstrations, to the evident delight and satisfaction of the large audience in attendance. Spirit messages were produced in great succession and many friends were recognized.

The closing words of *The Hervid* are well worth re-production: "The spirit of Mr. Flewwelling, late of St. John, N. B., appeared, and when he learned that his bother was in the auther with the platform. Mr. Flewwelling, an oldish man, with iron-gray bair, and who is a prom-inent St. John merchant, went up and shook the spirit hand of his brother over the curtain. Then he was requested to go into the cabinet and, when he did so, the spirit began to knock the table around and made a great noise generally, while the audience clamored for Mr. Flewwelling to held up his hands, so as to make sure that he was not giving the spirit some assistance. He held up his hands and kept perfectly still, but the noise did not abate for an instant. Mr. Flewwelling told the audience that he recognized the hand as that of his brother, and that all he could see when he went into the cabinet was the table and oth-

er articles moving around. After the seance several hundred people went up on the platform to feel all around the cabinet for se-cret springs and trap-doors. They did not find any."

Whether you are happy this year or not depends

I was a little disappointed, however, to observe that it was not the Doctor's handwriting, nor Mary's, but that of my faithful little gossip, Addie. However, I was sure of informa-tion of some kind, and I tore it open in eager haste. It read as follows:

STANLEY GROVE, January, 18

You see, dear Bertha, I an at home again and here I will stay, for I do not like Washington. Yes, I love the dancing, and once in a while I like to go to the Senate, especially if Mr. (lay speaks. He is my fa-vorite speaker, in and out of the house; I have seen him a great deal, and I like him because he forgets that he is a great statesman, and condescends to chat with such a little insign ificant girl as I am. We have the nicest romps together, and then he dances with me, and you must know I would rather dance with him than with all the little perfumed pupples that dance attendance in the capital, barking for the bones in Uncle Sam's cupboard, or rather for the bones that are not there, for there are so many barkers, that, like Grannie Hubbard's, the cubboard is bare, and many a poor little dog has none. I like to look at Webster's great head and his stern face, and I suppose he is a very powerful speaker, but I have almost as much fear of him as the old Greeks of the god Jupiter. Then there is Calhoun-he has rather a dark. forbid ding look, but you cannot see him often without hav-ing a strange interest in him. He is one of those men who would win a woman's heart by his sternness and gloom, that is, by the appearance of it. I have a fan-cy that way down beneath that dark face and jutting brow there beats a warm, noble heart; and I almost envy the woman who has the key to it. What was I saying? No, I don't envy any wife on this wide world, for don't you think, Ned was here and spent a week, and what do you think I heard Mr. Clay say of him? 'That's a young man of fine talents.' He did n't say it to me, but I overheard him saying it to pa. Dear, good Mr. Clay! I am going to give him a kiss for that.

Evening -1 had written thus far when the dinner-bell-no 1 don't mean so- we have no bell, but a colored waiter comes upstairs in his light slippers, as if he were practicing a dancing-step, and goes to all the rooms, the most remote first, and says, 'Dinner is reary, ladies? This is a great improvement on those terrible gongs, which have been the misance of hotels. As I was saying, I went down to dinner with Ned. Pa was late; he had been to see his sick friend; but he came in soon, accompanied by a gentleman that attracted my attention so much that I was ashamed But there was of myself for looking at him so often. something about his eyes that was so familiar, and re-called pleasant thoughts, but why I could not define. He was older than pa by ten years. I thought, but he was still a fine-looking man, and Ned said he looked like 'somebody,' which is quite a compliment, in this city of notables. He and pa seemed to enjoy them-selves finely together; they dipped into European politics, and Ned told me afterward that they had a more discussion out that who and that they had a warm discussion over their wine on Louis Phillippe's flight and the Orleans troubles; pa defending them, and the gentleman showing them up, as Ned said, in their true colors; for Ned and pa differ on that sub-ject. But the discussion ended in mutual good humor, both gentlemen thinking the better of each other for their very difference. After dinner pa brought him into our parlor, and who should it prove to be but your Helen's husband? I liked him very much, and was sorry that I could not see more of him; but in the evening pa and he were closeted forether, and I wonder d if they fancied that they could settle the rival claims of the Orleans and Bourbon dynasties. In the morning he left for Stapley Grove, and pa came in to see me after he left, looking rather pale and worried.

'Addle.' said he, 'that gentleman is Mary Lincoln's

Addle.' said he, 'that gentleman is Mary Lincoin's father; there can be no doubt of it, I think.'
I sprung right out of my chair and exclaimed:
'There! now I know why his countenance attracted me so! Mary's eyes are just like his.'
'Do not be so demonstrative, Addie,' said pa; and I thought he did not seem so pleased as he ought to be that Mary had found a father. You may be sure that I was in haste to go home, for I was afraid that he would take Mary away at once-which, by the way, he is poing to do.

would take that y away at outce which is the may he is going to do. I cannot tell you anything about their first inter-view. Mrs. Green was at home, and pa had written her a note. You know she is just the woman for such an occasion, so caim and dignified, and withal so sympathetic. I rode over in the evening, though the mud was so deen I was afraid Sunbeam would sink to rise no more. But Mary had sent for me, and I was glad that I came. I bever saw a face so radiant with joy. No wonder; for poor Mary has hitberto been alone in the world-without kindred I mean. She never could be without warm friends. Wouldn't you like to know what my oracle, Mam-

would n't you nke to know what my oracle, Mam-mle June, says about the matter? I had long ago told her the story of the shipwreck, and now, when I told her that Mary's father had found his long-lost child, the good old soul litted her hands and exclaim-

ed: Bress de Lord, oh! my soul. I knowed somethin' would come to pass. And now, Miss Addie, it will all happen jes' as I said. You see, now; dis is de fust step.

• Ohl but, Mammie June, papa looked as solemn as • the tail old clock in the dining-room that do n't go,

The letter came duly, with one also from the Doctor. The latter had learned what I thought best to conceal, and he added in his letter:

"I cannot censure Mr. Harper so severely as some might do. I think I should have had similar feelings in his place. Mary is silent upon the subject, and for the present it is well; we must have her with us. Can you imagine how happy this will make Helen? Mary is but a few years younger; they will be companions and friends

I turned from these letters to my own sad duties-at first with a sigh, and then gradually came better feelings-sympathy in the happiness of others, and a thankfulness for friends to love.

The winter passed away, as all darkness will; it had been dreary, and the effort to be cheerful, and bear my burden without showing how much it galled, was very hard. The extract from Mr. Gray's journal had the effect to make me feel less remorse for a lack of those feelings which a husband should expect from a wife; for if such were his motives in marrying, what ought he to expect from me? Poor man! he was fast becoming an object only of pity. About this time I learned that his father had been blind for some years before his death, and I felt that I must prepare his and my own mind for such a result

My baby came back the first of June, smiling as ever, and evidently glad to be with ' " Mamma Bertha" again. Mr. Gomez was dead; glad, he said, to be called home to his loved ones. He had written me regularly since Lily's birth, and transmitted a liberal sum semi-yearly for her support. Now there came this short letter from Charles Herbert:

MR. GRAY, Dear Sir-Enclosed you will find \$100 for Lily's needs. I would, if I had words to do so, thank you for the care and attention which she has received. I feel that she could be in no better hands. Please acknowledge the receipt of this. C. HERBERT.

Of course the labor of answering fell upon me, and 1 wrote as follows:

MR HERBERT, Sir-I write to acknowledge the special of yours of the 15th containing \$100. Lily is receipt of yours of the 15th containing \$100. Lily i well and happy. BERTHA L. GRAY.

Four such letters passed between us. For two years we three-Mr. Gray, Lily and my-self-lived in the old farmhouse. I was never absent one night. I could not leave Mr. Gray, neither could I receive friends; in mercy, therefore, they stayed away, the Doctor and Helen only excepted. I know not what we should have done without the regular remittances for Lily--they afforded us our support.

I lived out doors as much as possible with Lily in summer, and in the warm days I would place Mr. Gray's armchair out on the pleasant grass plat, and he would enjoy the soft breeze and the birds and the perfume of clover fields. About this time a change took place in himan alteration so strange that I could hardly believe the evidence of my senses. As his blindness increased he gradually lost that morose-ness and reserve which had made my task hard. I do not know the cause; whether the system was so worp out that there was less tension to the nerves and less resistance to disease, or whether the physical darkness led to a clearer spiritual insight, I cannot tell. But day by day I could see this change. Now he would ask me to read to him pleasant books and papers, history, travels, and now and then poet-His face expressed more repose and inward quiet than it had done for years. He spoke kindly to me, and would even coax Lily to sit upon his knee, and once in a great while he sung to her. I thanked God and took courage.

On day, toward the last of summer, we were sitting out of doors after an early tea. The sun was still three hours high, but Lily was tired of play and had fallen asleep. I carried her in, and returned to my sewing and my seat near Mr. Gray. He sat looking upward, as if he could discern the brightness there, when, suddenly, turning toward me he laid his hand on my shoulder as if to assure himself I was really near him, and said-

"Bertha, I have something to say to you; it is a sad confession, but it must and shall be made. I have not been a faithful busband to youthere, now, do n't speak. I know what you will say, that you have erred, too; well, perhap

#### BANNER LIGHT. OF

# FEBRUARY 9, 1895.

you did-it is worse than an error-it is a crime for a womab to marry a man she cannot love; but there were circumstances in your case that pellated your course. You thought you were doing God's will, working out your own salvation, and I intended you should think so. I promised to lead you to heaven; through me near a salid you to heaven; through me you have periled your religious faith-for who could have faith in the religion I profess with my example before them?

Since I have sat in darkness I have seen my whole life mapped out before ma and yours, my poor, injured, patient wife. Your life, that should have been strewn with roses, I have made hard with my thorny temper and my exsoting will. (I was shedding tears-I think he knew it.) Don't weep -but yes, yes, you may; they are not tears wrung now by my bitter words. I wronged you when I married you-I have wronzed you daily since. I thought to make you completely subject to my will. God has made me a child, to be led and guided by you. I cannot tell all my faults toward you, but wish you to read my journals; you will find it all there, and then burn them before I die, that they may not be perpetual records against me. When you have read them, tell me if you can forgive."

"No, no, Mr. Gray," I exclaimed; "not any more than I have read," and T then confessed to him the reading of Mudgett's papers, and one page of the journal. "And could you read that, and then treat

me as gently and care for me so patiently as

"No, Mr. Gray, I have not been patient. I have struggled against my destiny, and for many months I have even doubted the very existence of God, and have walked in great darkness.

"My poor wife, my poor wife, and all through me! I too have doubted whether I could re-ceive pardon, but all is clear to me now; God's love is boundless. I see it, I feel it, and yet I, a poor, weak mortal, would have limited it. Say once more you can forgive."

"Let it be a mutual forgiveness," I said. "Le it so, be it so, if you wish; but I see naught to forgive."

For a few minutes we were silent. I thought he seemed paler than usual, but less haggard and distressed.

I was rising to go into the house with him, for twilight was fast coming on, when a trav-eler was seen approaching the house. I thought it might be a pedlar, and was going to tell him he night go on his way when something about him seemed familiar, and I stopped to look at him more closely. He carried a bundle under his arm, and a staff in his hand. One look at his face, and I sprang forward with the joyful

cry-"Joe! Cousin Joe!" and I threw my arms round his neck and kissed him. He was sadly travel-worn and weary, but he kept saying:

"Yes, yes, I'm here; I'm here; you wanted me, Sissy, you did!" Yes. I had wanted him; but my mother had

found him too useful to part with, and he had lived with her as a drudge, unconscious himself that he had any income of his own. I learned of it at last, though Joe told of it very reluctantly, that she had ill treated him, and had even gone so far as to chastise him. This roused his spirit, and he ran away with the de-termination of coming to me. How he managed to get to us without money I could never learn; he always avoided the subject. 1 led him in before he went to bed to see Lily. He never mistrusted that it was not his Lily, and I did not tell him. It was as well to save him that knowledge.

What pleasant days we had now! Joe and Lily in the garden, where the former made himself very useful, and Mr. Gray in his seat by the window, or in the doorway, listening to them.

As Mr. Gray grew more feeble, I know not how I should have lived without Joe. God sent him to me when I needed the blessing most. At last Mr. Gray took to his bed, and we thought he could not live many days; but he was so gentle and meek that it was a privilege to wait upon him. Peace, peace, it was all peace now in our little household, and I Aearned trust in God and hope in a future. One trial, however, came upon me which

was very perplexing at the time. Lily's semiannual remittance did not arrive. I thought little of it at the time, supposing there was some slight delay; but month after month passed, and it did not come. The time for the second arrived, and none came. I was per-plexed, truly. Mr. Gray was very ill. I wanted to send for Aunty Paul, but I had no means. It was the first time in my life that I had experienced the actual want of a dollar. It was a new trial surely, and one that I could not reveal. The sick man needed many comfortsthey were obtained as far as possible at the village, upon credit. I think Joe had some perception of the state of the case, for he gathred a lot of apples one day and sold them. bringing the money to me; he disposed of some of our numerous chickens in the same way. My whole time was now occupied with the sick man, while Joe took care of Lily and managed the housekeeping. It was pleasant to see how tenderly he cared for the little one, putting aside the slice of wheat bread for her, for he knew the flour barrel was almost empty, and making an Indian cake for himself-then he assisted a neighbor for an hour every day, that Lily might have an abundance of new milk. The nicest and largest sweet apples were selected for her and carefully baked; the little lady certainly did not lack for a plentiful table, however others might fare. But the new laid eggs-and she was very fond of them -were now given her only occasionally, when the milk or apples were not on hand. Joe had found out that they would bring ready money at the village, and he secreted them as

homestead, we three—Joe, Lily and myself, No news came from Lily's friends, and I had my fears that her father had joined her mother in heaven. I was the more confirmed in this from receiving a note from the housekeeper at Elmwood, asking if we had heard, as they too had received no communication from him aince Lily's return. She had heard that the West India plantation was sold, and that Mr. Her-bert had said he should reside there no more. Her husband proposed that I should bring Lily to Elmwood, and we would employ a pernon to ascertain about her inheritance, and into whose hands it had fallen. But I pre ferred to remain where I was; now, indeed, I clasped Lily to my bosom, and called her mine -my most precious treasure. one day I begged the good minister to take

me to B—, where he frequently went in his little wagon. The privilege was cheerfully ac-corded, and while there I sold the watch for a sum beyond what I had supposed its value, and came home, sad to part with it again, but thankful that I could purchase Lily warm flannels for our cold winter.

Joe, whose head was as full of plans as a prime minister's, had visited the only shoe store in the village, and ingratiated himself into favor by the skillful manner in which he handled the tools. They found that he was a superior workman on the finer and more deli cate part of their work. On condition that he would pay them in labor, they turnished him with tools and some stock, and before I was aware of it he carried a bench in the little kitchen chamber, and had gone to work with great zeal. His first effort at home was a pair of shoes for Lily, soft and delicate enough for a born princess. Joe had made every part himself, even to the sewing, not forgetting to line them with flannel and ornament them with dainty little bows. The little lady was exceedingly vain of them, and was hardly willing to have them taken off when she went to bed; then followed a pair for myself, made with equal taste.

Joe's skill soon became known in the neigh-borhood, and orders came in faster than he could supply them. The weather was too cold for the open chamber, and I insisted upon his bringing his bench into our winter room; and now behold us for the winter-Joe's bench and tools in one corner, an elegant rosewood piano on the other side, which Mr. Gomez had ordered sent from Elmwood, as it belonged to Lily, and he thought might be a source of amusement to us; a stove in the centre for warmth and cooking, and on the other side, opposite the piano, a bookcase of choice reading, the remnant of better days.

I had two pupils in music-the minister's and the trader's daughters, and I learned to bind Joe's shoes; thus, by industry and strict economy, we managed to be very comfortable. Better than all was the peace of mind which I possessed. I now looked back upon my trials as blessings in disguise-they had led me to a firm faith in God and immortality; but, oh! through what deep waters and what darkness of spirit had been the way! I thanked God for the change that had taken place in Mr. Gray before his death. I could think of him now with such softened feelings and such hopeful trust that when the body with its infirmities was dropped, the spirit would ascend purified and glorious. For myself, I felt that heaven had more attractions than earth, and I often repeated these lines:

Only waiting till the shadows

Are a little longer grown; Only waiting till the glimmer Of the day's last beam is flown; Till the night of earth is faded From the board more till of days

From the heart once full of day: Till the stars of heaven are breaking,

Through the twilight soft and gray. Only waiting till the reapers

Have the last sheaf gathered home! For the summer time is faded, And the autumn winds have come.

Quickly, reapers! gather quickly, The last ripe hours of my heart; For the bloom of life is withered, And I hasten to depart.

Only waiting till the angels Open wide the mystic gate, At whose feet I long have lingered, Weary, poor and desolate; Even now I hear the footsteps, And their voices far away

# Original Essay.

# VISITS TO MARS.

BY LYMAN O. HOWE. NO. II.



novel subject the reader is referred to the BANNER OF LIGHT, Vol. 76, No. 16, December 22, 1894. The mental conditions of the me-

dium, before and after extraordipary experiences, are important factors in the data upon which an impartial judgment de-pends. Anticipation often leads, as by hypnotic suggestion, in many phases of mediumship; and, though not responsible for all — or per-habs even a major part—of the revelations that follow, is liable to so color and distort the message as to vitiate the entire communica-tion, and introduce fatal errors that mislead the investigator, and often arouse suspicion and grave doubts as to the origin and source of all psychical phenomena. But a small minority of readers are consistent, logical thinkers, who analyze and weigh evidence impartially. Hence the greater need of painstaking care in guarding every avenue of possible error, and giving every fact its place and bearing without any attempt to force it to fit a theory or sus-tain a creed for which we have special affection

It is also well to consider that, even if these communications from the planet Mars were demonstrably from a disembodied spirit, without any admixture of the medium, or any modi fication from any earthly source, and the spirit, manifestly truthful and intelligent, it would not follow as a necessity that everything is exactly as represented; but it would be suffi ciently trustworthy to give a lively interest to the communications and establish a reasonable confidence in the whole story. But it seems highly probable that the medium in this case rather adds to than weakens the force of the evidence, since she has recollections of experi-ences wonderfully real, in which she was conducted through space by her magic guide, and, making their descent upon the planet, com-menced a series of investigations together: she wondering, doubting and questioning; he wisely suggesting, teaching, explaining, and guiding her into those departments which were set apart for each particular visit, and leading her quickened and expanding intellect step by step, while the sense, atmospheres, experiences and revelations thrilled her spirit with wonder, sympathy, joy and sorrow, and overpowering emotions.

But her anticipations seem to have no relation to the realizations. For at the beginning, and for some three months afterward, she "did not dream that it was to be more than a paper, or that it would serve any greater purpose than her personal amusement, and, inci-dentally, for her own instruction." When she entered into a positive agreement with the in-telligences she "did not in the least comprehend the peculiar conditions under which she was to be used," and she adds: "When they enjoined upon me strict adherence to their instructions as to my surroundings, while under control-- 'so that no harm come to you'--I still

control-- so that no narm come to you -- 1 sum regarded the matter lightly." "That 'fools rush in where angels fear to tread,' might fitly be applied to my case." "As a consequence, I have broken down, utterly, three several times since the inception of the work." "It was not, perhaps, my own fault to much as the through impergree I failed to so much as that through ignorance I failed to grasp the gravity of the matter."

Recently, as the supreme moment approach-ed, she was told: "Now the climax of our mission is near. You must heed what we say; guard yourself against possible intrusion, for we will place you under a different condition. You will not be able to relate coherently what may occur; your work will be specific, and I, De L'Ester, will take your place in the relation of what may transpire. Her faithful girl, understanding the situation, kept the house quiet, and she "was held for over six hours" and "the next sitting over seven hours," and when the end came "she was so devitalized that she seemed nearly dead." "De L'Ester said: 'Now put the work away; do not read it; rest, recuperate, and then rewrite, and you will be controlled for the illustrations not to be made '" the illustrations yet to be made. It seems that a sort of duplex action and double presence obtains during these trances; her other self remains with the body, sustained by a magnetic guide, who puts the experi ences and revelations on record during the entrancement, but of which she retains not a sentence, after being restored to outer con-sciousness. After a period of rest and total indifference to all that has been written, she is again controlled, in a quite different way, to rewrite, correct, and prepare for the public. When this power comes, she becomes suddenly enthused with interest in the matter, and enters again into relations with all that has thus transpired months before. During the interval of indifference, and even repulsion, from everything related to these inner experiences, she remembers them "as a vivid dream." After her last entrancement, she writes: "When I came to my full conscious-ness, 1 felt as though the upper half of my head was gone." Perhaps some "doubting Thomas" on the Ento world had seized and appropriated the superior lobes of her spiritual brain, to help him out of the quagmire of blank, deso-late materialism! If we get into intimate re lations with them they may, in their starved spiritual extremity, become psychological thieves-despite their reputed moral superior v-as is often the case in this world. We know that there is a spiritual contagion that relates us to each other; and vices communicate without visible example. A cheery smile often communicates its healing magic through dungeons, and awakens its reflection in sad and sorrowing hearts. Anger distills a subtle poison that communicates without a word or sign. Love kindles a secret fire in other hearts, and warms to life the germs of moral sweetness, even through long ranges of silence bridged only with gloom and freezing despair. By spiritual association the denizens of Ento may come into free sympathy with such earth-born souls as are attuned to their natures, and exchange mental values, which, is time that all this sentiment was laid aside. Just as long as we shall say to mediums, 'Oh, we do not wish to make any examination, we are convinced of your good faith,' just so long we shall be exposed to being duped. A way with these are the solution of the sly,'' begun without consent, and seemingly as a mental robbery, is made, in the process of avoid tion of the sly,'' begun without consent, and seemingly as a mental robbery, is made, in the process of evolution, a mutual and inesti mable blessing. All of this is attenuated theory; and no one will understand that the joke which suggested it is considered as any part of a serious speculation ; but by some over drait upon the brain, to maintain this long continued entrancement, the feeling that followed is doubtless due to purely physiological causes, induced by spirit ual occupations. But it is claimed that this medium has been under guard and training from her infancy for this special work; the central object of which is to bring "life and immortality to light" on the planet which we call Mars. The claim is that the spirit-world was unable to so reach and impress these people, who were as one body, under one ruling idea, shadowed with the mocking dread and settled belief that "death ends all," without the coöperation of a medium occupying a mortal body; that they have some wonderfully fine mediumistic organ isms there, on whom spirits can act easily, but the psychology of the national belief, intolerant of contradiction, forces all things spiritual into the grim shadow of its fixed ideal that death is an eternal sleep! More anon.

# A Plea for Union and Public Health. To the Editor of the Banner of Light:

The Joint Committee created by the four organizations cooperating for the restoration and mainte-nance of medical liberty in Massachusetts, has instructed us to address the public through your widely circulated journal respecting prospective restrictive medical legislation.

Allopathy once enjoyed a natural monopoly, but ever since Hahnemann founded, Homeopathy the antiquat-OR the introductory lesson on this ed school has been losing public confidence and patronage, Restrictive medical legislation is an arti-

tronage. Restrictive medical legislation is an arti-fictal allopathic attempt, as silly as unscientific, to stay evolutionary progress. Further obnoxious legislation will certainly be urged along two lines in pursuance of two policies: (1) Re-striction. (2) Compulsion. Our first work must then be rapid rallying and reör-ganizing of all sympathetic forces in a thorough and systematic manner. Until a thorough organization is effected and a judi-cious campaign is wisely outlined, it will be futile, yes,

Massachusetts. While restrictive laws forbid the employment of

irregular practitioners and methods, they do not force the people to patronize, regular methods. Only com-pulsion can compass that. The homeopath taught the people that little medicine is required, while me-diums and metaphysicians are fast proving that in This necessitates the new departure in medical legis

This necessitates the new department in medical legis-lation—compulsion—another and even more danger-ous assault upon all new schools of practice, the sa-cred precincts of the home, the precious privile. and immunities of the family circle, as well as upon constitutional liberty throughout Massachusetts. Extensive preparations for compulsory medical legislation are being made by pecuniarily interested martine

Public Document No. 34 is the recent annual report Public Document No. 34 is the recent annual report titles of "Notlication" and "Isolation" schemes for compulsory medication are advocated in elaborate detail, conclusively committing the Board to coercion. In this perilous emergency are not the appended documents well worthy of careful consideration?

Resolutions have been adopted by the Second Na tionalist Club as follows;

tionalist Club as foll.ws: Resolved, That it is the deliberate judgment of this meet-ing that a proper regard for justice, constitutional liberty, therapeutic progress and public health requires the imme-diate repeal of the restrictive features of the medical law. Resolved, That the legislation recommended by the State Board of Health for foisting salaried medical inspectors or detectives upon already overtaxed people, and for the "extension of the laws now in force relative to smallpox and other dangerous diseases," is invasive and inexpedient. Resolved, That the honorable record, accumulated litera-ture and the past interstate labors of the National Consti-tution Liberty League as a prophetic guarantee of the fu-ture, coupled with its present pressigo and the sacrificial services of its officers, entitle that benevolent body to the confidence and cooperation of all who would maintain lib-erty of conscience, thought and action. The following greeting is worthy of careful reading:

The following greeting is worthy of careful reading: To all who favor freedom in the pursuit of health-GREETING:

We, the Legislative Committees created respectivey by the Veteran Spiritualist Union, the State Asso-iation of Spiritualists and the Second Nationalist Club, in order to effect a more complete and influential executive body, and to economize time, labor and expense, have, after carefully canvasing the situa-tion in all its bearings, combined with the Constitu-tional Liberty League to more thoroughly conduct a vigorous campaign for the repeal of the restrictive leatures of the present medical law and the defeat of proposed unjust amendments and new medical laws A series of conferences to consider methods and means convinces us of the imperative necessity and numerous advantages of organized, systematic, cooperative effort. In view of the fact that the Constitutional Liberty

League is expressly incorporated and equipped to maintain medical liberty, has an honorable, successful record, merits and enjoys public confidence, success-sesses the requisite experience and especial facilities for disposing of laborious detail with accuracy and dispatch, and is officered by well-known citizens whose effective environment of the section of official services are rendered gratuitously, and because it is obviously impractical for our committees to solicit, or our organizations (established for other and specific purposes) to appropriate necessary funds, Therefore, we are unanimously of the opinion that

we do best discharge the duties imposed upon us and best serve our several constituencies, the general publie. and our common cause, by strongly recommending. that all interested individuals and sympathetic soc eties cordially coöperate with and generously sustain the League's unselfish and efficient labors in behavior 's in benair of liberty and justice. F. D. EDWARDS, Chairman of the Legislative Committee of the Veteran Spiritualists' Union.

## February Magusines.

BT. NICHOLAS. - "Bruin's Bexing-Match." by Charles G. D. Roberts, is the open.ug story, and an odd one, too. "The Last Yoyage of the Oun-titution" is told by B. G. W. Benjamin. "Jim : & Tame Grow," is amusingly related by Malcolin Douglas, "How Ted was Entertained," by Mary V. Worstell, will bring many happy suggestions to wearled mothers. "The Doings of & Mole." by W. T. Hornaday, is the eleventh in the natural history series " A Conceited Mouse" will please the youngest readers immensely. The serials have liberal and interesting installments. Elbridge S. Brooks is doing flue work in the Life of Napoleon, under the title "A Boy of the First Empire." " Ohris and the Wonderful Lamp," by Albert Stearns, tells of the building of a greater palace than Aladdin's by the slave of the lamp. "Jack Ballister's Fortunes" take a decided turn. Three Freshmen: Ruth, Fran and Nathalle," are received by the Sophs, and so are "fairly in college," as Jessie M. Anderson, the writer of the sketch, puts it. The number abounds in pictures, poems and jingles to please old and young alike. The Century Co., Union Square, New York.

SCRIBNER'S .- With a portrait of James Anthony Froude for a frontisplece, and a good sketch of the historian by Augustine Birrell, the current issue makes a strong number. Robert Grant writes on 'The Art of Living," treating of "The Dwelling" as the second paper; "A Question of Privilege, Reported by Truthful James," is by Bret Harte, written in verse; "Recent Work of Elihu Vedder" is one of W. C. Brownell's carefully prepared papers; "Bisnaga's Madeline" is a New Mexico story by Wolcott LeClear Beard; "Giants and Giantism" is ably discussed and illustrated by Charles L. Dana, M. D.; "A Moral Obliquity" is from the pen of Francis Lynde; in politics is a paper by Noah Brooks, "The Passing of the Whigs "; " The End of the Continent" is by John R. Spears, and well describes South America. Some excellent Indian photographs are given in this article. There is a fine portrait of Philip Gilbert Hamerton midway in the magazine. George Meredith has another installment of "The Amazing Marriage." There are several poems sprinkled among the articles already noted, and a large number of illustrations besides. Charles Scribner's Sons, New York.

THE UNKNOWN WORLD .- The latest issue (Jan. 15) has as a frontispiece, "The Avenging Angel." "Within and Without" is a readable editorial comment. "The Cloud upon the Sanctuary" is by Isabel De Steiger; "The Word of Life" is written by C. R. Shaw Stewart; "Occultism and Evolution," F. Arundale: "The Brotherhood of the New Life," besides many other articles of merit and interest in alchemy, magic, divination and mysticism. James Elliott & Co., Fleet street, London. For sale by Colby & Rich, Boston. 15 cents.

THE LADIES' HOME JONRNAL.-Arthur Warren has the opening paper, and ably describes "The Bonnie Queen of Europe," who is none other than Marguerite of Savoy. Sophie Swett writes "The Concience Case of Mrs. Roxy Pell," John Kendrick Bangs continues "The Paradise Club," in a third part. Mrs. A. D. T. Whitney has her friendly letter to girl friends. "A Minister of the World" has a sixth installment, and is a credit to the writer, Caroline Atwater Mason. Robert J. Burdette, Palmer Cox, Helen Mar Adams, William Dean Howells, Ruth Ashmore, Emma M. Hooper, Isabel A. Mallon, Eben E. Rexford and Emma Heywood are among others who have interesting papers or in charge of ably conducted departments. The Curtis Publishing Co., Philadelphia, Pa.

CASSELL'S .- " Take Care " is a bewitching fullpage photogravure from a drawing by G. L. Seymour. "Léon and Léonie " is by Grant Allen, whose name has become a household word at the present time. "History and Fiction" is a chat with Stanley J. Weyman. "The Voice of the Charmer," is by L. T. Meade, and is continued with interest. "In a War Balloon at Aldershot" is instructive. "The Purple Death" is contributed by W. L. Alder. 1vor Merle tells about "A Woman's Day in Town." Alfred F. Robbins writes about "The Pictures queness of the Peers." "A Black Sheep" is a thrilling story. Charles Cap-

per submits to an interview, and tells about "Whistling as a Profession." " A Peep at Some Royal Keepsakes" is well written up and finely illustrated. The Cassell Pub. Co., 31 East Seventeenth street, New York.

a miser his gold. He was our provider and protector, and I never saw him so happy; he began to grow fleshy on his short commons and close management

"Oh, that Aunty Paul were here!" I often exclaimed, when some new phase of Mr. Gray's disease began to develop itself—I felt so weak, and so much in need of her strong arm to lean upon.

The good pastor of the parish called on us, and his wife was a kind friend; but no one could supply Aunty's place. Even this blessing was granted to me. It was the day before Mr Gray died-he was suffering very much, and I was rubbing his hands and feet, when Joe came into the room and whispered : "She's come--Aunty Paul!"

What could he mean? I soon understood, for the next moment the minister stopped at the door, and I saw Aunty Paul's black bonnet through the window. Joe had been to the minister and made him understand that I wanted Aunty Paul. He knew Aunty Paul well, for she was known in all the neighboring churches, and he at once sent for her.

"My poor child," she said, "why did n't you send before?"

It was a mercy that she came, for the poor sufferer had some terrible struggles before life was yielded. It required strength and nerve to be with him. He was unconscious for many hours, and once only before he died, reason fully returned; then he took my hand, saying:

"God bless you, my wife! forgive my faults, and remember me as one who would gladly live to atone for his errors."

Was it strange that my strength gave way when the demand for it had been so great? 1 knew little what followed my husband's death for two weeks, but I remember one day that tricks. Joe brought me a cup of tea and a boiled egg, It is and said

"Eat, Sissy, eat—it will do you good." I did eat, and was better; and they told me

that two weeks had passed since the funeral. I had not known the lapse of time. "I will rouse myself," I said; "I have still burdens that must be borne."

7 Joe had made great effort to keep up appearances, and not betray our poverty to Aunty Paul; he had brought out the nicest china and table linen, had hunted up a pot of preserves, and made a large draft on the poul-try yard, and had sold all the eggs he could collect to buy loaf sugar for Aunty's tea; but her eyes were too keen not to penetrate poor Joe's devices, and I believe her big, honest heart sched for me. "Never mind," she said ; "keep up a strong

heart; there are greater trials than poverty. "I count it the least of mine," I replied.

If they call me, I am waiting, Only waiting to obey. Only waiting till the shadows Are a little longer grown; Only waiting till the glimmer Of the day's last beam is flown; Then from out the gathering darkness,

Holy, deathless stars shall rise, y whose light my soul shall gladly By whose light my sour such Tread its pathway to the skies. [To be concluded.]

# Whose Fault Is It?

[Translated from Le Moniteur for the Banner of Light, by W. N. Eayrs.] Referring to the frequent reports of al-

leged detection of mediums in fraudulent practices, particularly in materialization, M. laam gives expression, in the recent number of Le Moniteur, to some thoughts which appear to us wise and timely. He asserts at the outset his conviction that

the fact of materialization can be questioned now only by ignorant and prejudiced persons. He then says:

"We cannot deny, however, that opportunities for fraud are easily and abundantly offered in this phase of spirit-manifestation, and that already many mediums have fallen victims to temptation; but we vigorously protest against the brutal methods usually taken to detect the fraud. Inasmuch as we know that there are genuine materializations which occur under conditions that absolutely guarantee their reality, it is our duty, and the duty of every investigator, to take measures to render fraud impossible.

The means is very simple: it is merely to exact rigorously that the medium, his clothing, the cabinet, its situation and the séance-room, shall be subjected to a searching examina-tion before each scance. By doing this, we can be certain that the medium will not have recourse to fraud, for the reason that he can-If after this it should happen that he is seen before the curtain in another form and clothed in strange garments, we shall know that it is a case of transfiguration, and that the garments have been materialized or brought by unseen hands to the séance-room.

But do we take these precautions? No; and this is our grave error. We know that many Spiritualists dislike to subject the medium to a rigorous examination and a severe control, for fear of wounding his self-respect and of seeming to cast suspicion on his honor; but it

Away with these sentiments of delicacy, which are ill placed. Whether the medium be a day laborer or a duchess, we have not only the right but also the duty to make deception impossible. The medium has, it is true, the equal right to refuse to sit for us. But the me-dium who is convinced of the holiness of his mission, and the importance of the manifestations, will never refuse to accept all possible conditions by which the phenomena occurring in his presence may be guaranteed as genuine; he will, on the contrary, desire and insist upon them. We want the pure truth, not skillful

It is of the greatest importance that these manifestations by which we wish to prove the existence of ourselves as individuals after death, and our relations with the world of spirits, shall be genuine and not counterfeits, and it is for this reason the duty of all good Spiritualists to hold in abeyance the claims of every medium who refuses to allow himself to be thoroughly examined before each séance; even if we have had already many sittings with him, the conditions of guaranty should never be dispensed with.

Materialization is the most splendid proof of the truth of our doctrine of personal immortality, and of the relations and intercourse be tween the world visible and the world invisi-ble; and just because it is, we are in duty bound to take care that all deception and skillful manœuvres shall be impossible. This we have not done, and, if up to this day we are the "I count it the least of mine," I replied. | victims, we have only ourselves to blame for Time passed, and we were still in the old being so."

Real Faith never grows weak by having to wait. Sufferers taking Hood's Sarsaparilla for chronic complaints should be patient, and the result will be satisfactory. Hood's cures.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

HENRY W. PITMAN, Chairman of the Legislative Committee on the part of the Massachusetts State Spiritualist Association. JAMES F. MORTON.

Chairman of the Legislative Committee of the Second Nationalist Club.

Notwithstanding the interest and influence of the restrictionists and coercionists the injustice of their cause is the fatally weak link in the chain with which Per contra, the eternal justice of our cause is our

hope, our strength and our guarantee of ultimate victory.

Upon the corner-stones of liberty, justice and pub-Upon the corner-scones of inerty, justice and pub-lic policy we can and must found a public health so-clety deep enough, broad enough, lotty enough and strong enough to attract and sustain all who would maintain the constitutional guarantee of that freedom in the pursuit of health so indispensable to happiness.

To this end the machinery of our League is being intellectually directed and remodeled, like unto the societies for the prevention of cruelty to animals and children

We appeal with confidence to those who have exhausted so-called scientific skill in vala, or who have been abaudoned or pronounced incurable by regular, and were afterward healed or greatly benefited by re form practitioners, to join us for constitutional liberty and public health.

Surely upon all persons whose health has been renewed and strength restored, whose life has been lengthened and blessed, and whose usefulness has peen regained or increased by progressive practice, devolves the clearly evident duty of thus publicly and effectively declaring themselves unalterably opposed to any and every form of medical monopoly or oppression

While your tacit endorsement, avowed approval, active cooperation and generous contribution is most acceptable, it is not enough. Your influence is even more requisite.

We would have you voluntarily stand up and be counted, known of all men as favoring the same freedom in choosing and consulting a physician as now enjoyed in employing a lawyer. Those prominent in commercial, professional, so-

cial or political circles can, by becoming members, lend our common cause the social standing and political i fluence which will command the respectful recognition at the State House so indispensable to success.

Our membership books ought ere long to be honored with the name, address and occupation of every prom-inent and influential clilzen opposed to medical mo-nepoly. J. WINFIELD SCOTT, Secretary.

#### Inspirational Teachings on Psychometry.

By the Guides of "White Rose," Rev. J. C. F. Grum bine. Written Automatically.

THE OBJECT. These lessons are especially adapted for the development of sensitives in their mental and spiritual gifts of psychometry. Any one may read the lessons and be instructed by them, but mental culture as here set forth does not mean medial unfoldment. These lessons are given as comprehensive aids to the development of mental mediumship; and they concern those who are endowed with clairvoyance and all the collateral gifts, such as inspirational, A faith

ful compliance with the lessons and principles as taught by the Guides should bring a full reward. Do not force the unfoldment of any spiritual gift. Let nature and reason dictate the modus operandi.

We can only aid nature, not work any miracle. Our experiments in class work have demonstrated the truth of what we here declare.

In three months we do not promise a full revelation or unfoldment. We say that you will recognize a new light. You will understand yourself in the sphere of truth as you never have understood yourself be-fore, and you will make progress and be able to read psychometrically to that degree which marks your spiritual unfoldment.

The Program of Lessons covers sixteen themes, and is in type-written form. This includes the expeti-ments and examinations. They are not sold nor given away, but sent out for reading to be returned. The whole series makes a book of two hundred pages, thirty-two lines to a page. For terms address J. C. F. Grumbine, Geneseo, Ill.

Little Flossie (who has seen two successful courtships)-"And were the ten virgins with the lamps really the wise ones?" Mamma-"Certainly, my child." Little Flossie-"Of course they turned them down when the bridegroom came."

A lady writes us she would not be without Minard's Liniment if it cost \$20 a bottle; for in case of diphthe-ria, croup and asthms, when the patient is almost dead for want of breath, it instantly relieves.

BORDERLAND .- The last number received (January) contains "Life On the Other Side," letters from "Julia"; "Immortality and Morality," Prof. A. R. Wallace; "Robert Louis Stevenson," Mr. Cargill and W. T. Stead; "The New Witchcraft; or, More About Hypnotism," by Miss X ; "Some Haunted Houses"; "The Phenomena of Mediumship"; "The Occult Side of Freemasonry," by John Yarker; "Dreams"; "Astrology"; "Second Sight in the Highlands," and a large variety of reading which cannot fail to interest readers. 125 Fleet street, London. For sale by Colby & Rich, Boston. 50 cents.

RECEIVED.-THE MAGNETIC AND BOTANIC JOUR-NAL, advocating the principles and practice of safe medicine, No. 280 Mare street, London, Eng. THE LIGHT OF THE EAST, S. C. Unkhopadhaya, Calcutta. THE COMING DAY, edited by John Page Hopps, published by Williams & Norgate, London. MISCELLANEOUS NOTES AND QUERIES, devoted to history, folk-lore, mathematics, mysticism, art, science, etc. S. C. & L. M. Gould, Manchester, N. H.

### Now is the Time.

The benefit to be derived from a good medicine in early spring is undoubted. Something should be done to purify the blood, overcome that tired feeling and give necessary strength. Vacation is earnestly longed for, but many weeks, perhaps months, must elapse before rest can be indulged in. To impart strength, and to give a feeling of health and vigor throughout the system, there is nothing equal to Hood's Sarsaparilla. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system it purifies and renovates the blood.

### Passed to Spirit-Life.

From Danville, Ill., Jan. 12, Daniel Gurley, aged 86 years ) months and 9 days.

10 months and 9 days. He was a Spiritualist of over thirty years' constant devo-tion. Born in Rupert, Vi., he went to Oswego Co., N. Y., when eight years old, and moved to Darville in 1864, where he has been very highly es eemed by all who knew him. At his funeral on the 15th M see Hull officiated. The at-tendance was large, many members of the Masouic frater-nity being present. Mr. Hull read Arnold's "After Death in Arabia," following the beautiful poem by reading the 23d Psaim and delivering an invocation and fine address 1, trib-nte to our deceased brother.

ute to our deceased brother.

From her home in Lynn, Mass., Mrs. Mary A. C. Darling, in the 83d year of her material life.

in the 83d year of her material life. Funeral services were conducted, at her request, by Mrs. S. A. Byrnes, assisted by Rev. Dr. Pullman of the First Uni-versalist Church. Bister Darling has been a consistent Spiritualist for more than thirty years, during which the BANNER OF LIGHT, for which she has been a regular subscriber, has been her edu-cator, and a comfort in her deciling years. She was the mother of eight daughters, five of whom sur-vive her. The floral tributes were many and beautiful. G. W. FOWLER.

From Malden, Mass., Mrs. Catharine V. Wing, widow of the late Charles H. Wing-formerly residents of Charlestown.

town. Four-score years were allotted to them in earth-life ere they took their departure to the bright Summer-Land, where the son and two beautiful daughters will gladly welcome them—Charlev, Katle and Emma. They were old veterans in the Gause of Spiritualism, and Mr. Wing was the manager of the first spiritual meetings ever held in Charlestown. Their home and hearts were ever ready to welcome speakers and mediums who labored in its Cause, as many of the old workers can testify. Her funeral was attended by relatives and friends on Tues-day, Jan. 29, at the home of her only surviving daughter, Mrs. Aggle Wa ker, and her remains interred by the side of her busband and children in Wakefield Cemetery. D. L. P.

Mrs. C. E. Mosher, of Fitchburg, Mass., formerly a resident of Lawrence, has passed to the Better Land-so we are informed by her daughter.

LUbituary Notices not over tuenty lines in length are pub-isshed gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an aver-sye make a line. No poetry admitted under the above headinp.

#### 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 colle, and is the rest remedy for Diarrhoga. Twenty-five cents a bottle,

clairaudient and impressional mediumship.

# FEBRUARY 9, 1895.

# Binner Correspondence.

CP Our friends in every part of the country are carpestly invited to forward brief letters items of local news, ste., for use in this depart ment

#### Texas.

DALLAS .- J. U. Watkins, President of the Texas State Spiritual Association, writes: "The committee appointed at the Texas State Spiritualists' Convention to draft an address has attended to its duty. After setting forth the tenets of Spiritualism, several resolutions are presented. The first resolve favors the appointment of a State Executive Board, whose duties it shall be to secure lecturers, receive propositions, select, purchase (for cash only) or by gift, land suitable for a camp.ground, the construction of a public hall or buildings on the camp.ground, the testing of mediums offering to appear before the public under the au-spices of the Association, their protection if found genuine, and exposure if otherwise.

The second resolve provides for representa-tion in the Executive Board. The third resolve refers to a Board of Trus-

tees The fourth resolve relates to the ownership

of lands. The fifth resolve provides for occupancy and

use of the lots on the camp-ground. The sixth resolve determines the rental of the lots, and the disposal of the funds accruing

thereby. The seventh states that the platform in the halls, temples, and other places for public speaking shall be free to the expression of thought on all questions relating to reforms by

any person known to be a good citizen. , The eighth resolve requires that all commit tees render a full report at the May Convention of all doings. The ninth resolve is as follows:

'That as the cardinal principles of Spiritualism teach us that in all our business and social relations we should be honest, just and true to our fellows, and that object lessons by noble characters work the greatest good in reforming and educating humanity up to the point of fully understanding the meaning of the brotherhood of man; therefore, we denounce the faise teachings as practiced in the political, social and business departments of this country to day, and here and now declare that no person selected to fill any cflice of this movement shall be required to give bond in any sum of money whatever, but instead, we ask In any sum of money whatever, but instead we ask hum or her to affirm in the presence of the Great Split, our split friends, and those present in the firsh, that he or she will faithfully keep and perform their trusts, and make a true report thereof, thereby proving to the world that true Splitualists need no man-made law or money bond to compel them to do the right and truth to humanity.

Following the resolves comes a strong appeal for increased spirituality, for more attention to reforms, for a larger benevolence, for morality higher than that enjoyed by the religions of the country as now practiced, for im-proved political systems, for the enactment of better laws, and for the eradication of all evils as being the duty of all Spiritualists.

The closing sentence reads as follows:

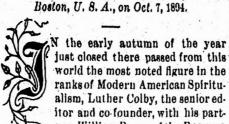
'Thus to overcome the causes which have produced the inharmonious condition in which we now live we propose and are determined to carry this movement to completion through the plan of voluntary cooperation, and when it is finished each contributor when looking upon the objective lesson he (or she) has helped to prepare, will feel in his soul that human liberty and human love should be human law. The children yet unborn will bless your pames, for remember the camp meeting ground sought to be acquired shall be theirs forever. In view of these facts we await your voluntary offering to this work.'"

#### Massachusetts.

LYNN.-A correspondent writes: "Tuesday evening, Jan. 22, our Lyceum gave an entertainment in Providence Hall, at which a sincere as any made then-or since-was borne most excellent program was presented. Miss most excellent program was presented. It is gathering in the First Spiritual Temple, in Bos-Ethel Cross of Saugus gave a piano solo for the gathering in the First Spiritual Temple, in Bos-onening number, then followed calisthenics opening number, then followed calisthenics by a class of twenty, led by Mertie Merrill; recitations were given by Charlie Woundy, Merrill, Annie Lake, Ethel Rhodes, Laura Metzger, Ernest Toothaker, Bernard Gidney, Charles Ames and Lila Garland, interspersed with songs by Flossie D. Merrill Americation and the solution of the solution with songs by Flossie D. Merrill, Amy Adams and Mrs. G. D. Merrill; duets by Misses Leach, Flossie and Mertie Merrill, Lee Stover and Ernest Toothaker. Character songs were given by two members of the Lyceum, under the stage names of 'Bert Lewis' and 'Edward Pres-cott,' which were very enthusiastically received. Lee Stover recited an original poem, 'The Lynn Fire,' written by Mr. W. R. Stover of this city; piano solos were rendered by lit-tle Frankie Graves, Laura Metzger and Miss Ethel Cross. By request, Amy Adams sang a second time, and Flossie Merrill sang, 'I'm From The Lyceum Banner, London, Eng. going to write to Papa.'

# olety in this city, and but little interest is taken in active work. I hope for better things by and by."

In Loving Memory of Luther Colby, Sentor Editor of the Banner of Light, who Exchanged Mortality for Immortality at



ner, William Berry, of the BANNER OF LIGHT, the fame of which journal as an exponent of Spiritualism is alike world wide and unique. For thirty-seven years Mr. Colby sustained his place as editor of the oldest and the best all round paper, devoted to our Cause, that, so far, has ever ministered to our needs.

As a stanch upholder of our phenomena, as a firm defender of mediumship, THE BANNER has ever stood consistent.

He was a tower of strength in the early days, when our Cause had literally to fight for every inch of ground against odds that present day Spiritualists can scarcely appreciate, for the road is smooth indeed now. Faithful to his call from the world of the unseen, Mr. Colby nailed his colors to the mast," and proclaimed "balled his colors to the mast," and proclaimed the facts of spirit-return, eternal progress, and a rational hereafter, as posited on the phenom-ena associated with spirit-communion. In these matters he never faltered or turned aside. Week after week THE BANNER, in its "Mes-sage Department" page, has printed innumer-able messages from thousands of spirits, to their earthly friends in all parts of the world

their earthly friends in all parts of the world. A sustained and unequalled form of propa-ganda unparalleled in any Spiritualist paper. Indeed, the history of the rise and progress of the BANNER OF LIGHT for the first quarter of a century of its existence, is the history of the rise and progress of Modern Spiritualism in the land of its birth. Its earlier volumes are as precious records as any contained in the ar-chives of any State or church throughout the

history of the world. Many hundreds of our English readers are subscribers to THE BANNER, and can endorse -as many of them do to me, personally-all that has been herein said of its value, past and present, to our Cause. But not many have en-joyed the privilege, as has the writer, of a personal and somewhat intimate acquaintance with the faithful and warm-hearted man who has lately ascended to the higher state. For nineteen years, less three months, there was a sustained friendship between us since, to me, our memorable meeting in his Boston office, in January, 1875. Never has my opinion of the frank, honest, true-hearted man I found him,

wavered. The wise counsel, the friendly guidance and practical friendship, bestowed then and many imes after, fix Luther Colby in my mind-as it must, and does, in all who knew him bestas a man whom it was a privilege to know; as a friend whose friendship it was an honor to possess. His sterling honesty and inflexible determination to do the right, as he saw it, were not the least of the elements of distinction in a personality that loomed large among his fellows. Angels bless thee, as do hosts of mortals, dear friend. The heart's love for thee o'erflowed in tears of s, mpathy when the truth was learned; and, though distance precluded the possibility of sharing in the ceremonies at tached to the disposal of thy mortal remains, an offering of love, respect and sympathy as on the wings of thought to that distinguished J. J. MORSE. day, Oct. 10, 1894.

#### BIOGRAPHICAL SKETCH,

The following is extracted from a biographwith for the same period as above statedmost worthily sustains the traditions of the paper he has been so long connected with, and which he now directs as chief. The little Banner extends to the larger and older BANNER, its heartiest good wishes and fraternal greetings. May the old flag wave proudly for many a year to come, and its present editor be long with us to battle for our facts, our workers, and our Cause. [Here foilows nearly the whole of the biographical account which appeared in the BANNER OF LIGHT for March 24, 1894.]-

BANNER OF LIGHT.

Based upon data excuently sought for and supported by fact, Dr. Franz Hartmann brings out his little book, and wins the favor of a large constituency in showing that there are numerous cases of premature burial; and, until a reform is presented, there is great liability that many more persons will be laid away while life is still present.

The author starts out broadly and defiantly to break down old and obsolete barriers, and calls aloud for a change in sentiment and action.

The book is written from the point of view of moderu medical science, keeping within the bounds of the theories already accepted in that system, so as to make it acceptable to all the author's colleagues.

Dr. Hartmann points to horrifying occurrences of cases of supposed death, and relates many startling adventures connected therewith. The author is resolved to excite attention, if plain statements and earnest appeal for a change in common procedure will avail.

Bestdes the large number of reported cases of premature buils, the book deals with the philosophy of death, which is defined as bring the complete separation of the soul from the physical body; and by the term "soul," not an organ, but the man himself.

To know what death is, the author says one must find out what life is, and so he goes on at considerable length to show what the soul is, quoting Plotinus, Socrates, Porphyry, Jamblicus, Eckhart and mary others in support of the statement that "the soul is life itself."

Dr. Hartmann does not attempt to show what is the soul's state after abandoning the physical body, leaving its answer to be found in another work : but deals with the trance and catalepsy periods of apparent death. The remarkable cases which are quoted will be read with great interest and profit.

Another section of the book treats of "The Signs of Death.". Dr. Hartmann's theory as to positive death is decomposition and putrefaction. To many this statement seems overdrawn, as science is, without doubt, able to detect dissolution of the soul and body in an easier way than suggested by the eminent writer of this interesting book.

We do not care to go into a discussion of the theories advanced in this direction; but we can say for the work itself that it is well-written, honest in motive and statement, and sure to have its influence felt wherever it may be read and carefully considered. As a prevention of being buried alive, Dr. Hartmann advises chambers for the keeping of the dead until an advanced state of decay presents itself, as is done in many parts of Europe,

As a means to prevent possible suffocation after death, the author proposes cremation as being far better, even though it destroy life. In this opinion we are pleased to coincide, as cremation precludes any possibility of suffering after the body has been placed in the intensely heated furnace.

The book closes by proposing a plan for organizing societies to prevent the burial of persons alive, as suggested by Col. Ed. P. Vollum, of the Medical Department, United States Army.

Besides its, many excellent points of reasoning, it has fine intellectual sentences, worthy to be quoted in full had we the space to devote to that object. We advise everybody to buy the book, and to read it thoroughly. It is unlike any other, and it is as good as the best of those who have many dupicates in the reform line of literature.

\*BURIED ALIVE. An examination into the occult causes of Appatent Death, Trance and Epilepsy. By Franz Hartmann, M. D. Cloth, pp. 148. Boston: Occult Publishing Co.

Life-Work of Corn L. V. Richmond.-Ed ited by H. D. Barrett. [Published by National Spiritual Association, United States, Washington.] This is a portly volume of seven hundred and fifty-nine pages, giving a brief biography of this remarkable woman but is mainly devoted to her travels and her public teachings. Cora L. V. Scott (Mrs. Richmond) was born near Cuba, N. Y., in 1840. Her father was a man of excellent mind, a good business man, and marked for proficiency in mathematics. He was what was called "a philosopher and free thinker," while her mother, an excellent woman, was an ornament to the Presbyterian church. Her powers as a medium came to Mrs. Richmond at a very early age, and at a time, as she avers, when she knew nothing of Spiritualism. Her first display of power was at the age of eleven, when, seated in the arbor, she was reported to her when, seated in the arbor, she was reported to her mother as "writing on her slate while asleep" These conditions were reported time and again. Occasion-ally they were treated as "fainting spells," and the usual restoratives used. It is scarcely within possi-bility that her good mother, who, with her daughter, knew nothing of Spiritualism, was in any sense con-spiring to deceive. But these conditions could not long continue without attracting public attention. And when they did the case was go reproduced to a sense. And when they did the case was so remarkable as to create a wide interest everywhere. create a wide interest everywhere. The young girl appeared both in America and Europe. The wisest and most scholarly men investigated and were bafiled, and were compelled to acknowledge there are conditions that cannot be explained by our philosophy. She was subjected to the most exacting fests. The young, modest girl, not having had any finished or scholarly education, claimed nothing for heared? and area denied all authorship in the later res herself, and even denied all authorship in the lectures she delivered before the most critical audiences in our leading cities. Here was one of the usual tests: A committee of citizens was selected to choose a subject which she was to discuss. This she knew nothing of until the time to begin. But whetler it were a Bible text, a discourse upon astronomy or geology, she handied it with masterily skill, and an elegance of lan-guage that called out the applause even of the most skeptical. The Newburyport *Herald*, speaking of the tests in that city, says: "The young lady made no failure in anything she undertook, no hesitation in giving answers to any question upon any subject. Her language was perfect." Many of the most eminent men are on record to mark her work as a most wonderful and unexplained character. It is a common thing among a large class to sueer at Spiritualism; it is questionable whether it would not be much wiser to explain the well authenticated phenomena before doing so. There are wonderful discoveries being madeand there is nothing unreasonable in Spiritualism. There have doubtless been charlatans who have worked Spiritualism to make money. But the fact remains there are many things in the so-called Spiritualism unsolved. Those who believe in the theories will find the book profoundly interesting, and it will be a study, and not without interest, to any thoughtful student -The Daily Inter-Orean, Chicago, Jan. 19, 1895. For sale by Colby & Rich, 9 Bosworth street, Boston,

# The Bebiewer. MAJ. A. FRANK HUTCHNS.

The Great Band Leader Tells His Wife's Wonderful Cure by Dr. Greene's Nervura Blood and Nerve Remedy. Mrs. Hutchins adds her own Forceful Words About This Grand Medicine.



BAND MASTER, MAJOR A. FRANK HUTCHINS.

As Sousa naturally fills the place of Gilmore, so the | those who are weak, nervous and debilitated. It cures mantle of the great cornetist, Arbuckle, fell upon his pupil, Major A. Frank Hutchins, the leader and director of the American Screw Co.'s Band and Orchestra of Providence, R. I. Mr. Arbuckle said: "I know of no man who can produce a better tone and effect on the cornet than Hutchins." In both orchestra and band Mr. Hutchins is distinctively a leader, and next Sousa, undoubtedly occupies to-day the most prominent position in this country. As a musician and teach-

headache, neuralgia, rheumatism, insomnia, nervous debility, dyspepsia, constipation, female complaints, and liver and kloney diseases. It builds up the blood, invigorates the tired brain, strengthens the weak and shattered nerves. In fact, it makes those who use it well and strong.

Why waste time in trying uncertain and untried remedies, when here is a physician's prescription, a



er he stands unrivalled.

Our entertainment was both socially and financially successful, and our thanks are ex-tended to all who helped make it so."

ROCKLAND .- Mrs. L. A. Shorey writes: "The Cause of Spiritualism is prospering in this place. Sunday, Jan. 13, S. L. Beal of Brockton gave us two interesting and instructive lectures, supplementing each with tests which were duly recognized.

Sunday, Jan. 20, John P. Thorndyke of Boston lectured and gave character delineations, afternoon and evening. Dr. H. F. Tripp of On-set, Mass., was also on the platform, and gave many recognized tests. There were many Baptists and Materialists in the audience, but all went away convinced there was really some-

thing to what is called mediumship. On the Wednesday evening following, Dr. Tripp held a public séance which was very successful.

Sunday, Jan. 27, Dr. Thorndyke again minis tered to our society both afternoon and even ing, and to very appreciative audiences.

We have a nice, new hall, well-heated and lighted, and with engagements made for our platform for the month of February we have great hope of the growth of Spiritualism in this place."

#### Oregon.

PORTLAND .- Maud Thompson, corresponding Secretary, writes: "The First Spiritual

Society of this city held its annual meeting for the election of officers on Sunday, Jan. 6, with the following result: President, Mr. Albert Marshall; first Vice President, Mrs. L. Bigelow; second do., Mrs. Lillie Jolly; third do., Mr. A. P. Nelson; Recording Secretary, Mrs. N. P. Thompson; Financial Secretary, Mr. Robert Wilson; Corresponding Secretary, Miss Maud Thompson; Treasurer, Mr. W. Sproul. The retiring President, Mr. S. H. Frazier,

made a very favorable report of the condition of the Society, saying that there was a decided improvement during the last half year, financially and spiritually.

On Sunday, the 20th, a reception was given the retiring officers, Mr. S. H. Frazier, President, Mr. John Dean, second Vice President, and Mrs. Adde Smith, Corresponding Secre-tary, in the Grand Army Hall. A large num-ber of invited guests greeted the incoming and outgoing officients between the incoming and outgoing officers; a bountiful repast was spread and a good time had generally. The Society expects to accomplish much this

State State

Coming year, and every officer is a worker. We have with us now Mrs. L. F. Prior, from California, who is doing good work. Mrs. Moore from Seattle, Wash., has been visiting

#### California.

RIVERSIDE. - Dr. George W. Carpender writes, Jan. 24: "Having engaged in lecturing at San Bernardino, twelve miles from here, I thought I would report the condition of our Cause there. I find quite a number of Spiritu-"It is not more remarkable that thought can be alists. They have a nice hall, on the corner of C and Sixth street, where I have been holding forth the past few Sundays. The President and wife, Mr. and Mrs. Buddington, Mr. and Mrs. Marchant, Mrs. Allen, a medium, Mrs. Smith, a healer and medium, and several oth-ers, are glad to have lecturers and mediums call. They are poor, so far as money is con-cerned, but rich in knowledge of eternal life, the brotherhood of man, etc. There is no So alists. They have a nice hall, on the corner of C and Sixth street, where I have been holding forth the past few Sundays. The President and wife, Mr. and Mrs. Baddington, Mr. and the brotherhood of man, etc. There is no So

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

Having terminated my month's engagement with the Lynn Spiritualist Association, I write to give you some account of the work of this society, which is to be distinguished from the meeting conducted by Mr. T. H. B. James, which was formerly carried on in Providence Hall, was discontinued for a short time and is now held at Union Hall on Summer street.

The Lynn Spiritualist Association was chartered by the State a year ago, and holds its Sunday meetings in Cadet Hall, Market street, at 2:30 and 7:30 P. M. Its officers are James Kelty, President; George Herrick, Vice-President; G. W. Green, Secretary; Mr. Stevens, Treasurer, and a board of seven Directors, including the above named, and three more gentlemen. The Association is conducted on business principles, and pays up all its indebtedness each Sunday, or, at 'any rate, by the close of each month. The Children's Progressive Lyceum, long

since organized, is auxiliary to this Association, and has just removed its quarters to the by the Ladies' Aid Society. The Lyceum is held every Sunday at 12. Mrs. Dr. Chase of Swampscott is the Leader of the Lyceum, and is ably assisted by Mis. Merrill, Mrs. Green,

Mrs. Atwood and others. The Ladies' Aid, of which Mrs. Dr. Chase is the able and energetic President, meets every Wednesday evening, and has a supper, followed by an evening session with speaking, closing with spirit communion, through the mediums present. The Ladies' Aid generously gives onehalf of the proceeds to the Lynn Spiritualist Association. The mediums of the same Asso-ciation hold a meeting at the house of some member every week, receiving an admission fee from those present, all of which they give to the Association. There is an admission fee at each Sunday meeting. It will be seen by this statement of facts that these Spiritualists are workers.

I am happy to take this public way of express ing my appreciation of the kindness, the honor and the fraternal sympathy with which they treated me during the entire month, and I shall look forward with pleasant anticipations to my work with them the next season. The size of our audiences increased with each successive Sunday, and I am thankful to know that we not only were enabled to do effective spiritual work, but to also come out ahead pecuniarily by the Sunday admission fees and by my own lessons on Soul Development during the week, One very pleasing feature must not be omit-ted: It is the beautiful singing by Mr. and Mrs. James Kelty. His tuneful and tender tenor, blended with her deep and moving contralto, form a combination that is seldom equaled in any public meeting. They give their music to the Society, and it is gratefully appreciated.

ABBY A. JUDSON.

"It is not more remarkable that thought can be

# A Woman Shrinks

from telling

her physical

troubles to

men. During

the past 20

years thou-

sands of

women

throughout

the world

have written

in womanly

confidence to

Lydia E.

Pinkham at

Lynn, Mass., and laid bare the

that their letters went straight

to the hands of a woman, who

not alone understood their

sufferings, but whose heart

was full of sympathy with them.

sands has proved how care-

fully their letters were studied,

and how true and sure came

And also that Lydia E. Pinkham's Vegetable Com-

bound is woman's great triend.

the answer and helpfulness.

The experience of thou-

They wrote freely, knowing

life of misery they endured.

In a recent interview at his home, 184 Charles street. Providence, R. I., Mr. Hutchins said:

"It is generally known that when my wife came here she was very poorly off with nervous prostration. To-day she is the picture of health, and I must say we owe it to that splendid medicine, Dr. Greene's Nervura blood and nerve remedy.

"I know of several others who have been cured within a short time by Dr. Greene's Nervura blood and nerve remedy, and the quicker people affected with any nervous difficulty commence to take this great medicine the quicker will they be cured.

"But let my wife tell her experience, which every one who knows her knows is true in every particular." Mrs. Hutchins said: "I consider it my duty to state that I was permanently cured of nervous prostration-by using three bottles of Dr. Greene's Nervura blood and nerve remedy. I doctored for two years or more with several eminent physicians without receiving any permanent benefit.

"My husband insisted that I should stop employing a physician at once and commence taking the Nervura.

"It improved my health at once. It quieted my nerves; I slept well; began to have an appetite; gradually grew stronger; and after using three bottles declared myself perfectly well.

may be the means of inducing others to try this most of 34 Temple Place, Boston, Mass. If you take this valuable and reliable remedy."

and recommend Dr. Greene's Nervura blood and nerve write to him about your case, freely and without remedy. Physicians prescribe it, and advise the sick charge. This is a guarantee that this remedy will to use it, for it is sure to give health and strength to cure, possessed by no other medicine in the world.



These charming new types of Chrysanthemum from Japan bloom the first year from seed. They embrace all styles, varieties and colors, including the exquisite new Ostrich Plume types, Rosettes, Globes, Fimbri-ated, Miniature and Mammoth. Sow the seed this spring and the plants will bloom profusely this fall, either in pots or in the garden. From a packet of this seed one may have a most magnificent show of rare beauties. Price 26c. per pitt. or FOR ONLY 80c. WE WILL MAIL ALL OF THE FOLLOWING: 1 pkt. NEW JAPANESE OHRYSANTHENUM Seed. 1 pkt. BEGONIA VERNON. mixed. finest of all. 1 pkt. BEGONIA VERNON, mized, finest of all. 1 pkt. GEGONIA VERNON, mized, finest of all. 1 pkt. GIANT WHITE SPIDER FLOWER, new. 1 pkt. JAPANESE WINEBERRY, king of berries. 1 pkt. NEW SPOON GOURD, curious and useful. 5 bulbs NAMED GLADIOLUS, 1 each of White, Pink,

Scarlet, Yellow and Variegated. 3 bulbs MAMMOTH OXALIS, different colors. 1 bulb VARIEGATED TUBEROSE, Orange flowers. 1 bulb VARLEGATED TUBERUSE, Orange howers, 1 bulb ZEPHYR FLOWER, a perfect fairy-like gen, and our (HEAT OATAL/IGUE with 9 magnificent colored plates and covers, and sample copy of the MAYFLOWER with two great chromo plates. These 5 packets of seed Novelites and 10 choice Bulbs (worth 1.35) will all flower this season, and we send them for **BO** OENTB only to introduce our superior stock. A collections for \$1.00. Catalogue will not be sent unless saked for, as you may already have it.

Order at once, as this Offer may not appear again.

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discovery made of the most successful living specialist "I give my consent to publish this, and I trust it ; in curing nervous and chronic diseases, Dr. Greene, medic ne you can consider yourself under Dr. Greene's Prominent and well-known people everywhere use direct professional care, and you can consult him or

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#### LIGHT. BANNER OF

## BANNER OF LIGHT BOOKSTORE. SPROLAL NOTICE.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question. The Crowning Glory of Spiritualism. Banner of Fight. The real lesson taught by the phenomena of

BOSTON, SATURDAY, FEBRUARY 9, 1895. ISSUED EVERY THURSDAY MORNING FOR THE WEEL ENDING AT DATE.

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EDITOR. All business letters should be forwarded to the BUSINESS MANAGER.

temble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont

**New Trial Subscriptions!** 

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

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

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is

laborers would drop to the lowest living possible. This law came very near to the true state of things. It was found that such a factor as the organization of labor was an element in lifting the wages from the dead line to what may be called the living wage. The development of organized labor has taken a big slice out of what was thought to be the profits. Mr. Woods pointed out that, with the power and cunning of the capitalist matched by the force and strategy of the labor unions, competition is carried out to the most perfect conception of war that can be desired by those who want to fight labor; but that it is a sort of social suicide for a great organized mass of work-people to be on the one side, and a small class of wealthy profit takers on the other, with no place at all for either the small producers or

the individual laborers. We are no longer under the system of competition as we formerly were. The stronger competition becomes, the less competition there is. As it grows, it is going to wipe out the middle class, that great body through which so much that is best comes. The consumer is to be considered equally with the producer. The doctrine of wages and profit is going to be greatly modified by this conception.

Spiritualism is the lesson of life rather than of

signs and wonders merely. The period of con-

tention and inharmony should by this time be

over; something more and better than the ex-

posure of duplicity and human weakness is in

demand; we cannot subsist on the chaff of

charges and counter-charges of falsity and

# Medical Law Notes.

NRW HAMPSHIRE.

A bill has been introduced in the, New Hampshire Legislature similar to the one now in force in this State, except that there is no time clause relating to service. Several hearings have already been held, and persons opposed to proscriptive medical treatment are working to defeat the proposed bill.

Among others who have taken great inter est is Mrs. E. B. Craddock, a well-known clairvoyant, whom The People and Patriot quotes as saving:

She had practiced as a clairvoyant a number of years, and it would be a great hardship to say that the penalty for doing good (whether she received a fee or not) should be a hundred or two hundred dollars. She was too old to study and get a diploma, and if she had done so when she made clairvoyant examinations and wrote prescriptions, she did not know how

studying would help her. She related the case of a railroad engineer where several eminent doctors had worked with the case for six weeks, and told him, variously, that he probably would never have the use of his arm—that it would be six months, if ever—and all failed to give him even relief; but five treatments and prescriptions so reduced a dislocation of shoulder that he came to her Saturday and went to work the next Thursday with the perfect use of the arm.

#### DISTRICT OF COLUMBIA.

The medical bill in the District of Columbia is being strongly opposed by Dr. T. A. Bland and others. At a recent hearing Dr. Bland quoted Spencer and Gladstone to show that there should be freedom on the part of every person to select his physician as he would his blacksmith or any other artisan.

## For Repeal of the Medical Bill.

A grand rally for the repeal of the restrictive features of the present medical law, and against prospective obnoxious amendments, under auspices of the Veteran Spiritualists' Union, The Second Nationalist Club, Massachusetts State Association of Spiritualists, Constitutional Liberty League and Boston Spiritual Temple, will be held at Berkeley Hall, corner Tremont and Berkeley streets, Boston, Sunday, Feb. 10, at 2 30 P. M. sharp. Good music, stirring speeches. President Peabody of the National Consti-

tutional Liberty League will preside. The speakers thus far arranged for are Mrs.

Mary S. Howes, State Superintendent of Work among Foreigners for the W. C. T. U.; James F. Morton, of the Second Nationalist Club; Vice-President P. P. Field, M. D., of the N. C. L. L.; Mrs. M. T. Longley, of the Veteran Spiritualists' Union ; and Rev. Isaac P. Cod-dington, of the Winter Hill Universalist Church. Able representatives of the Boston Spiritual

Temple, the State Association of Spiritualists and others are also to take part.

All who favor freedom in pursuit of health are requested to extend this announcement, and are invited to attend, and thus aid our common cause and honor the occasion by their presence.

### Paine's Birthday.

The National Spiritualists' Association observed Thomas Paine's birthday Tuesday, Jan. 29, in an appropriate and interesting manner, at its headquarters in Washington. There were several sentiments, the first being offered by President Barrett, which was to Thomas Rev. Dr. Joseph Parker of London, the same Paine. A second toast, offered by Mrs. A. M. There were many other toasts, which, with the remarks on the preceding ones, will be given in the next issue of THE BANNER-space failing in the present number. Mrs. A. M. Glading gave utterance to most beautiful inspirations, which with two other toasts closed the successful exercises.

# A Timely Word for the Horses.

It is painful to go through the streets of a oity like Boston, and be obliged to witness, without the power to administer the relief needed, the suffering of horses belonging to private families, and driven by ignorant and unkind coachmen. In front of the large stores one may see horses attached to carriages, with large welts on their bodies, that are the mark of the cruel whip. It is probable that the owners of these animals rarely, if ever, see these evidences of abuse themselves, as they are generally occupied about other things. Their employed drivers are styled "kings of the whip," because they are fonder of the whip than they are of the horses. Then, again, see these faithful creatures standing in sun and rain, sleet and snow, in front of the churches, waiting for the families they draw to come out of their soft cushioned pews, and take their comfortable, padded seats in their carriages. We flatly refuse to believe that real religion manifests itself in that way-cruelty. Day after day is to be seen the pride of style showing itself off with the stinging and cutting help of the torturing lash. It is time this sort of folly was ended. What makes so many noble animals so tremblingly nervous is this very kind of treatment. They are all the while in a state of fear, or they are exposed without remorse to the changing chances of the weather; they fail of that sympathetic kind treatment by those they live only to serve, which is as much their rightful due as is the food and water accorded them to enable them to continue their usefulness.

### Memorial Meeting.

As stated in last week's BANNER, we note that measures are being perfected to hold a memorial service to commemorate the lifework of the late founder and editor of The Medium and Daybreak, Mr. James Burns. Mr. J. J. Morse has taken the initiative in the matter, and the meeting will probably be held at the Holborn Town Hall in the early part of the present month. We are pleased to see it announced that all the English Spiritualist papers will present their readers with accounts of the proceedings.

### Decease of Mrs. Skidmore.

F. B. Woodbury informs us that Mrs. Skidmore, a prominent Spiritualist, a great worker for Cassadaga (N.Y.) Camp and the National Spiritualists' Association, passed away on Sunlay morning, Feb. 3, at the residence of Mrs. R 5. Lillie, Cincinnati, O. She had recently been visiting at the Florida Camp, and returned from thence on account of ill health. Another veteran is now with the angel hosts.

87 Horatio Hunt says in The Two Worlds (Manchester, Eng) in the course of an article in re the decease of Mr. Burns:

'The announcement of the death of Mr. Jas. Burns on the last Sunday of 1894, Dec. 30, will come with a shock of surprise to most of our readers. Sincere regret is expressed on all sides, and deep sympathy is extended toward the bereaved wife and sons in this hour of trial, in which we unreservedly join. Death has of late been busy among the editors of Spiritualist journals. In but a little more than two years no less than five occupants of the editorial chair have had to lay down their pens and pass to the higher life. Col. Bundy, of the Religio-Philosophical Journal, United States of remain many months before he too went be-

# NEWSY NOTES AND PITHY POINTS.

FEBRUARY 0, 1895.

Written for the Banner of Light. " THE UNATTAINED. Faint not because you cannot reach-Fair fruit the topmost branches grow, But hear the word such failures preach: "An endless life of good we showt" WILLIAM BRUNTON.

NEW YORK, *Feb.* 4, 1895.—The funeral of Ward McAllister, in Grace Church, this morning, was ren-dered chiefly remarkable by the absence of many of the Four Hundred whom he had organized, and the demonstrative presence of the 400,000 whom he sought in life to avoid.

The services of the police were necessary, so the telegram asserts, to preserve order.

China's peace commissioners (?) were found by the Japanese to be "without powers," and consequently were sent back again, under suspicion that the wily John" was seeking to gain time. The war now goes on as before.

"We have caught our defaulting book-keeper," said one merchant to another. "Then he is now a spotted adder," replied the latter.—Pittsburgh Chronicle-Telegraph.

Judge E. Rockwood Hoar, an eminent jurist, passed away at his home in Concord, Mass., Thursday evening, Jan. 31. He was a brother of Hon. George F. Hoar, recently reëlected Senator of the U.S. Senate from Massachusetts, and came from illustrious ancestry.

"I'm going to call my baby Charles," said the au-thor, "after I amb, because he is such a dear little lamb." "Oh, I'd call him Wi'liam Dean," said the friend; "he Howells so much."-Advance.

New York City appropriates nearly \$5,000,000 for its schools.

The new year comes. What cheer? what cheer? God grant it be a goodly year. That times may brighten That times may dighten And debts may lighten. The folks who are running this land's affairs Have the heft of my hopes, and a share of my prayers. -Ez.

A discussion that will interest all the thinking women, and many thinking men, in the country is waged in the February Arena between a number of leading Southern women, liberal and conservative, on the question of "Woman Suffrage in the South." The matter is threshed out, pro and con., and all elements of Southern society are represented.

The authorities up in Springfield have intercepted a package sent thither from Chuna. It was ostensibly a book, but on being opened it was found that the leaves had been cut out and a gorgeous silk handker-chief, of duriable value, was smuggled therein. The sad thing about it is that it was sent by a converted Oriental to a Springfield missionary.—Boston Herald.

Paper coffins are gradually coming into use. They are made in all styles out of pressed paper pulp, and when varnished and stained they resemble polished wood.

The value o	of the sign is	s such
lt can't b	e told in cash;	
	mild, and means	s so much-
	The	
	Two	
	Em	
	Da	sh!

Always look well after your own interests, says an exchange, but bear in mind that your own interests are often advanced by advancing other people's interests. What helps the community as a whole will help you as an individual part thereof. True enough, brother.

"Habit" is hard to overcome. If you take off the first letter it does n't change "a bit." If you take off another, you still have a "bit" left. If you take off still another, the whole of "it" remains. If you take off another, it is not "t' totally used up. All of which goes to show that if you wish to be rid of a "habit," you must throw it off altogether.—Hebrew Lowend

A question among all gardeners at this season of the year is, what seeds shall 1 plant? We are in receipt of a one hundred page catalogue from J. J. Bell of Binghamton, N. Y., telling all about what to get and where to get it. Flowers as well as vegetables. This valuable book is mailed free to all who plant gardens, and we advise our readers to send for it.

### wrong doing; if it is indeed a philosophy that we accept and advocate, then is it not high time that we all embodied it in action, displayed it in our conduct, lived it in our life? Spirit intercourse must be confessed to be of little use to us if it simply arouses curiosity and generates disputes; its influence ought to be educational in point of morality and religion, and therefore deserves to be fostered in the most earnest manner. To be a Spiritualist ought to be one and the

same thing with being just and good, with cultivating purity and love. The outward and visible signs of inward and spiritual grace are goodness, honesty, sobriety, honor, virtue, fidelity-in fact, solid and genuine worth. We may point in a confident spirit to the increasing numbers of the believers in the phenomena, to the rapid spread of the spiritualistic gospel: but that is little in comparison with making those believers better and worthier men and women. That is the crown and glory of our belief. Spiritualism is and ever should be the power that makes for righteousness, calling forth the spiritual powers of those who accept it and pay due heed to its heavenly voice.

## Parker as Prophet.

devoted to the spiritual movement, as well as Ward Beecher in the Plymouth Church pulpit, forever," was responded to by the President. of Light, and his successor, Rev. Waite, did not to secular reforms in behalf of our common is evidently a pusher for public notice. Of late The third, "The First Society of Spiritualhe has been imparting to the world what he ists," was responded to by Milan C. Edson. itor of the BANNER OF LIGHT, of Boston, thinks is to be the state of things anywhere | The fourth, "The Business World as affected | U. S. A., fell asleep to awake in the spiritalong through the twentieth century, now close by Thomas Paine," was responded to by B. B. by. Dr. Parker says, among other things, that Hill and Mrs. M. E. Cadwallader. in the next century will be seen the end of the pulpit, while there will be no lack of teachers. He predicts, too, that there will be no churches, but instead, one church universal, in which the poor and the weak will be sincerely welcome. There will be an entire lack of the professional spirit and form in the conception of thought and service-all that will be dissolved and every taint of it cleansed away. All that the next century will call for will be the present truth, regardless of the old and gone by. What was the accepted truth in the past, is likely to be very different from what it is now. In the coming century science and religion will harmonize, and truth will be the highest and the sole object of pursuit; monop. oly will give place to free personal rights and activities; women will then enjoy a freedom and protection which they do not yet possess. Dr. Parker feels very confident that all these things, and even more, will come about in the next century. His gaze into the future is clear and steady. Of course his individual judgment follows closely the line of events as they are transpiring. He evidently is no pessimist in either his views or his hopes, but an optimist of the highest order. Much is naturally to be allowed for his wishes, which largely inspire his opinions, yet it is to be declared without fear of contradiction that the world of civilization action in regard to proscriptive legislation duced in the Illinois legislature by Senator Litwill henceforth accomplish more in a single decade, under its present momentum, than it mine as to what system of medical treatment has done in a long cycle of years-and Spirit-

humanity, shall receive ample support from COLBY & RICH. the public at large.

### The Labor Question.

Three occasions have offered in Boston very recently for the open discussion of this most important of living questions, with a highly striking object-lesson by way of illustration at Haverhill. In this city Mrs. Josephine Shaw Lowell made a public address on arbitration for the settlement of labor disputes; Rev. Robert A. Woods, the scientific Socialist of Andover House, addressed an argument to the public on the same question; and a competitive debate between Harvard and Yale students in Sanders Theatre, Cambridge, presided over by ex:Governor Long, took place on the proper and just relations to be maintained between employers and employed. About the same time occurred the great labor strike in Haverhill, a procession of nearly three thousand workmen and working women marching through the streets with the stirring accompaniment of music and banners. We do not likewise revert to the armed strike in the city of Brooklyn over the operating of the electric street cars, which summoned the military to the scene and called the Governor of the State to come and execute the law with his own official hand. All these things, occurring almost simultaneously, go to show the extent and depth of the serious agitation of the labor question in this country, especially where the laboring class is collected most numerously. Mrs. Lowell made an impressively forcible address on arbitration, speaking without sentiment or passion, and making a calm and clear statement of facts and deductions. She showed that voluntary arbitration and conciliation were a necessary development of the organization of labor. There can be no doubt, she observed, way arbitration is more civilized than a strike or a lockout, yet neither is it the ideal.

She did not by any means condemn strikes; they are often very horrible, and they cause absolute necessity to prevent the lowering of wages, which would result in permanent moral and physical deterioration of the worker.

Rev. Mr. Woods, of the Andover House settleinfluence is ever secured has been through the organization of labor to enforce demands that, men would be simply powerless to make. Under the old form of industry, the worker had direct access to the means of industry. The system that prevents that now is wrong. Good men ought to study for a better system. We have in these modern days a fixed working class. One hundred years ago it was still possible for a workman to carry on his work all by himself. Under the modern way this is no longer possible. The work has to be done by an organized industrial army. To whom does the profit belong?

At the beginning of the factory system there was like the law of gravitation-the wages of a sudden vision.

Our Separate Worlds.

ualism has furnished that momentum.

It was asserted by a certain person who had vainly tried to interest another, that he "could that a lawsuit is a more civilized method of not get into his world." It was well said, for settling a quarrel or a fight, and yet even a | it expressed the precise truth of the matter. lawsuit is not an ideal method. In the same Men generally think that only the visible and tangible is the real, but here is an invisible something that is all the reality there is. It separates certain persons as fixedly as a high wall of solid masonry, yet it is indefinable and much suffering, but nevertheless, under the but rarely recognized. It is aura, the atmosconditions which at present exist in almost all phere of the being, the spiritual fact that no trades in this country, strikes are often an power can set aside or dissipate. Each one of us lives in his own world, and it is not the world of another; we may affiliate-the one with the other's world-but on certain conditions only and in obedience to certain fixed ment, said of profit-sharing as a means of ele- laws which we are but slowly beginning to vating labor, that the only way this elevating | understand. One's world is the world of ideas, speculations, philosophy, science, history; another's is the world of society, shows, glitter, under our modern system of manufacturing in gossip, frivolity; another's, the world of revlarge mills and workshops, individual work- erie, imagination, dream, desire to reform all at once everything and everybody; another's teresting even to a busy man like myself." is the world of wealth, merchandise, trade, industry; and still another's, the world of party, scheming and contention, discussion and debate, newspapers; and still again there exists for many the world of sentiment, affection, love, overrunning with philanthropic activities, in which life is devoted nobly to work, aid, care for those around him, a world in which the divinest attributes of men and women are engaged in continual operation. Finally and supremely, the world of spiritual life opens upon the human sight whenever the

was a doctrine called the iron law of wages. soul of man and woman receives the gift of a The political economists held that that law new and clear sight, as if it were the result of

A Model Subscriber !- A reader of Light resident in the Provinces, orders three copies every week from the local news agents. When they arrive he takes one and pays for it, and arranges with the agent to exhibit the others, and sell them if he can. If he succeeds, so much the better; if not, our friend takes them off his hands, and gives them away where he thinks they may do good.-Light.

Our London (Eng.) contemporary may well endorse this gentleman, and, as it does, recommend his generous example to the British spiritual public as worthy of being extensively followed by others. May we be allowed to could in like manner do an excellent workmissionary and otherwise-for the Cause and in the steps of this worthy transatlantic not been able to sit up since Dec. 26." brother?

RT Attention is directed to the address affecting the rights of the people to deterthey may wish. It is a good time now to make a strong fight in favor of a repeal of the present obnoxious bill.

An act in amendment to the act of 1894 was presented in the House by Representative Kaan of Somerville this week. Notice of the hearing upon the subject will be duly given in these columns, unless the time should be too short. Parties interested will do well to watch the matter, and use every effort possible to secure the desired legislation.

BT Rev. Samuel Watson, author of "The works, entered the ranks of the arisen host, at ISM." his home in Memphis, Tenn., last week. His was a most useful life, beginning in 1813, and passing thirty-six years as a Methodist minister, and about twenty five years as an expounder of the Cause of Spiritualism.

85 L. V. Pinney, Winsted, Ct., writes on renewing subscription: "Let me say a word in approval of the Message Department, and particularly of the Questions and Answers. I hope this department will be maintained. Your continued story is well written, and in-

Hon. J. J. Owen of San Francisco, Cal. formerly editor of the Golden Gate, passed away last week. His literary work for the Cause will long remain in evidence of his interest therein.

Mrs. A. E. Sheets, Grand Ledge, Mich., writes: "The excellence of the dear old BAN-NER is unquestioned, and I trust the time may never come in this life when I shall miss its weekly visits."

15 The guides of W. J. Colville cogently consider this week, on the sixth page, several important and practical questions.

world only a few months ago, and as the year drew to a close amidst storm and wreck Mr. Burns finished his arduous mortal career, and experienced the second birth. For him old things have passed away, and the new year morning of spiritual freedom has dawned."

E Healthy Home, a lively medical paper, must have its joke at the expense of the young graduates in medicine-and does it in the subjoined paragraph. But are not these same youngsters the ones into whose hands the sovereign State of Massachusetts is showing its readiness to cede without recourse the liberties of its citizens:

"Beware of the man who knows it all at a glance or who pretends to. You can tell a young doctor from an old doctor in the dark, because when you ask the old doctor a ques-tion he does n't answer you immediately as if he were cock sure."

837 Annie Lord Chamberlain writes us from Mattapan. Mass. (box 56), that she is gaining a little in strength, though unable to walk, or whisper that the Spiritualist public of America | even stand without help of crutches. Adding: "But that is better than to be as helpless as I have been, and for so long. My father continthe spiritual press in this country by treading ues sick, and entirely helpless, in bed. He has

1957 The Progressive Thinker announces that a bill to practically suppress mediums, lecturers signed by J. Winfield Scott, Sec'y, calling for of Spiritualism, healers, etc., has been introtler. The bill seems to be one of great hardship upon the people, and should be defeated Hall, New York, Saturday, Feb. 9, at 3 P. M. at all hazards.

> Fr The séances now being held by Mrs. J. K. D. Conant, Friday afternoons, and Sunday afternoons and evenings, in her rooms in the BANNER building, are, we are informed, replete with interest and satisfactory results. Last Sunday evening was one of special merit, about sixty tests being recognized.

FT THE BANNER will print next week a sterling essay, written for its columns by Hox LUTHER R. MARSH, and entitled: "THE MIN-Religion of Spiritualism," and other able ISTRY; ITS ATTITUDE TOWARD SPIRITUAL-

> G. B. Stebbins contributes his "FORTY YEARS IN SPIRITUALISM," as the article in Sunday's (N. Y.) Recorder, under the heading; 'Spiritualism, by its Advocates." We shall produce a major portion of the article later.

> > 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 Cheisea (Mass.) Academy of Music, on Saturday evening, Feb. 9. Chelsea should arouse, and give them a good audience.

A course of seven lectures, regarding the teachings of the New Church [Swedenborgian] on subjects of prevailing interest is now being delivered in the church of the New Jerusalem, Bowdoin street, near Beacon street, Boston, Sunday evenings at 7:30 P. M., by the pastor, Rev. James B. Reed, and others. The course began Feb. 3, and will be continued on Feb. 10, 17, 24, March 3, 10 and 17.

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

Live Matter, in its ninth number, is manifesting continued prosperity. It has a large amount of news interesting to printers.

Errors, like straws, upon the surface flow; He who would search for pearls, must dive below."

Women are the predestined saviors of our free institutions, and society, for its own protection, says The Woman's Journal, will soon arm them with the ballot.

The little girl had been fibbing and been caught in the act. Discipline was necessary, and her father, a prominent West Side politician, took her into the nursery, gave her a lecture on the sin of lying, and scrubbed her mouth out thoroughly with scap and water. "Now, Winifred," he said with a fatherly firm-ness as be wined away has foars. "I our will power de bess, as he wiped away her tears, "you will never do the like again, will you, dear?" "No, papa," an-swered Winifred, checking a sob. "Have y-you soap-ed your mouth out since the 'lection, papa?"—*Chicago Tribune.* 

The Steamship Elbe of the North German Lloyd line, came into collision with an unknown vessel (supposed to be the steamer Crathie) on the early morning of Jan. 30, fifty miles off the English coast (Lowestoft), and sunk almost before a realizing sense of the disaster could reach the minds of those involved. A perfect panic ensued wherein each fought for life with his neighbor; fifteen officers and sailors and six passengers (one a woman) were saved in the only boat that was launched successfully, and three hundred and thirty-seven persons met physical death in the chilling waves. Capt. Kurt Von Goessel, like an old-fashioned sailor, went down with his ship!

W. J. Colville's Work

In New York, Brooklyn and Newark the past three weeks has been productive of excellent results, as the large and intelligent audiences have abundantly testified. Last lecture for the present in Union Square

BOSTON friends are respectfully reminded that Mr. Colville will deliver two courses of lectures on Spirit-ual Science, at 18 Huntington avenue, during the next bal Science, at 18 Huntington avenue, during the next two weeks. Alternoon lectures Mondays, Wednes-days and Fridays at 2:30 P. M., beginning Feb. 11; evening lectures, Tuesdays, Thursdays and Satur-days at 8 P. M., beginning Feb. 12. He will also take a class at 105 Munroe street, Roxbury (off Warren street), Tuesdays, Thursdays and Saturdays at 3 P. M., beginning Feb. 12.

He speaks in Waltham, Mass., Sunday, Feb. 10, at 7:30 P. M.; and in Providence, R. I., Columbia Hall, Weybosset street, Feb. 17 and 24, at 7:30 P. M.

#### Wanted,

The exact address of all persons who have been refused registration, or who consider them-selves otherwise unfairly treated by the Board of Medical Examiners.

All such will receive valuable information and legal advice free by calling forenoons on the undersigned at Room 30, 383 Washington street, Boston, or upon receipt of request enclosing return postage. J. WINFIELD SCOTT, Sec'y.

#### Salts of Aluminum.

Within the last six months chemistry has given to mankind another boon, chemically known as saits of aluminum. This new pro-duct of the laboratory is the first and only known agent that will bleach the human skin without injury or discomfort; removing permanently MOTH PATCHES, BED VEINS, POWDER MARKS, BRACKHEADS, FRECKLES, or other discolorations of the skin. Price \$1.00 per pkg. Sample by mail 25c.

CARBOLL & ALLEN, Manufacturing Chemists, 2451 Cottage Grove Avenue, Chicago, Ill.

### RHODE ISLAND.

Providence.--Sarah D. C. Ames, Sec'y, writes: The Providence Spiritualist Association held services at Columbia Hall, Sunday, Feb. 3; Mrs. M. A. Kimball of Lawrence, Mass., occupied our platform. After giving us a few well-chosen thoughts pertaining to Spiritualiam, the time was devoted to tests, all of which were very clear and convincing. Sunday, Feb. 10, Mrs. Kate R. Stiles of Boston, Mass., will be with us.

# FEBRUARY 9, 1895.

### ЙIGHТ. BANNER OF

# MEETINGS IN MASSACHUSETTS.

"Lynn .- T. H. B. James writes: Tuesday evening, Jan. 29-at the meeting held at 180 Market street-Mrs. Dowland presided, and gave an able address on "Spiritual Knowledge and its Relation to Humanity." Dr. Wm. F. Franks, how of Lynp, made remarks and gave excellent readings, tests and messages—all rec-oguized.

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Convincing tests and communications. Next Sunday, at 2:30 and 7:30, Mrs. A. H. Luther will lecture. She will be with us through February. Cadet Hall.-G. H. Green, Sec'y, informs us that F. A. Wiggin of Salem gave two able and instructive lectures last Sunday, and made an impression with his

test séances seldom equaled there. His subject at 2:30 p. m. was: "Spirit Phenomena and their Effects"; at 7:30 p. m., "The Black Sheep." Mr. and Mrs. Kelty rendered appropriate music. Next Sunday will be devoted to local talent.

Salem .- Mrs. G. R. Knowles, Sec'y, writes: Sunday, Feb. 3, Dr. F. H. Roscoe of Providence, R. I., addressed us. He is a fine orator and has excellent indressed us. He is a the orator and has excellent in-spirational powers. His forceful style is peculiar to himself. His subject in the afternoon, "Why I am a Spiritualist," was listened to by a good audience, with a great deal of Interest. In the evening, the theme was "The Aim and Object of Spiritualism," at which meeting the hall was filled with an Intelligent and ap-preciative audience. Dr. Roscoe has won golden opin-ions from all who have heard him in Salem. His lectures were followed by psychometric readings lectures were followed by psychometric readings which were also very fine, the tests given being readily recognized.

ly recognized. He was accompanied by W. H. Spencer of Boston, the illustrated test medium, who gave many descrip-tions of people and incidents by drawing them on pa-per, as he saw them clairvoyantly. The music was fine, as usual, Miss Bailey rendering a selection, and Mr. Kenney and Mrs. Hail a duet. Next Friday evening, Feb. 8, we have with us Jennie K. D. Conant of Boston, a fine psychometrist. Sunday, Feb. 10, Mrs. Sarah A. Byrnes of Dorchester speaks for us.

speaks for us.

Lowell.-A correspondent writes: The Spiritualist Society of this city had a very prosperous day last Sunday, Feb. 3. Mrs. Cutler of Philadelphia gave excellent satisfaction at 2 P. M., after an extremely interesting Lyceum session at 12:30.

W. J. Colville, delivered a forcible lecture at 7 P. M. to a crowded house on nine subjects presented by the audience. The topics embraced a wide range, and audience. The topics embraced a wide range, and were exhaustively treated in a lengthy and eloquent oration which held the audience spell-bound. A very fine impromptu poem concluded the exercises, during which the merits of the BANNER OF LIGHT were spe-cially mentioned, and several subscriptions taken. Mr. F. Alexis Heath of Boston will speak in Ex-change Hall, Lowell, Feb. 10, at 2 and 7 F. M.

Brockton .- A correspondent writes: F. Alexis Heath of Boston, platform test medium, gave a test séance Sunday evening in Ladles' Aid Hall, at which several full names and descriptions were presented. and most of them recognized.

The ladies of this Society are deserving of great praise for their unifring efforts to place the truths of Spiritualism before the public. Mrs. Carrie F. Loring of Braintree is to be the

speaker next Sunday.

Haverhill and Bradford .- "E. P. H." writes: Joseph D. Stiles of Weymouth last Sunday was most interesting. His inspirational discourse upon "Life and its Issues," in the afternoon, and his poem in the evening, were alike entertaining and instructive, and his seances in the afternoon and evening were of a high order. A large number of tests were recognized. Next Sunday Mr. F. A. Wiggin of Salem will be the

speaker.

Lawrence.-C. A. Stevens, M. D., President, writes: Mrs. Gilbert Leary of Newport, Vt., occupied our rostrum Sunday, Feb. 3, with great acceptance. She is an excellent inspirational medium. Mrs. Effle I. Web-ster of Lynn will be with us Sunday, Feb. 10. She will hold a public circle for the benefit of our Society on Monday evening, Feb. 11, at Mrs. T. W. Horne's, 511

# ILLINOIS.

Ohicago.-Mrs. Caroline Catlin, 1223 Van Buren street, Secretary of the First Society of Spiritualists, writes: It is well known that for several years the discourses of Mrs. Cora L. V. Richmond were published in pamphlet form, and had a very wide circulation among those who were so situated that they could not listen to this peerless advocate of Spiritualism. For the past two years these have have been dis-continued; but so frequent has been the in-guing and so often evorassed the desire for quiry and so often expressed the desire for them, that the executives of the First Society of Spiritualists are at the present time negotiating with the daily press of this city for a verbatim report of the weekly discourse deliv-ered each Sunday in Hooley's Theatre, feel-ing if this can be accomplished it will reach a far greater number than in the more exclusive pamphlet form. In these days of "revival," of unceasing questioning and a desire to know more upon this subject, we know of no bet-ter means of education, no easier way of reaching the people, than by the circulation of these

matchless discourses. The question of their publication resolves it. self into a simple business proposition, that is, the length of subscription list as presented by us. We need one thousand subscribers in or-der to insure its success, at two cents per copy per week, fifty cents for six months (in ad-vance), mailed to any address. We propose sending subscription sheet to all known Socie-ties and sincerely hone these will aid us in

ties, and sincerely hope these will aid us in making this practical. To those who may not receive such list, a communication to the writer will insure one. We only ask a ready and generous response,

and Spiritualism in all its purity will be car-ried into thousands of lives who now know nothing of its beauty.

## FLORIDA.

Lake Helen.-Mrs. T. D. Giddings writes: It is with much gratification that we are enabled to chronicle the actual materialization in our midst, according to a promise made by our spirit guides many years ago, of a spiritual camp in this locality.

ago, of a spiritual camp in this locality. To George P. Colby, the renowned inspirational speaker, belongs the credit of much of the arduous work of placing the subject of its location and the formation of the association before the favorable no-tice of the friends and co-laborers at the North in a manner to secure their cooperation. In this work he has been nobly and successfully aided by Mrs. Huff, and Mr. and Mrs. Skidmore of Cassadaga.

and Mr. and Mrs. Skidmore of Cassadaga. Good speakers and mediums for various phenomena have been secured, among whom we mention Mr. Donovan, the wonderful independent slate-writer, who also obtains spirit portraits painted in oil be-tween sealed slates provided and secured by the in-vestigator. Mrs. Pettingili is also here awaiting the completion of her cottage and searce-room. Mr. Col-ulto provide the provided secured by the conville, who needs no introduction to the public as an inspirational speaker of the highest order, Mrs. Thomas from Georgia and Mrs. Beebe from Cassadaga, have been engaged. Mr. Concannon also is to be with us. Reduced rates on all the local roads have been secured, and the camp is announced to open for regular business on the 16th of February, when a grand good time it is hoped and expected will be enjoyed by all.

# MAINE.

Portland .- Mrs. Thaxter, Secretary, and Dr. Goodrich, President, inform us that on Sunday, Feb. 3, the People's First Progressive Spiritual Society, at Reform Club Hall, held two interesting meetings. In the afternoon Miss Davison, Master Sammle and Dr. Goodrich gave satisfactory tests and readings. In the evening, Mrs. C. H. Jewell offered invocation; Miss Hill read acceptably, "The Curtew Bell"; Miss Davison and Master Sammle Goodrich gave many recognized tests, after which Dr. and Mrs. Goodrich gave twelve tests in mental telepathy under test conditions. C. C. Brooks, soloist, was accompanied by Prof. Hatch, cornetist, and Mrs. Eva Gee, organist. BANNER OF LIGHT for sale at these meetings, and at Dr. Goodrich's office, 44 Brown street.

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

F. A. Wiggin has the following engagements for the month of February: 9. Brooklyn; 10, Haverhill; 17 and 24, also entire month of March, St. Louis, Mo. On his western trip Mr. Wiggin will be accompanied by the well-known vocalist, Mr. A. J. Maxham, Mr.

# Neuralgia Of the worst kind troubled me for years. A friend whom it had oured recommended Hood's



Webster, N. H.

Sarsaparilla, and I can truly say I am much better. I have not had a headache for some time Hood's Parille Cures and am better in every way, in fact, I feel like

new person. MRS. P. C. PILLSBURY.

Hood's Pills cure nausea, and billousness,

# SPIRITS' HOMES, From the First to the Seventh Zones, and Our Duties to Each Other Here and Now.

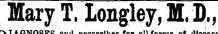
A LL who have read Spirits' Homes pronounce it "a Bittle gem," "worth its weight in gold," etc. One man says: "I would not take 55.00 for it if I could not get anoth-er one." Plice by mail, post paid, 20 cents. I hope every reader of the old reliable BANNER OF LIGHT will order a conv. will order a copy. Yours for Spiritual Liberty,

J. EMBRA MCMAHAL,

#### Sang, Van Van Buren Co., Arkansas 4w Feb. 9.

A Complete Stock OF Works on Hypnotism, Animal Magnetism, Spiritual-ism, Theosophy, Occuitism, Astrology, Phrenoiogy, Hy-giene and Free Thought, for sale or sent by mail. Also, con-stantly on hand all the Liberal and Spiritual Papers and Magazines. Circulating Library-Books on loan.

H. F. TOWER, Bookseller and Stationer, 237 West 134th street, New York City. Nov. 3.



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

### Seances in Your Homes. PIERRE L. O. A. KEELER, 687 Tremont street, Boston, will go anywhere in the city or vicinity for evening se-ances. Wonderful manifestatations in the light. Feb. 9. 1w\*

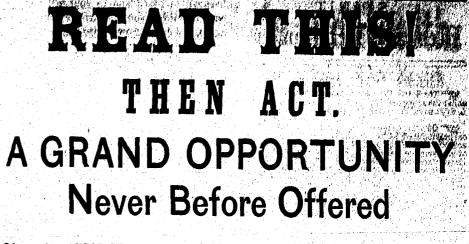
# What is More Attractive Than a pretty face with a fresh, bright

complexion? For it, use Pozzoni's Powder. Feb. 9

A STROLOGY.-Accurate descriptions, im-A portant changes and one full-page advice, 10 ets. Send date and hour of birth. No callers. P. TOMLINSON, 3 Ash-burton Place, Boston. lw\* Feb. 9.

WILL Send you a FREE Clairvoyant diagnosis of your disease if you will send me a lock of your hair, name, age and sex. DR. MME. LEE BAGLEY, OMAHA, NEE. 13w Feb. 9.

# Whispers and Echoes. BY DR. C. C. PEET.



Of securing, ABSOLUTELY FREE, your choice from our Extensive Collection of works treating on the

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And kindred subjects.

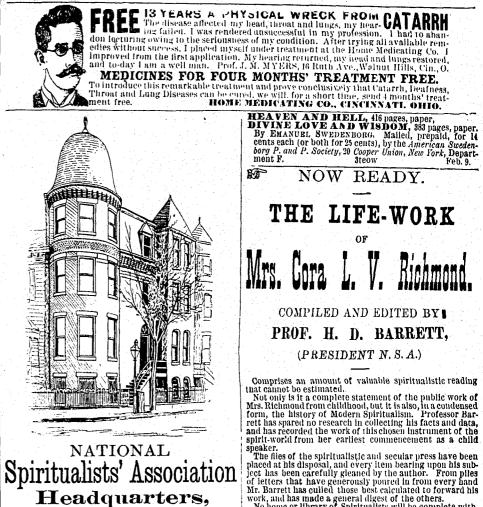
Being desirous of largely extending the circulation of the **Banner of Light**, the publishers of that paper have decided to make the following offer for a limited time: We offer to any subscriber who is now receiving the **Banner of Light**, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subyearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those ad-vertised by us, either in **The Banner** or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount

of 50 cents. We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any

and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order. So Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUB-SCRIBERS FOR SECURING NEW ONES.

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

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



#### Essex street.

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Fitchburg.-E. O. P., Sec'y, writes: Dr. C. H. Harding of Boston spoke here Sunday, Feb. 3. He held the audience closely; his lectures alternoon and evening were of high order, both being followed by

recognized tests. Mrs. M. E. Soule of Somerville will occupy our platform Sunday, Feb. 10.

Malden.-S. E. W., Sec'y, writes: Sunday even ing, Feb. 3, Mrs. N. J. Willis of Cambridgeport gave a grand and instructive lecture here. Subjects taken from the audience.--Feb. 10, Mrs. Emma Miner of Clinton will be with us.

Chelsen.-E. S. Wells, Chairman, writes: Spiritual meetings were held at 196 Chestnut street, the last two Sundays. Mrs. Julia Davis has been with us, and she was well appreciated. She will be with us again next Sunday, Feb. 9.

Stoughton .- Mrs. G. E. Morse, Secretary, writes: Sunday, Feb. 3, William A. Hale, M. D., of Dorchester, Mass., spoke afternoon and evening to interested audiences. Sunday, Feb. 10, E. A. Titus of South Abington will speak afternoon and evening.

# CONNECTICUT.

Hartford .- Mrs. J. E. B. Dillon, Sec'y, writes: A spiritual society has been organized in this place, under the name of Independent Liberal Society, with the following officers: President, Dr. A. H. Bullard;

the following officers: President, Dr. A. H. Bullard; Vice-President, Mrs. A. E. Pierce; Secretary, Mrs. J. E. B. Dillon; Treasurer, Mrs. A. E. Perry. A Com-mittee to act with the above are Benjamin Dart, Ed-ward Brewer, Lewis M. Dillon. The first public meetings were held in Unity lower Hall, Sunday, Jan. 27, at 2 and 7 30 P. M. After an address by the President. Dr. Bullard, the speaker, Dr. George A. Fuller of Worcester, Mass., gave two highly appreciated discourses, taking for his after-noon subject "What Does Spiritualism Stand For?" and in the evening lectured upon "Man a Triune Being-Body, Soul, Spirit." Dr. Fuller prefaced his lectures by a eulogy upon Thomas Paine. Fine music was rendered by Mrs. Meir Stalker and Miss Coburn. Feb. 10 we are to have Mrs. Juliette Yeaw as Feb. 10 we are to have Mrs. Juliette Yeaw as speaker.

Danielsonville .- W. DeLoss Wood, President of the Spiritualist Society, writes: The recent meetings held here by Edgar W. Emerson have been productive of much good. Mr. Emerson's control told many things in the nature of prophecy that have been proven true to the letter, and many people have been set to thinking seriously. One gentleman—a materi-alist all his life, and one the churches could not begin to reach—has publicly declared himself a Spiritualist. and his wife has since been developed as a trance medium, a fulfillment of one of the predictions of Mr. Emerson's control Miss Judson and Mrs. Lillie gave great satisfaction, and our people are eager to hear them again. Mr. Emerson gave such staggering proof them again. Mr. Emerson gave such staggering proof of spirit-return that the people do not know what to say. I have heard it remarked that public tests never convince, but I have positive proof to the contrary, through the direct evidence given through Mr. Emer-son's mediumship while speaking here on his recent visit. I consider any society fortunate indeed in se-curing his services. I have received many letters from different people since his departure, assuring me of the correctness in every detail of the tests given them at the public meeting.

### PENNSYLVANIA.

Philadelphia.-Mrs. Thomas M. Locke writes: The Spiritual Conference Association of this city, under the able management of Bro. Samuel Wheeler, has grown wonderfully, and we now meet in a beau-tiul ball. N. K. corner of Eighth and Spring Garden streets. The past year we have had with us Presi-dent Barrett, Prof. Thorndyke and Helen Stuart-Rich-ings; Mrs. A. H. Luther has just finished a very suc-cessful engagement of two months. At our last meet-ing President Samuel Wheeler resigned his office on account of ill health, and the following officers were elected for the ensuing year: President, Hon. Thomas M. Locke; Vice-President, Mr. B. G. Corona; Second do., Mr. Charles Hammar; Recording Secretary, Mr. Charles Ge Frorer; Corresponding Secretary and Treasurer, Mrs. Thomas M. Locke; Historian, Miss Mary R. Galloway. under the able management of Bro. Samuel Wheeler,

The New York World asserts that Emperor William of Germany spends his time cultivating his scold in the head.

Maxham having been engaged by the St. Louis Society during Mr. Wiggin's stay with them. Bishop A. Beals is to speak at Sturgis, Mich., the Sundays of February, where he can be addressed for engagements for March and April.

Societies wishing the services of A. E. Tisdale for the month of April, also for camp-meetings from Aug. 17 to Sept. 31, may address him at 549 Bank street, New London, Ct

Mrs. Ida P. A. Whitlock speaks during February and March at Baltimore, Md., for the Religio-Philo-sophical Society. April, and a part of May, she will be near Boston. May 19 is not taken, and she would like to arrange for that date, also for June 16, 23 and 30. Camps desiring her services during the coming season would do well to correspond with her. Ad-dress, care BANNER OF LIGHT.

Mr. J. Frank Baxter is, the present month, filing most successfully the platform of the Boston Spiritual Temple in Berkeley Hall, the audience of last Sunday evening completely filing the spacious floor. The people were very enthusiastic, freely applauding the speaker. Wednesday evening, Feb. 13, Mr. Baxter is to lecture in Danielsonville, Ct.; ou Thursday and Friday evenings, 14 and 15, he renders service in Normich Ct. Norwich, Ct.

Mrs. M. A. Merrill writes us from Kent, Portage Co., O., asking to know the present address of William Eddy.

Mrs. Maggie Waite is ready for engagements at camp-meetings-as she will be in the East this sum-mer-for platform tests. Address 31 Fell street, San Francisco, Cal. Mrs. E. M. Shirley, inspirational speaker and plat-form test medium, has several open dates during Feb-ruary and March. Address 13 Dover street, Boston.

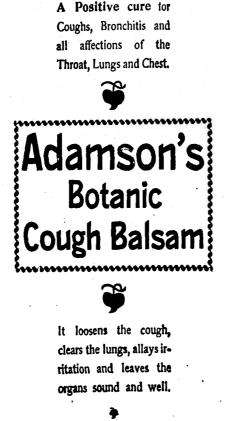
J. Madison Allen has been drawing good audiences of late at Stuttgart, Ark., by his eloquence, music, etc

The present address of Mr. J. Clegg Wright is want-ed at THE BANNER office.

Jennie Hagan-Jackson lectured in Muskegon, Mich., Jennie Hagan-Jackson lectured in Muskegon, Mich., the Sundays of January, 1895; February, speaks in Saginaw; March, Grand Rapids; April, Muskegon; May, the last three Sundays, in Stafford, Ct.; she will speak week-evenings, *en route*, in the vicinity of Sun-day engagements.—Mrs. Jackson's new book re-garding "Our Noted Workers" will be delayed a lit-tle by the recent decease of her mother.

Mrs. Kate R. Stiles has the last Sunday in February and two or three Sundays in May and June open for engagements is filling her list for the next sea-son of '95-'96. Will be in Indianapolis for the month

of March, 1895, and in Watertown, N. Y., for the month of April. Societies wishing her services for auy of the above-named dates, can address her at 120 Dartmouth street, Boston, care Dr. Pratt.



Prices, 35 and 75 cents a bettle.

Sold by all Druggists.

- This is a compilation of choice poems and excerpts, begin-ning with a soliloquy on man and continuing in a variety of subjects, of the spiritual as well as of the physical world. Many a truth is given to the light in the beautiful language of the able author. The rbythm is good, and the sentiment throughout pleasing and soul-satisfying. Fine paper, beautiful print, elegant and substantial bind-ing. 214 pages. Price #1.25. For sale by COLBY & RICH.

# **Angel Whisperings** For the Searchers After Truth.

### BY HATTIE J. RAY.

The Poems contained in this volume are indeed Angel Whisperings, and are calculated to elevate the thoughts and bring sunshine into the hearts of its readers. 272 pages, finely printed on heavy paper, cloth, ornament-ed covers. Price reduced from \$1.50 to \$1.00. Gilt edge, reduced from \$2.00 to \$1.50. For sale by COLBY & RICH.

#### Sealed Letters Answered.

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

be answered entirely satisfactorily, as some-times spirits addressed hold imperfect control of the medium, but do as well as they can under the circumstances.

INSTRUCTIONS. -1. Do not write upon the envelope of the sealed letter. 2. One spirit only should be questioned at a

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

may not miscarry. 4. As many investigators are liable to patronize this department, and as the idea that sealed letters are opened by steam, etc., was the first theory that suggested itself to the very first skeptic (probably) who saw the first phe-nomenon of this kind, IN JUSTICE TO OUR MEDI-UM our patrons are requested to secure their sealed letters with mechanical devices which shall demonstrate to them, on the return thereof, that such letters have not been tampered with. For instance, good and appropriate replies have been received since this department was established to letters which, after common sealing, have been sewed together by hand, or passed through a sewing machine; others have been secured by the plentiful use of sealing

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

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

# SPECIAL NOTICES.

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

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

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

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER of LIGHT and keeps for sale the publications of Colby & Rich.

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

# 600 Pennsylvania Ave., S. E., Washington, D. C.

Observations of the solution o

Library are respectfully solicited. FRANCIS B. WOODBURY, Secretary. Jan. 19.

# , mmmmmm Spring-Time Diseases.

When we emerge from the Winter months into the terrestrial thawings and atmo-spheric changes of the coming Spring, with its fickleness of sunlight, hesitancy of tem. peratures, and its changefulness of electri. peratures, and its changefulness of electri-cal and magnetic currents, the eccentric action of this peculiar season upon the fluids and solids of the body is discordant and disease-generating. During this peril-ous passage between Winter and Spring, more people get sick and more invalids de-part for the next sphere before they should, part for the next sphere before they should, than during any other season of the year. Such being the fact, it is the duty of every X person to prepare his body to resist the de- **X** bilitating influence of these changes by tak-ing DR. ANDREW JACKSON DAVIS'S long-tested and thoroughly reliable AL-TERATIVE COMPOLIND and PLOOD TERATIVE COMPOUND and BLOOD PURIFIER, which will build up the system and prepare it to resist the encroachments of disease. Price \$1.00 per bottle; six bottles for \$5.00. Prepared and sold by S. WEBSTER & CO.,

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that it is a most reachable complication of rich and enduring thoughts as well. The proceeds of the book are given to Miss Fancher, and an appreciative public can do no better service to her than by buying liberally, and by spreading this most interesting recital of a marked character in the world's history. 12mo, cloth. Price **21.50**; postage 10 cents. For sale by COLBI & RICH.

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

Hopedale; Mr. Scott in Massachusetts; Removal to Wiscon-sin; The Ballou Family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou. Ouina.

Other Controls; The Guides.

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

NEW YORK CITY CONTINUED.

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

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#### BANNER LIGHT. OF

# SPIRIT Message Department.

## SPECIAL NOTICE.

The Spirit Messages published from week to week ander the above heading are reported verbaiim by Miss IDA 5. SPALDING, an expert stenographer.

L Stalping, an expert stenographer. Cuestions propounded by inquirers—having practi-indoor should be forwarded to this office by mail or left is our Counting Room for answer. It should also be dis-ticted in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly its our Counting Room for an undercloned condition, event-uished in this Department indicate that spirits carry with the mundane sphere in an undercloned condition, event-uished to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All errores as much of Truth as they perceive—no more. T it is our earnest wish that those on the mundane prioriteriends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of dowers, it behooves the friends in earth-life, so dis: osed, to place natural flowers the forther that all letters of hubirs, and there exist and to to state that all letters of hubirs, cartherwise, apper-enting to this Department, should be addressed to the un-terrigned. This New Writmans, Chairman.

### SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



### MRS. B. F. SMITH.

### Report of Scance held Dec. 7, 1894. Spirit Invocation.

Oh! ye bright angel ones from spheres celestial, we invoke your presence this hour, that you may give power to those spirits who may seek, through this channel, to let their dear earthly friends know they still live and are ever near.

Our Divine Parent, the Creator and Ruler of the universe, we thank thee for all the blessings we enjoy. In the cheering sunshine of this beautiful winter day may we behold thy smile, for all nature is but a manifestation of thee and thy beneficence. We thank thee even for the cold and snow and piercing winds of the wintry season, for we know that thus thou hast ordained to outwork that which is for our physical and material well being. In the still, cloudless night, as we behold above our heads the brilliant galaxy of other countless worlds moving majestically in their appointed orbits, we are struck anew with a sense of thy grandeur and power and our own impotence and insignificance Therefore would we learn more of thee and of the laws which then hast designed for our government. We would ask of thee to give strength to our purpose to live the best life possible here, to gain all the knowledge of spiritual things that we can assimilate, to put aside all the frivolities and interests of a purely sensuous existence, and rise in the might of our spirit, living for high and worthy aims, aspiring ever for the best attainable in the mate rial and spiritual spheres, and thus keeping ourselves in that receptive attitude by which the purest and hollest inspirations may come to us. Unto this end we ask for the manionship of thy bright and beautiful m on high who minister unto the needs of mankind on earth: may we heed their warning voice; may we obey their mandates; may we follow their beckoning hands as they lead us onward and upward; and unto thee, our Father, will we render all praise now and evermore. JOHN PIERPONT.

here will be like a lamp to your feet when you enter the life beyond. Learn all you can, I say again, and do your own thinking.

Hannah is here; George is also here, and wishes to be remembered. Yes, we form 80quaintances in spirit-life the same as we do on earth, and I have met many relatives that I never knew here.

I send warm greetings to all who knew me, and who remember me.

### Hattie L. S. Harris,

1 thought a great deal concerning spirit-communion when in the mortal form, but it is a knowledge to me now. I used to think that if one returned another certainly could. Occasionally I attended circles, and I have talked on this subject with Sarah McGliden.

I have seen enough during my experience even upon the earth plane to cause me to exclaim, Oh! mortals, be honest. If you are seeking for the light, say boldly, I am investigating to learn for myself the truth or falsity of Spiritualism. So many will not acknowledge when they are thoroughly convinced, for fear of the speech of people.

I had some medial powers, and was very impressional. Often I would sense the presence of some departed friend so strongly that I would think some mortal must be near me.

I lived in Chattanooga, Tenn., and my name is Hattie L. S. Harris. Two dear old colored women will know what the S. is for. Dear old colored nurse, dear old Jane, how kind and sympathetic she was; and when she knew I could not stay much longer she called from the inner room, "Chloe, come; she sees the angels."

I am very much pleased to speak here to-day, Mr. Chairman. I have attended every circle you have held in this room, therefore you will conclude rightly that I have enjoyed these meetings very much. Before I passed away I did not know of this place.

I thank you, Mr. Chairman, for listening pa tiently to my words, for this is the first time I ever controlled a medium.

#### Annie Strout.

How do you do. Mr. Chairman? Isn't that what they call you? [Yes; I am the Chairman. How do you do?] I'm pretty well, thank you.

Did you ever go to Waterbury, Conn.? [No.] Then I did n't know you when I lived here. I lived in Waterbury, Conn., an' my name is Annie Strout.

I was little when I went away. I don't 'member it, but Aunty Jennie says I could n't have been two. I'm much as seven now.

My papa is James Strout. You didn't ever know him, did you? [No.] He's in heaven with me. Mamma don't live in Waterbury now; she lives in New York; but I can find her. I've got the loveliest, loveliest teacher in the Summer-Land, an' she never speaks cross. She's Miss Alice Cary. She makes sweet poetry for us, an' she tells us so kindly how to speak properly, an' how to treat each other. We have beautiful flowers, an' such sweet music; I wish you could hear it.

When I be a lady I'm goin' to be a teacher, cause my teacher said so, if I was very, very careful, an' learn my lessons well every day.

Gran'ma Strout did n't know when she lived on earth across the water from here that she could come in this way. I did n't live across the water, but gran'ma did. My gran'pa lives where I do.

Please, sir, don't forget to say I have a cice teacher.

Not one of us was versed in the truths of gate the claims of Spiritualism-the old orthodox faith of our father and mother fetters their minds to a certain extent. I do not mean to say that my father's teachings were erroneous. He did not know of spiritcommunion, it is true, but while in the flesh he often thought he felt an influence of good, but he called it of God. Well, all things are of God, but it was God through his spirit agents. Oh! the beautiful white roses, the pure white snowdrops, how I loved them! Now my heart is satisfied, for I can have all I desire.

I know this message will reach my sister in due time, and be perused-a little doubtfully at first, because of her early education, but in time she will come to comprehend these things more fully, even while in her earthly form.

I am Susan R. Holden. I lived in Langdon, N. II., where I passed to the spirit world years ago. My sister is Mrs. Nettie Morse, and she lives in Cold Water, Mich.

#### Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles through the mediumship of MRS. B. F. SMITH; they will

Dec. 7 (Continued).—Maria Howland; Dr. Jabez S. Holmes; Tom O'Riley; Clara Wellington. Dec. 14.—Jacob Healey; Nettle J. Wentworth; George Beckwith. Mathida S. Grantman; Theresa A. Metcali; Jona-than Hosmer; Charles Heyward; Mary A. Wheeler Wood; Louisa Theobald. Dec. 21.—Harry J. Tools, Contents

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

ilam J. Sloane; Emma Sloane; Anna E Stacey; Ellza P. Chase. Dec. 28.—Sarah J. King; William H. Brown; Hannah E Lucas; Theodore Grant; Hannah Constantine; Charles Wass; Hannah M. Bates; John W. Harris; Isa Richardson. Jan. 4.—Horace Treat; Heurletta Weston; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden: Ethel Parker: Mary Merrill. Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Per ham; John Wooster; James Burke; El en A. Sloan; John H. Lejch; Hannah E. Markham; Homer W. E. Metcalt. Jan. 16.—Benjamin Goodspeed; Hannah Hulse; Irving Whitlor; Stephen A. Davis: Luther J. Fletcher; Sophia Egerton; Joseph Taylor; Washington Statr; Jacob Titsey; Jacob Worthen. Jan. 25.—Walter Wood; Charles Winkley; Lizzle C. Reed; Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Mar-tha Matthews; Dr. John H. Curler; George Smith. Feb. 1.—Chester A. Merrifield; Wille Hawkins; Rev, Sam-nel S. Kelly; Samuel Prentiss; James H. Ewings; Altce Dearborn; Robert J. Campbe 1; Artemas L. Ford; Annie Louise McIntyre.

# ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF

If some one has suffered for a time from catthe Spiritual Philosophy, Mr. Chairman, there- aract, and this is removed, so that he sees fore it is hard for brother and sister to investi- | again as well as he did before the cataract formed, he is cured. If another who was born blind, or whose sight has always been very defective, is brought into a new state where he can see clearly, that one is healed. We can always find the lesser contained in the greater, but not the greater in the lesser; therefore the comparatively small work of ouring is included in the much larger work of healing.

A true healer is an educator; one who unceasingly works to lead his patients and pupils to a higher plane of consciousness than they have yet reached. Genuine healing involves the coöperative action of healer and patient, who really stand in the mutual relations of teacher and scholar.

Q.--[Bv Loretzo Caw, New York] Will the Con-trolding Intelligence give us a little plain information concerning the law of vibration in its application to daily life?

A.-The simple statement, "We are vibrations in a universe of vibrations," is a condensation of all obtainable knowledge on this intricate and fascinating theme; but for purposes of practical application no mere theorem is sufficient. Our understanding of the law of vibration may be expressed in the following propositions:

First, Every action of the human mind, as well as of every living, moving entity in the universe, occasions a discharge of force which affects the etheric medium in which all objects exist.

Second, The quality of the force generated determines its affinity with other vibrations of force from other objects, so that wherever there is agreement between their vibrations, objects may be said to be in affinity with each other.

Third, The force generated by the activity of a particular region in one person induces corresponding activity in a similar region in any other person who is at the time being within the range of contact with such vibration.

Fourth, According to the intensity of our thoughts, feelings and emotions, and especially according to the intensity of our affections, will be the power and carrying quality of our vibrating emanations.

To carry these propositions and what they involve into actual practice in daily life requires great self-command as well as intelligent appreciation of the principle stated, as there is no practically beneficial application of the theory until you learn to control emotions and conquer distractions. The vital point to be insisted upon is the certainty of accomplishing results if you are only persistent in your silent determination. You must observe the rule of existence, and tell no one of your intentions save such as are in direct sympathy with your intent, and are acting in concert with you to obtain a desired result. Concentrated force does mighty work, while scattered energy is of little worth. The secret of success is to steadily concentrate upon a desired object, do everything you are called upon to do anywhere, with united intention and expectation directed to your chosen goal, and you will soon find that hitherto inflexible surroundings are now becoming pliant to your will.

The great requisite at all times is harmony with the forces of nature about you, as well as accord with the moving machinery with which you may be mechanically connected. The following illustrations are to the point:

#### In Memoriam.

To the Editor of the Banner of Light:

THOMAS DOWLING, of Malden, Mass., departed this life on the 19th ult., at his home on Pleasant street, at the age of sixty-two years.

He was born in Maryboro', Ireland, in 1822. His parents emigrated to Kugland shortly after nis birth, and from thence, at the age of seventees. Thomas came to this country, settled in Boston for a hwyears, and then moved to Malden, where he has resided up to the time of his decease. His fr-twife was Mary Caldwell of Charlestown, who died in 1856. His second wife was Mary Kyeting Cun-

died in 1856. His second wife was Mary Usidweil of Charlestown, who died in 1856. His second wife was Mary Evenna Cha-pincham-who survives him-by whom he had three children, two of whom are living: Herbert M. of Fort Payne, Ala, and Jewell A. of Malden.

Payne, Ala., and Jewell A. of Malden. His remains, at his own request, ware cromated at Forest Hills on the 23d ult. The funeral services, which were held at his late residence, were attended by a great concourse of people, for he had many friends. The singleg was appropriate and delightful, several of the hymns sung being such as our prother loved to sing when here. Selections from the Scil-tures were very impressively read by the Unitarian minister of Malden. The address on the occasion was given by Mrs.

Sarah A. Byrnes. Her discourse was impressive and eloquent.

At one period of our brother's life he had been an active member of the Bunker Hill Baptistellurch, and was as earnest and honest as he was active. Thomas Dowing could not be otherwise. He became a con-vert to Spiritualism many years ago, and has been as active, earnest and honest in his latter belief as he had been in his former.

About two years ago he was smitten with paralysis, and had been failing mentally and physically ever since. A more patient sufferer no one ever beheld; in truth he was patience personified, longing  $t \in go$ to his splithome, yet submissive to the will of God. Our brother's patience was only equalled by that of blo downed without which and downed are the suff.

Our brother's patience was only equalled by that of his devoted wife: night and day she was at the suf-ferers side, and his every wish was attended to. It matters but little, comparatively, where a man is born, where and how he died, how much property he left behind him, how his remains were disposed of, whether cremated or burled under ground, but it is of the utmost to know how he lived.

Thomas Dowling was no ordinary man, mentally, morally, socially and spiritually. He rose from very small beginnings to be one of the first men of Malden, small beginnings to be one of the first men of Malden, commencing his business life as a tailor, in a very humble way. Then he engaged in the real estate business, and by his good judgment, clear-headed-ness and honest dealings, became the possessor of considerable property in Malden. At one period of his life he was one of the assessors of his town; but public office had no charm for him, and he upper south or huld enother. He was eaver

and he never sought or held another. He was eager enough to make money, but never for a selfish purpose. He desired to possess, that he might know the iuxury of doing good, and he did it. The poor of Mal-den and elsewhere will miss him; few men had a big-

ger or warmer heart than Thomas Dowling. As a husband, father, friend, neighbor and cliizen he has not leit many equals behind him. He was sin-cere in his beliefs and honest in all his transactions.

At the time he became a Spiritualist it was a very unpopular faith; it took courage and firmness to con-fess it. But he had both these qualities, and never for a moment wavered or hid his light under a bushel, yet never obtruded his belief on any unwilling ear, He very frequently for years lectured on Spiritualism, but never for money. Fortunately for him he had no need of it.

Our brother was a Spiritualist of a noble type. He was prieminently a spiritually minded man; interested in all the phenomena on which our philosophy is founded; but his special aim was to cultivate the gifts of the spirit, and he labored to induce others to do the same. His charity for his fellowmen was almost unbound-

ed. None ever heard him speak evil of his neighbor, It hurt his tender heart to even hear any one harship criticised.

The following lines, written by Burns on his father, might not be inappropriately inscribed on the tablet that marks the  $sp_{i}t$  where rest the ashes of our ascended brother:

"Oh! ye whose check the tear of pity stains, Draw near with pions reverence and artend; Here lies the loving husband's dear remains— The tender father and the generous friend. The pitying heart, that felt for human woe; The dauntless heart, that feared no human pride; The friend of man; to vice alone a foe; For ev'n his fallings leaned to virtue's side."

B. I. H.

To the Editor of the Banner of Light: I enclose a tribute to our brother, THOMAS DOW-LING. who passed away at his home in Malden, Mass., Saturday, Jan. 19.

The tribute is from an old friend, J. H. Brown, and appeared in the Malden Mirror. It reads as follows: "When the angel of death beckoned to our friend. and he crossed the silent river, there went out the ful; and row that all that was mortal of him has sed from our prese ice, and we are this world to be greeted with that cheerful voice and pleasant smile we all of us knew so well, it is a pleaspreserved and the problem of the many noble characteristics, the possession of which made him as one out of many. He was a fond, loving and indulgent husband and father; he possessed that common sympathy for his fellow-men that made him the beneficent philanthropist, and the extremely kind and helpful friend he was. No whisper of need or distress was ever so low as not to reach his ear, and his hand was quick to do the bidding of his heart. His manners were courteous, gentle, manly and refined; his smile especially bright and winning, and bis voice echoed his sincer-ity. The words of cheer be has spoken to the faint, the weary and the grief stricken are as numberless as the sauds of the sea,' and the songs of that brighter and better land he has so often sung have brought joy and consolation to many a suffering soul. His sympathies and his affections were strong, sincere and earnest, and his love of and devotion to his friends, evinced in so many pleasaut ways, never for a moment faltered. His faith was as deep as his nature, and rested upon foundations he would not admit could be shaken. As a man he was wise, of unusual sagacity contact with, insist upon finding your point and unquestioned honor. As a citizen, public-spirited of agreement, and as you do so you will find and high-minded. He had the firm triendship of assoclates, and the estern of mere acquaintances. For many years the writer of this enjoyed the great privilege of almost daily association, and of free and ful interchange of thought and feeling with him. I can truly say I never knew him to make use of one expression prompted by a mean or narrow view of men or matters. He spoke no ill word of any one, but sought to explain away shortcomings, and to cover with the mantle of charity many things the world looks askance at. When death comes to such as he, 'the readiness is all,' and he was ever ready. We to whom he gave so much, his affection, friendship and love, cannot look upon him as 'dead, and gone forever,' but we think of him as having entered into a fuller and far more glo-rious life than this in that better land, where we shall once more meet him. Let us hope that on the shores of that fairer place, in the existence of which his faith never wavered, and of which he has spoken so much and sung so often, he found his dearly loved ones, waiting to welcome him, and that when, after life's fitful fever, we shall leave our earthly habitation, he Inful fever, we shall leave our earthly habitation, he will be there to welcome us with that pleasant smile and joyous greeting so peculiar to himself, which we shall ever remember when we think of him. Farewell, old friend; 'gone but a little while before I lay this tribute on your bier and say, ' Peace to your ashes.'

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# INDIVIDUAL MESSAGES.

### Dea. Amos Walker.

I hardly know how to speak here. Most of the knowledge I have gained of taking control of a medium's brain is that which I have been able to pick up by watching other spirits who have taken part on different occasions before toaided by the good guides present should I falter.

[To the Chairman:] Dear brother (for such you are in spirit), I little dreamed when in the mortal form that some day after I became a disembodied spirit I should come in this way to your Circle-Room, anxious to send a message to my earthly friends. But such is the case, and I hope my words will be of benefit to some of them, and lead them to investigate this great truth of spirit communion. Down in my home in Maine spirit-return was little known among us as it is at this day, and certainly would never have been accepted by me, for I was of the Baptist persuasion.

I had a hope within me that when 1 should be through with this material life I should go to heaven and see God seated upon a great white throne, with the angels about him singing his praises throughout the years of eternity; but I found the spirit-life which I entered very different from my idea of the future state. Do not think for a moment, Mr. Chairman, that I was sadly disappointed; oh! no; it was a happy disappointment. I have never seen any God or any throne, but I have seen very beautiful and bright people whom the folks about me said were the angels, and I have seen my friends who passed on years and years ago, and those who passed away recently as well, and they are all live, active people. Instead of the heaven of rest I was led to look forward to, I have found a life of activity. I do not mean by that that we perform manual labor, but we are constantly at work in a spiritual way trying to do all the good we can for mortals and the immortals who need our aid.

Oh! what vague ideas some mortals have of our homes beyond the veil, and I am willing to homes are houses, and that they are just as real to us, and in every way just as well adapted to our needs as spiritual beings, as are your how often have I listened to his prayers, and I homes here adapted to your requirements as mortals

In Corinth, Me., I was well known as Dea. Amos Walker. I am pleased to announce my presence here in your circle, Mr. Chairman. and to assert that spirit communion is God's truth, and that we live on eternally. I believed that before, but as for thinking I could return after I died (according to the speech of people here) and talk through what you call a medium, I did not, and if any one had told me this thing would happen, I should have shaken home duties, but you think of me as too far my head a good while before I would have accepted such a statement. I am satisfied, however, with matters as I have found them, and I am grateful for the privilege of speaking here to-day.

Sarah, learn what you can in regard to the will find that all the knowledge you may gain | the Father, who doeth all things well.

Susan P. Fay.

It is delightful to listen to the prattle of the little ones as they voice their messages of love to their sorrowing ones on earth. I do not wonder that Jesus loved children, and rebuked the people for not permitting them to come to him.

I have reported at your circles once before. many years ago, Mr. Chairman, but not through this organism; and now, as then, I regard it a great privilege to be permitted to come and speak for myself. Mortals little understand day. I am, however, assured that I shall be how grateful we are for the few minutes given each spirit in which to express his message. There are some yet in Boston who will remember Susan P. Fay.

> My mission here is an important one. I do not think I should have reported to-day if it had not been on account of some little trouble that one, yes, two-will understand. I say, Give it little thought, for after the lapse of one month you will hear very little said in regard to this little cloud that has come and affected not only you, but others first. It seems heavy to you, and yet it is not in your home. We can see so much clearer and farther than you can, and in a little while, I repeat, you will give it scarcely a passing thought.

> I send loving words to you all, and greet you as a sister. For him who had chosen me as a wife I feel the same affection now as ever, and I cherish in my memory the days of happiness passed in his company.

> Hans sends loving greetings also, "and friends from Germany." I do not know his object, but these are the words he gives me.

> I ask the friends to give us a little time when they can by sitting quietly and listening to what we have to give them mentally. Often, very often are we with you in the home. We do not forget any upon the mortal plane.

> I bid you good morning, Mr. Chairman, with a grateful spirit for your kind reception.

#### Susan R. Holden.

I am pleased to report at this Circle Room. When in the mortal form I knew nothing of spirit-communion. I passed away when but a

young girl, but I have learned much since then. These words I wish to convey to you, dear sister. You are the only one left upon the acknowledge that I was one of them. I am earth-plane except dear brother. The greater glad to be able to tell my friends that our part of the family have been reunited in the spirit-land.

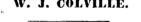
Father stands beside me. Dear, good father, know I have gained a great deal spiritually, for he was really a Christian, as he was termed by his brethren. Every morning he gathered us together in the sitting-room, where he held devotional exercises. You mortals can well under-

stand how tedious it might be to a child, but I always enjoyed it. Dear mother has learned a great deal since

passing through the portal termed death. Dear sister Nettie, I know you often send me a thought when you are busily engaged in your

away, for often I am standing right beside you when you think of me thus. 1 know there is a vast distance between you and George.

Willard and Martha are here, both anxious that I should just mention their names for the benefit of those left on earth, whether they refuture life while you remain on earth, for you | cognize this message or not; we leave that with | ing whole; it is, therefore, an educational and



OUES.-[By Alice de Keneene, New York.] What the essential difference between hypnotic and spirit control, or are the two practically identical? Ans.—Hypnotic influence is presumably due in all cases to the operation of one incarnate entity upon another, though it often happens that decarnate entities produce phenomena closely allied to so-called hypnotic results, which are simply effects of mental action upon a sensitive subject in any case.

There is no clear or radical line to be drawn between hypnotic and spirit control, as the two are identical in principle, and often the same in result. But does the word control properly apply where voluntary action on both sides is concerned? We regard the term a misnomer, therefore we employ other language to describe the phenomena to be considered. Between two healthy, intelligent persons, no matter how widely sundered physically, there may be a perfect transmission of psychic or mental force, and this transmissive wave of unseen substance may convey messages accurately from one to the other, precisely as a current of electricity transmits intelligence from point to point wherever necessary wires are in working order. Mental suggestions can be heeded or disregarded, accepted or spurned at the will or option of the person who is conscious of receiving them. When you receive a telegram you are at liberty to take such action as you please with regard to it, or you may ignore it altogether if you choose, unless such strong pressure is brought to bear upon you psychically or otherwise that you feel you cannot resist.

The prevailing fallacy with regard to hypnotic influence is that it is something one must yield to nolens volens. In consequence of an utter misconception of the subject, there are many petitioners for stringent legislative enactments limiting hypnotic practice entirely to the medical profession. The absurdity of such proposed laws is that they are impossible, because no one can legislate against silent, unseen mental action.

So soon as people realize that they are at liberty to duly assert their own freedom, and vield or not at discretion to any influence which approaches them, they will get rid of the bugbear of obsession in all its forms, and the scare occasioned by a vilification of hypnotism will immediately subside. We are all open to whatever our condition causes us to attract, and only by creating magnets within to relate us to what we know we desire, are we secured against the inroads of undesired influence.

### Q.-[By Ezra Liverstitch, Brooklyn.] What is the precise difference between curing and healing the sick?

A.-The distinction between curing and healing, though not very frequently expressed in ordinary speeches and writings, is clearly obvious to the reflective student. To cure a person who is suffering from an ailment is to restore him to the condition he was in before the attack of the disorder, and that is all. To heal the sick includes vastly more than the foregoing, as it signifies bringing people to a consciousness of their spiritual birthright for the first time. To restore what has been temporarily lost is only a small part of healing, but it is all there is of curing. Healing signifies makevolutionary process.

When you are at sea put yourself mentally in harmony with the motion of the billows and the rocking of the ship. Never try to resist the motion by which you are surrounded; go with it, not against it. When traveling by land never allow yourself to dislike the motion of the vehicle in which you are riding. Go with the wind; never brace yourself against it as though to do battle with it, but pronounce it friendly, helpful, and regard it as a means of carrying you nearer your goal, and of bringing what you desire to your side. No matter what work you may be engaged in, never protest against it, but always see in it a means of fulfilling your desire. With all people you meet or are thrown in business contact with, insist upon finding your point that life soon becomes enjoyable, and that neople about you grow very amiable in their dealings with you. If you insist upon regarding all experiences as beneficial, all will prove

SCOTLAND'S LAMENT. ROBERT LOUIS STEVENSON, DIED DEC. 3, 1894.

- Her hands about her brows are pressed She goes upon her knees to pray, Her head is bowed upon her breast And oh, she 's sairly failed the day!
- Her breast is old, it will not rise. Ier tearless sobs in anguish choke, God put His finger on her eyes. And then it was her tears that spoke.
- " I 've ha'en o' brawer sons a flow, My Walter mair renown could win, And he that followed at the plow, But Louis was my Benjamin!

. .

- " It's sune the leave their childhood drap, I've ili to ken them, gaen sae grey, But aye he climbed intli my lap, Or pu'd my coats to mak me play,
- " He egged me on wi' mirth and prank, We hangit gowans on a string, We made the doakens walk the plank,
- We mairit snails withoot the ring. "'I'm auld,' I pant, 'sic ploys to mak.
- To games your mither shouldna stoup.' 'You're gey an' auld,' he cries me back, 'That's for I like to gar you loup!'
- " O' thae bit ploys he made sic books. A' mithers cam to watch us playing; I feigned no to heed their looks,
- But fine I kent what they was saying! "At times I lent him for a game To north and south and east and west,
- But no for lang, he sune cam hame For here it was he played the best.
- "And when he had to cross the sea. He wouldna lat his een grow dim, He bravely dree'd his weird for me, I tried to do the same for him.
- "Ahint his face his pain was sair. Ahint hers grat his waelu' mither; We kent that we should meet nae mair, The ane saw easy thro' the ither.
- " For lang I 've watched wi' trem'ling lip. But Louis ne'er sin syne I've seen, The greedy island keept its grip, The cauldriff oceans rolled atween.
- "He's deid, the ane abune the rest. Ob, wae, the mither left alane! He's deid, the ane I loo'ed the best, Oh, mayna I hae back my nain!"
- A star that shot across the night Struck fire on Pala's mourning head, And left for aye a steadfast light, By which the mother guards her dead.
- "The lad was mine!" Erect she stands, "The lad was mined" Effect sub status, No more by vain regrets oppress't, Once more her eyes are clear; her hands Are proudly crossed upon her breast. -J. M. Barrie, in McClure's Magazine for February.

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

At the funeral services Mrs. Sarah A. Byrnes officiated, assisted by Rev. B. H. Balley, pastor of the

Clated, assisted by Rev. D. H. Daney, pastor of the Unitarian Church. As Mrs. Byrnes truthfully said, he was one of God's noblemen. Her address was a fine effort, and I felt proud to think we had such an able exponent of our proud to think we had such an able exponent of our Gause to officiate. There was a prominent assembly of at least two hundred people in the spacious mau-sion of the Dowlings, and Mrs. Byrnes did nobly for our Cause; and many times to the writer was she complimented for her grand address. Spiritualism gained many friends on this notable occasion. The singing was beautifully rendered by Mrs. Barker, Mrs. Thompson and Mr. J. W. Lane, the trio of Berkeley Hall singers. Hall singers. The pall-bearers were prominent residents of Mal-

the pall-bearers were promote residents of Par-den. The remains were cremated at Forest Hills, and the ashes interred in the family lot in Woodlawn cemetery. WM. H. BANKS.

To the Editor of the Banner of Light:

Many of the veterans in our ranks will recall ISAAC FRAZIER of Lynn, who in days long gone by, when it cost something to be counted as a Spiritualist, stood bravely by its standard and standard bearers, and gave it and them of his influence and cordial sympathy and material support. He had for many years been a subscriber and a close

Add for many years been a subscriber and a close and interested reader of the "dear old BANNER." I do n't know that I can do better than to copy from the Lynn Item the following, which appeared from my pen Jan. 19. It seemed necessary to the writer, and prompted his effort in behalf of our growing and elorious Cause. glorious Cause :

"It is interesting to know when such a good man departs from us what have been the impulses which have animated his life and inspired him to action. While our brother was not what the so-called relig-lous world would denominate a Christian-for really be had no sympathy with their ideas of theology, which had no sympathy with their ideas of theology, which are, to those minds which discriminate, only specula-tive-he was essentially, and I may say most consci-entiously, a true disciple and a faithful follower of the teachings of him who gave to the world the most sub-lime principles of moral ethics as laid down in the 'Golden Bule.' This, instead of narrowing him down into prescribed limitations, broadened his soul-nature into that of a true humanitarian, and at home or abroad he was a man who had the courage of his con-victions. He believed most thoroughly in the 'Fa-therhood of God and the brotherhood of man,' and among his business acquaintances and most intimate associates, many of whom differed with him in his re-ligious opinions, yet because of this he suffered not in the loss of their esteem or confidence, for they recog-

# FEBRUARY 9, 1895.

and the main second front Studies

nized in him a man of earnestness of purpose and aterling worth. As is well known, he was for many years a firm be-liever is and an earnest advocate of the teachings of Modern Spiritualism, and gave freely and without stint of his means and influence for the support and promulgation of this once unpoint is belief. While acting as presiding officer of a Sucjety whose member-ship included some of Lynu's most esteemed and in-fluential eitizeus, he enj-wyed the association and con-fidence of such men as G orge W. Keene, Jonathan Bufum, Oliver H. Swain, Henry C. Smith, and many others well known to the public who might be men-tioned here, many of whom are still living, and will, if necessary, condrim my statement. No doubt those cu-workers above mentioned will extend to him a gladsome welcome into the "Land of Souis." May his character and the influence of his example be an inspiration and a blessing to us all." G. W. FOWLER.

To the Editor of the Banner of Light:

Permit me to write a few words concerning my dear friend and sister, ROXALANA GROSVENOR, who lately passed beyond this sphere of pain and suffering. Her patience, fortitude and unselfishness dur-ing her liness for the last year and a half were most remarkable and exemplary, and we who know her can but rejoice that she is free at last from the fiesh and all its ills.

and all its fils. Her life was beautiful and useful. She was truly an angel while yet in mortal garb, with her mild, sweet disposition. I was blessed with her acquaint-ance many years ago when she with her sister and two brothers were living with the Shakers. After the transitiou to spirit-life of one of the brothers, the remainder of the family began seriously to consider the feasibility of severing their connec-tion with this people whom they loved and who loved them, their motive being greater freedom in every way and grander opportunities for doing good; in a word, as they said, they desired a larger world to live and love and work in. Accordingly, in 1871 or 772, they left the quiet home where they had spent so many years.

72, they left the quiet home where they had spent so many years. For awhile they were scattered, and R xalana came to my home for a time; then they settled to B iston, and were known by their good words and works as Spiritualists. The brother Lorenzo passed to spirit-life, and a few years ago Fidella was summoned, leaving Roxalana alone, but not without friends, who have proved their worth in sickness and need. Now who have heap passed through the change and met the have proved their worth in sickness and need. Now she too has passed through the change and met the dear ones waiting to greet her, but may we who are left struggling on this sile still sense her sweet pres-ence. H. W HILDRETH.

#### **Resolutions** of **Respect**

For our Recently Arisen Brother, Isaac Frazier.

**Reconstructions of Respect** For our Recently Arisen Brother, Isaac Frazier. Whereas, In the processes of that unerring law which all must recognize as being supreme, the physical presence of our dearly beloved brother and faithful co worker in the cause of Truth as expressed by Modern Spiritualism, has been removed from our s.git; and Whereas, By this aforesaid removal the beneficence of this Supreme Law is recognized in the fact that, after more than four-score and eight years of active service of our brother upon the material plane of existence, wherein he has brought great credit unto himself and to the Cause which he had for many years so faithfully espoused, he has four-acted the theorem of the infimities of the physical bondage is eldent to such life, and has, we are most confident, entered hu upon those felicitous joys which awalt the ilberated and relivenated spirt (because of being ilb-erated) prepared for those who have nobly borne their part in a maily way while here; therefore be it *Resolved*, That in the transition of our friend and brother, IsAAC FRAZER, our city loses one of its most esteemed cutizens and successful business men. *Resolved*, That bis family have lost a kind and indugent parent—one who will continue to sympathize in their mir-fortunes and rejoice in their successes—and when their earthly carcers are finally ended, will gladly welcome them into the higher life and the companionships of the dear and lowing friends therein. *Resolved*, That we recognize in him a man of exemplary character and high moral worth—a man of probity, whose life has been a biesing and a benediction not only in a lim-ited circle of family and triends, but to all those who have been privileged to have had with him an intimate acquaint-ance and association. *Resolved*, That as a Society, though we have not, for ob-vions reasons, enjoyed his frequent, presence or membership with us, we recognize his valuable and rever ready service to our common Cause in the days agone

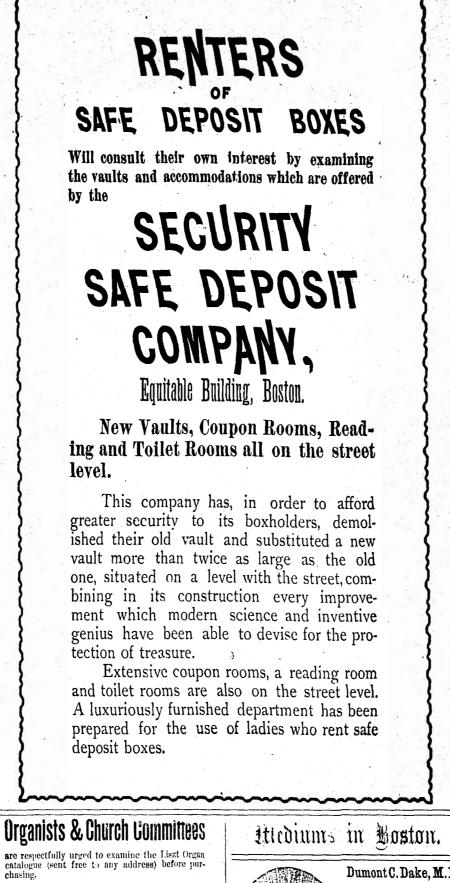
to his memory. Resolved. That in this irreparable loss to his family, and Resolved, That in this irreplatione loss to his family, and the fraternal organizations of which he was a member, and to all those who will miss his kindly and genial presence, be extended our warmest sympathy and shnere condolence. *Resolved*, That a copy of these resolutions be sent to his family, and also to the daily papers, BANNER OF LIGHT and Post 5, G. A. R., and the same transcribed upon the productor way senter. books of our Seciety

Adopted by the Lynn Spiritualist Association. JAMES M. KELTY. President.

GEORGE H. GREEN, Secretary. Lynn, Mass., Jan. 27, 1895.

#### New Publications.

SPIRITUALISM as Viewed by Rev. Dr. D. W. Moffat, H. V. Sweringen and L. O. Hull. Paper, pp. 83. Fort Wayne, Ind.: The Oc



Mediums in Boston. Life and Hea Mrs. Fannie A. Dodd, MAGNETIO HEALER and Test Medium, No. 200 Tre-mont street, corner of Eliot street, Boston. Feb. 9. To Enjoy Life, Have Health. Mrs. M. E. Johnson, J. M. PEEBLES, A. M., M. D. BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 5 o'clock. In Winter street, Room 6, Boston Feb. 9. C. E. WATKINS, M.D. Mrs. C. B. Bliss, 121 WEST CONCORD STREET, Boston. Friday and Bunday at 8. Wednesday and Sunday afternoon. tt San Diego, Cal. **Ban Diego, Cal.** ALL who are sick, and who are dissif fied with their pres-ent treatment, we would be pleased to have your on all with us before giving up to dark de pair. If yr u will send are, name in full, leading symptom and two 2-cent stamps, DR. C. E. WATKINS will diagnoe syour case free of charge by his wonderful gitt. Please remember that DR. O. E. WATKINS is the only one in the world that has the gift of diagnosing disease by independent siste writing that is es-dorsed by the spiritual press, and his cures of closer to hine ty per cent out of a po-sible hundred the past year prove that he can cure disease as well as he can describe it. DR. J. M. PEEBLES has for years been known as one of the best ed-ucated and successful physicians of the age, and his wonder-ful knowledge of thronk disease and his ability to cure the same are acknowledged by all. Thus two hishly gifted phy-sicians are now working together because they believe they can accomplish more good. They have a beautiful Health Home, which is now open to Patients, where everything is managed for the confort of their patients. Terms for a course of treatment at their Home will be made known on application. If you who read this advertisement are sick, wyter them, and they will tell you honestly if they think your case is curable or nor. Send age, name in full, leading symptom and receive a diagnosis free; enclose two 2-cent stamps, and you will also receive a number of their paper, *Life and Health*, free. All letters should be sent to Dr. Addison Crabtree, 131 TREMONT ST. Diagnosis and Cure of Diseases Nov. 3. Iswe Send stamp, age and sex. Mrs. A. E. Cunningham, 247 Columbus Avenue, Boston. Feb. 2 MRS. J. C. EWELL, Inspirational and Medi-Jan. 5. Swy John Street, cor. Hanson, Boston. SEER MISS J. RHIND. Business Letters answered. Send handwriting. \$1. Circles Thursday at 3 and 7:30 P. M. 1064 Washington street, Boston. 1w\* Feb. 9. For Diphtheria, All letters should be sent to Sore Throat, DRS. PEEBLES & WATKINS, and La Grippe, San Diego, Cal. We wish to hear from those who are poor as well as the **DAVIS'S** Rew Pork Advertisements. John Wm. Fletcher, CLAIRVOYANT PSYCHIO, 108 W. 43d street, New York Ony. Hours 10 to 4 daily. Public Scance Thursdays, 8 P. M. Lecture and Psychical tests, Sunday, 8 P. M. Endorsed by Worence Marryat, Alfred Russel Wallace, and the Brit-itual Press. Jan 5. 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. Florence K. White, LYON operated upon and cured that day sixty-three cases of sore throat, and sent out into the country forty-six bottles 47 EAST 44TH STREET. New York City, Trance and Business Medium. Clairvoyaut Medical Diagnosia. Terms \$2.00. Sunday Séances 8 o'clock. Will go out for platform work. Feb. 2. 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 Harlow Davis, send me one gross of Extirpator. You have set the people BUSINESS Test Medlum and Medical Clairvoyant. Test Circles Tuesday evenings. 211 East 14th st., New York. all on fire for it. I have constant calls. Send immediately. Nothing equals it for throat diseases. I will mail a 25-cent bottle free on receipt of price, an Bertha E. Robinson, warrant it to give perfect satisfaction, or refund the money. Call for it at the stores in your vicinity and they will get it MAGNETIC HEALER, 260 West 43d street. Office hours I to 6 P. M. Will visit patients by appointment. for you. Sold by druggists everywhere. Mrs. Stoddard-Gray and Son, De Witt C. Hough, THE Materializing, Physical and Mental Medlum", hold scances Sunday, Wednesday and Friday evenings, Sat-urday at 2 o'clock, at their residence, 323 West 34th street, Private sittings by appointment. Feb. 2. N.U. LYON, 113 Bay Street, Fall River, Mass., E J. W. FREE & CO., 120 Broadway, near Special Bargains to Ladies and Gentiemen. Write or call for particulars. 13w\* Feb. 2. Orders promptly filled. SOLE PROPRIETOR. 6w Jan. 12. A Sure Asthma, relief for Asthma, KIDDER'S PASTILLES, Price Socie, by mail STOWELL & CO. Charlestown, Mass. M. R.S. M. C. MORRELL, Clairvoyant, Busi-Tuesday and Thursday evenings, 330 West 59th street, Dec. 22. Jan. 26. 12w DumontC. Dake, M. D FREE. SEND two 2-ct. stamps, name, ago and sex, in own hand wetting, and I will diagnose your disease free. P. L. PECK, No. 3 Taylor street, Portland, Me. 13w<sup>4</sup> Jan. 19. LIFE OF MOLLIE FANCHER. Cloth, \$1.50. Send for It. HOWARD TOWER, 237 W. 134th st., N. Y. Apr. 14. Of New York City, now at 144 Chandler street (junction Columbus Ave.), Boston, Mass Tumbus Ave.), Boston, Mass. Graduate physician. Special-ist for Chronic, Mentat, Nerv-ons and Obscure Diseases. Gifted with Magnetic Healing Power. Cures permanent. Con-sulted in person or by letter. Send leading symptoms, age, s x, with §1.0, for diagnosis. Bend stamp for circular, terms, etc. Feb. 2. The Writing Planchette. DR. F. L. H. WILLIS SCHENCE is unable to explain the mysterious perform-man according to the explain the mysterious perform-intelligent answers to questions asked either aloud or men-taily. Those unacquainted with it would be astonished at some of the results that have been attained through ite accurd, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avai, Laemseives of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. May be Addressed until further notice. No. 243 Alexander Street, Rochester, N.Y. No. 243 Alexander Street, hochester, n. 1. D. R. WILLIS may be addressed as above. From this points he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Wills claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both seres. Dr. Wills is permitted to refer to numerous parties whe have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp, Send for Curculars, with References and Termsi. The "Helping Hand" to Rise Above Fate. COMPREHENSIVE general reading, \$1.00; including Planetary Influences at birth; general weaknesses to be overcome; outlook for health, social relations and *finance*. Specify which point is more especially to be consid-ered, and send sex, 'ear, mouth, day of the month, and hour (if known) of your birth. Further special information will to use it. PLANOHETTE, with Pentagraph Wheels, 60 cents, securely Send for Circulars, with References and Ter Jan. 6.

cult Science Society Some time since Rev. Dr. Moffat delivered a series of lectures' in the First Presbyterian Church of Fort Wayne against Spiritualism. His standing as a pastor of one of the most influential churches in the interior of the country and his eminence as a scholar could not fail to attract considerable attention.

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Without discussing the point as to his fairness, it must be acknowledged that Dr. Moffat made a very vigorous attack, and it is to be regretted that the gentlemen who replied to him in print could not have had the same audiences to listen to their defence of the subject assailed.

Spiritualism rarely, if ever, gets that opportunity, else the converts to it would be made thick and fast. The pamphlet in which are printed the lectures and replies is decidedly interesting, and couli, with safety, be distributed in the hope of convincing skeptics of the truth of the philosophy and phenomena of Splrdtualism.

Dr. Sweringen and Mr. Hull ably defended their side of the question, and gave the eminent divine very hard nuts to crack, that is, if he would crack them at all.

The fact that Dr. Moffat dealt with a subject which he had never investigated in any phase of it, showed his inability to judge as to the truth or falsity of the Cause. The gentlemen who answered him so admirably "scored" him in this particular.

Quite a number of eminent Spiritualists and investigators are named, and the testimonies of men and women who have known of the Truth are given in large space in closing the book.

IN WILD ROSE TIME. By Amanda M. Doug-las. Cloth, pp. 300. Boston: Lee & Shepard. Miss Douglas has written a very attractive story, into which she weaves some very delightful charac ters. It is true to life, cases like those depicted being common to children. A young man named John Travis is a delightful specimen of nobility and kindness, while Dilsey Quinn, though less fortunate in the world's goods, is equally strong in affection and good acts. The book presents impressive pen pictures of life among the poor, and shows how easy it is to do good services if one only has the inclination. The devotion on the part of Dilsey for a less healthy sister. Bess, is to be commended; forgetful of self, she displays a degree of love that wins all hearts to her, and turns the current of thought to the best there is in life. Miss Douglas has written some fine books, but " In Wild Rose Time" is as natural as it is pleasing and helpful.

To create an appetite, and give tone to the digestive apparatus, use Ayer's Sarsaparilla.

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How TO GET WELL AND HOW TO KEEP WELL, by Dr. T. A. Bland, 1121 Tenth street, Washington, D.C.

Price \$1.50. Dr. Bland is a physician "after our own heart," an Eclectic, botanic hygienist, one who takes a common-sense view of health and disease, of doctors and their sense view of health and disease, of doctors and their relations to each other and to the people; and so we read his book with interest, and find no occasion to criticise. He writes briefly, "to the point," and for 'he multitude, rather than the "profesh." So he has brought out a thoroughly good book, and one which deserves a large circulation. Dr. Bland is very liberal; he not only instructs in personal hydene those who wish to keep well, but to the invalided he explains the sensible and safe meth-ods of water-cure, electricity and magnetism, and of-

ods of water-cure, electricity and magnetism, and of-fers many long-tried and proven formulæ of botanic compounds.—The Health Monthly.

The work is for sale by Colby & Rich, at the Banner of Light Bookstore, 9 Bosworth street, Boston.

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a Asthma and all Inroat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOVES, 830 Powers' Block, Rochester, N. Y.



LISZT ORGAN, Style 804.

This new and improved model is attracting wide attention among church committees and organists. It is decided'y superior to small Pipe Organs, and is unquestionably the most perfect instrument of its class. Send for specification.



Boston. New York. Chicago. Kansas City. 

# SOME FACTS ABOUT MINARD'S King of Pain. NIMENT Clean to use, Penetrating, Powerful. It has no equal for Removing Soreness from Feet and Stiffness from the Joints or Limbs. It cures Rheumatism, Neuralgia, Sprains and Bruises, and Is Safe, Reliable and INVALUABLE for SPORTSMEN and ATHLETES. MINARD'S LINIMENI THE GREAT Internal, Internal, Internal, ALL DRUGGISTS, INLARGE BOTTLES ALL DRUGGISTLAR AT THE POPULAR PRICE OF 25CTS. THE POPULAR THE PO MINARD'S LINIMENT MF'G CO.

BOSTON MASS

#### SOUL READING. OR PSYCHOMETRIC DELINEATION.

OR PSYCHOMETRIC DELINEATION. M. B.S. 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; adap-tation of those intending marriage; business adaptation and business advice. But of late she has had a renewed de-velopment, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.00, 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.



using "ANTI-CORPULENE PILLS" lose 15 ibs: 8 month. Canse no sich ness, contain no poison and never fall, Sold by Druggists everywhere or sent by mail. Par-tioulars (sealed) 4c. WILCOX SPECIFIC CO. Phila. Pa. Dec. l. 26teow

# Magnetic Institute of Psychometry.

ARAE OFFER. Send lock of hair, name, age, sex, one leading symptom, and 6c. in stamps, and get a free diagnosis and psychometric reading by spirit power. F. SCHERMERHORN, M. D., Manager, Graduate of Michigan State University, 74 Bostwick street, Grand Rapids, Mich. Feb. 2. 13w\*

# ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one Bleading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. A. B. DOBSON San José, Oal. Oct. 20. 25w<sup>\*</sup>

REE SEND 4 CENTS IN POSTAGE, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free. Address DE. C. E. BATDORF, Feb. 2. Mechanicsville, lowa.

# A TEST FOR YOU

### By Michigan's Most Successful Olairvoyant

If sick, send 4 cents in postage, a lock of your hair, name, age and sex, one kading symptom and I will give you a Clairwoyant Diagnosis of your disease FREE. Twenty years experience as a regular physician, 12 years as a successful Clairwoyant, Address, J. C. BATDORF, M. D., Grand Rapids, Mich. Feb. 2.

(if known) of your birth. Further special monnation with be given at extra charge, according to time expended. Address CHAS. T. WOOD. 41 School Street, Roxbury, Mass. Jan. 12. J. K. D. Conant,

# Trance and Business Psychometrist. Sitteet (BANNER OF LIGHT Building), Boston, Mass. Test Scances Sundays at 2:30 and 7:30, Fridays at 2:30. Feb. 2.

ASTROLOGY.

# Hattie Stafford Stansbury,

WEST CONCORD STREET, BOSTON. Tuesday 80<sup>WEST CONCORD STREAM, 230 P. M.</sup> Jan. 5.

### Ella Z. Dalton, ASTROLOGIST.

CHALDEAN and Egyptian Astro ogy. Life-Readings given from the cradie to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings \$1.00 and nowards. 81/2 Bosworth street, Boston. Reb 2. Feb. 2.

# MATERIALIZATION.

**F**RED W. TABOR, Medlum, 519 Shawmut Avenue, Boston. Scances Sunday atternoons at 2:30; Monday and Friday evenings at 8. Engagements made out of town. Feb. 2. tf

# "Occultism."

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

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Jan. 5. GEO. B. EMERSON will cure all diseases from day distance. Ten exercises. 53; thirty do., \$10. Ad-dress 258 Shawmut Avenne, Boston Extract from edito-rial from BANNEB: "G. B. Emerson is continually receiv-ing evidence of cures made at distance." Feb. 9. 1w

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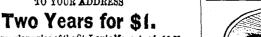
### Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Street. Boston. Jan. 5.

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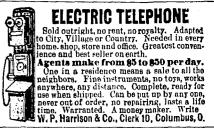
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209 pages. One copy, 75 cents; six, \$4.00; bound, \$1.00. Apply permanently to ABBY A. JUDSON, Cincinnati, O., or Boston, Mass., by P. O. Order or Express Order. Feb. 2. 4w<sup>+</sup>

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# BANNER OF LIGHT.

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### BOSTON, SATURDAY, FEBRUARY 9, 1895.

### MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fel-lows Building, 4 Berkeley street.-Bundays at 10% A.M. and 1% P.M. Speaker for February, J. Frank Baxter. William H. Banks, President; J. B. Hatch, Jr., Seo'y, 74 Sydney street, Savin Hill.

First Spiritual Temple, Exeter and Newbury Biroets.-Bundays, meetings for children and investigat-ors at 11 A. M. Lectures at 2% P. M. Wednesday evenings, at 7%, sociable, conference and phonomena. Other meet-ings announced from the platform.

Trat Spiritualist Ladies' Add Society, 1031 Wash-Ington street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the even-ing. 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 month at Gould Hall, No. 3 Boylston Place, at 7% P. M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

Children's Progressive Lyceum meets every Sun-day morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor. The Ladies' Lyceum Union meets every Wednesday. Busi-ness meeting at 4 P. M. Supper at 6. Entertainment in the evening.

evening

**Eagle Hall, 616 Washington Street.**-Sundays at 11 A. M., 32 and 72 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathboue Hail, 694 Washington Street, cor-ner of Kneeland.-Spiritual meetings every Sanday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer-sial Hail) Thursday at 2% P. M. N. P. Smith, Chairman. **EXAMPLE 1 IDENTIFY and P. R. N. F. SIDICI, CONTINUAL EXAMPLE 1 IDENTIFY and IDENTIFY and** ductor

Society of Spiritual Endearor meets every Tuesday even ing at 12, in hall. T. Kiernan, President.

America Hall, 724 Washington Street.-Meetings Sondays at 103 A. M. and 2% and 7% P. M. Good mediums, fine music. Eben Cobb, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont's ceet. Mrs. M. J. Davis, President.

Hall, 514 Tromont's cect. Mrs. A. J. Davis, Prosident. Harmony Hall, 224 Washington Street, one Flight –Sundays at 11 A. M., 216 and 716 F. M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, 8, F. M., Fridays, 3 P. M. Scating capacity, 100 persons. S. H. Nelke, Conductor.

Montgomery Hall, 335 Washington Street.-United Spiritualists of America, Sundays, circles II A. M., 25 and 75 P. M.; Wednesdays 25 P. M. Mrs. M. C. Weston, President.

The Boston Psychic Conference holds meetings at Hollis Hail, 58 Washington street, corner of Hollis, every Sunday, morning, afternoon and evening, for the study of all classes of psychic subjects. L. L. Whitlock, President.

Friendship Hall, 12 Kneeland Street, Corner Washington.-Meetings Sunday II A. M., 2½ and 7½ P. M., Saturday at 2½ P. M. Mrs. M. A. Wilkinson, Conductor.

Cheisen, Mass.-Spiritual meetings every Sunday: Developing circle 224, meeting 724. 196 Division street. 196 Chestnut Street-Sunday evenings. E. S. Wells, Con-ductor.

Boston Spiritual Temple—Berkeley Hall.— A special reporter writes: On Sunday, Feb. 3. Mr.º J. Frank Baxter was the speaker, inaugurating his services for the month.

The morning service was opened with song and music by Mrs. Cora Simes Barker and Mr. John W.

Music by Mission shows of the morning, under the mr. Baxter's discourse of the morning, under the general litle, "Progress," was very appropriate, fol-lowing so closely upon the recent anniversary of the birthday of Thomas Palue, Jan. 29.

birthday of Thomas Paine, Jan. 29. "Progress is inevitable! Progress is eternal!" said Mr. Baxter, and then called attention to the continual changes going on in all departments of pature, and, too, always to the constant betterment of matters and people. The passing means often distasteful and painful, but the eventual results ever arand and enno-bling. Within a century all of us will have stepped from the world's earthly stage of life to give room to the wiser and bett r people sure to come. He reviewed changes accompanying the evolution

He reviewed changes accompanying the evolution of matter from atoms to worlds and to living beings, attendant upon the evolving from masses to commu nities, states, kingdoms and republics, observable in the growth of great political parties from a mere few earnest agitators, and marked in the advance and acearnest aptators, and marked in the advance and ac-ceptance of propositions, which when first made were met with butter opposition. In fortances martyrizing the authors, and slaying and persecuting the advo-cates, particularly in the history of politics and re-licions ligions

This is decidedly a progressive age, and all the world is advancing in science, art, discovery and knowledge, and nevitably people are growing less superstitions, and to-day, more rapidly than at any other period, they are discovering and discarding many talse dogmas and errors long cherished as sa

rested as triffing, becomes a power of significance and

rested as trifling, becomes a power of significance and might." There are many illy-prejusited indivitua's who thick it very silly for such men as compuse the Pey-chic Boelety to "waste their valuable time" over the claimed phenomena of Bpiritualism, which "can have no foundation in facts." "Then." say many, "allow-ing such facts are, there can be no spirits back of them, for spirits would not do thus and so." Then they ridicule. "That there is need of the utmost caution in weighing phenomena, and in accepting what purports to be the result of spirit action, must be admitted," said Mr. Baxter, "but he who thicks there is nothing in this universe beyond what his senses alone reveal, is the vicitm of a delusion as great as that of the most credulous believer in marvets. We need to keep our minds in a healthful polse between the creduity which too hastily affirms and that stupid obstinacy which tutterly denies. The church says we have no need of phenomena to prove immortality. R-vs. Talmage, Woods and Cook, say in whetpneed "Whet of the away of Smithan is the senses and cook and the subtore of the subtore of the subtore and prove immortality. R-vs. Talmage, woods and Cook,

The church says we have no need of phenomena to prove immortality. R-vs. Taimage, Woods and Cook, say in substance. "What of it if any of Spiritism is true? We don't need it to prove immortality, for faith is sufficient unto us." Mr. Baxter in meeting this, said "Faith in immortality may be sufficient to them, and some, but I doubt it, for at the death of friends their actions belie that statement; and in ther, the faith accurate willow may trait, was an ellowed triends their actions belle that statement; and further, the faith so much relied upon, itself rests on alleged phenomena." Said Mr. Baxter, significantly aud ef-fectively, "Take away from the life of Jesus the works he performed, and where had been this faith?" Speaking of a clergyman who fiddculed the idea of mediumship, saying "If God had a revelation to make he would make it directly to his people, as of old. He never required go-betweens. He plenarity inspired and directly gave his revelations in the past, all-suf-ficient for all time," Mr. Baxter thought it strange that this preacher, and his like, falled to see that some patriarch's word had to be accepted as evidence that God had inspired him, a Moses, an Asron'or another pronouncing "Thus saith the Lord." If these human beings were not "go-betweens," what were they? Mr. Baxter challenged any theologian or scholar to show where any revelation was ever given by voicing, writing, or otherwise, independent of human agency. writing, or otherwise, independent of human agency. Little or no attenti in has been paid to phenomena by the church save as church authority pointed to one class, and associated it with alleged church saints as revelations from God, or to another when associated with the masses, and thereby annoyed by

In closing, Mr. Baxter said he made no besitation in saying that he sincerely believed Spiritualism is destined to become the savior of the world, for it carries its own proof with it. In fact, it is as a series of phe-

ries its own proof with it. In fact, it is as a series of phe-nomena that it makes its first appeal to any one-that is, as a science. Accepted, men study, draw their de-ductions and conclude, thereby finding it is a philoso-phy as well as a science. The science investigated and established, and the wealth, worth and weight of its philosophy felt, then are men affected in their the-ories and theologies, their beliefs and their creeds, and in their lives and in their practices, and thus Suititualism becomes a religion. Spirituilism will eventually present itself to the world at a glance in this three fold relation, namely, a great scientific re-ligious philosophy.

The closing half-hour of Mr. Baxter's service was devoted to the giving of spirit-communications, which were nearly all recognized.

Helping Hand Society .- F. A. Heath writes: The usual business meeting was held Wednesday, Jan. 30, Mrs. Pratt, President; supper was served at 6 P. M. Mrs. Mary F. Lovering was planist, and furnished exellent music.

Cellent music. The evening service opened with "Speed Away." by a quartet: Mrs. Mary F. Lovering, Mrs. H. V. Tenney, Mrs. Kate R. Stiles, Mrs. Sarah Young, Earnest speeches were made by Mrs. Alice Waterhouse and James H. Lewis, who reviewed the work of the past forty-seven years, and noted the progress in liberal thought, and the desire of the multitude for the phenomena of Spiritualism. Mrs. S. Dick followed in the same line of thought,

And gave several clear tests of spirit presence. Mrs. Kate R. Stiles gave several very interesting nessages from spirit friends.

First Spiritual Temple, Excter and Newbury Streets.-A special reporter writes: On Sunday, Feb. 3, W. J. Colville addressed another very large audience in the Temple at 2:45-P. M. The topic of the lecture was "The Next Step in Social Evolu-

tion." The speaker spoke strongly in favor of an educational qualification for citizenship, as Mrs. Stanton, Miss Anthony, and other stanch and tried advocates of Woman Suffrage are now recommending, the ground taken being that it is far more reasonable to infer that people will exercise worthily a privilege which is their due than one which is arbitrarily ac-corded to all males over twenty-one years of age, while all females, no matter how old or experienced, are deled the ballot sole ly on account of sex. Referring to the strikes and riots in Brooklyn, and

elsewhere, the lecturer insisted that though the de-mands of the strikers are just, their methods are erro-neous, as they impoverish the friends of shorter hours and better wages, and serve to call out a hoodlum ele-ment in society which is always ready to constitute itself an unruly mob whenever any occasion gives it an excuse or opportunity. The real cause of the present difficulties is lack of Competition and coöperation are not necessarily discordant elements in human life if the two words are rightly applied. Competent cersus incompetent only means skillful *versus* unskillful; in that sense the most altruistic among us desire to compete so as to win a prize. Coöperation is the larger word, expressive of a no bler thought than simple self-sufficiency, as a true co-operator is one who knows his welfare and that of all his brethren to be so interplended that mutual interhis brethren to be so interblenden that mutual inter-ests demand that all should thrive as far as possible. Great corporations, syndicates and trusts are found-ed and operated on a cooperative basis so far as the members of such companies are concerned, and with-out concerted action they would be powerless. Noh-ing can be fruer than Bellamy's sentiment expressed in "Looking Backward," that by the year 2000, when people, as a whole, will be far wiser on social topics than they are now, they will look back to the last dec ade of the nineteenth century, and attribute strikes and lockouts, with their accompanying riot and dis-tress, more to the machinations of the enemies of the working masses than to the real friends of trade tress, more to the machinations of the enemies of the working masses than to the real friends of trade unions, whose leaders, though doubtless well-inten-tioned, are surely ill-advised. The next great step to be taken, looking to the emancipation of the toiling multitude, will be the formation of coöperative societies resulting in the working people becoming their own employers. Who does not see that the money spent in almost fruitless effort to redress grievances in mistaken ways, could, if wisely husbanded and properly applied, constitute a sufficient capital for starting coöperative dustries. a sufficient capital for starting cooperative industries. The Brooklyn strikers on the car lines were willing to work ten hours for two dollars per day. No reasonable person can say their demand was ex-tortionate, and the heartrelt sympathy of the best of the citizens is with them. Bushess has been would depressed, and honcent, law-abiding people have been subjected to danger as well as to loss and inconvenience by the wretched state of affairs of the past few weeks. What can be the remedy if not cooperative mdustry, and to that end a spirit of mutual trust must everywhere be engendered. Mentioning the off-repeated cry that all attempted communistic settlements have resulted in failure, the speaker forcibly replied to this unsubstantiated charge by saying that the enterprises of the Owens, the Brook Farm experiments and all similar undertakings have furnished useful lessons and pointed the way for far more influential endeavors in days to come. Partial successes are not failures, and whoever reads history knows full well that no city is built in a day, and no scheme is perfected at the outset. The music, as usual, was a most attractive feature. The large and intelligent audience paid the closest attention, and several times broke forth in hearty ap-plause. A fine poem ended the impressive exercises. W. J. Colville lectured in the lower audience room Monday, Feb. 4, at 8 r. M., on "The Open Secret of White Magic." scheme is perfected at the outset. Ou Sunday next, Feb. 10, his subject at 2:45 P. M. will be "The Latest Move for Spiritual Progress In and Out of the Churches"; Monday, Feb. 11, 8 P. M., a lecture on "Practical Aids to Psychic Develop-ment," will be followed by answers to questions.

nre the most conducive to its highest expression. Reci-tations were gives by Wilde Sheldon, Hattle Falonner, Marte Giele, Sadie Falouner, Merton Bemis stud Will e Conant; piano solo, Walter Haves; by request "Little Eddle "saing "Tiny Hands," the school joining in the chorus; remarks, Mr. Albion Waltt; songs, "Hie Thee to Dream Land," Juliette Caz-; "Grandma in the Old Arm Chair," Intle Winnie Ireland. Little Ollie Smith, of "Rosedale" fame, was present, and rendered beau-tifully the song, "The Ship I Love." After remarks by the Guardian, Mrs. Butler, a song by the school brought to a close one of the most interesting sessions of the senson. All who paronize the young people's social dance

All who partonize the young people's social dance on Monday evening, Feb. 11, at Red Men's Hall, will be sure to have a good time.

The Society of Ethical and Spiritual Culture-writes "A. E.," Sec'y-met Feb. 3 at Ladies'

Aid Parlors. A large and enthusiastic audience greeted Mrs. Wilkinson, the President, on her return to public work after her severe illness. In the afternoon biolic work after her severe finess. In the Arbertoon the song service was led by Prof. Pierce: selections from the Bible were read by Mrs. Golding, after which prayer was offered by Mrs. Bishop; solo, Mrs. Kimball; opening address, Mr. Charles Abbott, fol-lowed by Miss Jennie Rhind; duet. Messis, Abbott and Pierce; psychometric readings, Mrs. Woodbury; tests, Mrs. Nutter, Mrs. Simpson and Mr. Hardy; song by "Little Eddie"; appreciative remarks by Mr. Pierce, and a hearty welcome to Mrs. Wikinson back to be much to her work.

In the evening the hall was filled, and the exercises were of a very interesting character-song service led were of a very interesting character? song service led by Mr. Ed. Plummer; Scripture reading and prayer, Mrs. Susan B. Johnson, clarvoyant: recitation, Lottie Bishop; solo, Mrs. Kimball; tests, Mrs. Nutter; solo, Mrs. May French; tests, M. E. Saunders; duet, Miss Earl- and Mrs. French; recitation, Mrs. Annie Alexan-der; remarks, Mrs. Adaline Wildes; trio, Mrs. Saunders and two sons; remarks, Mrs. Carrie Bishop; recitation, Mrs. French; tests, Mr. Hardy; remarks, Mrs. Davis of the Solitinal Ludustrial Society. "Sally Lones" the of the Spiritual Industrial Society. "Sally Jones," the control of Mrs. Wilkinson, then entertained the audience until a late hour with a description of the differ ent spirits present.

The Society has rented for a permanent home Friendship Hall, 12 Kneeland street, near the corner of Washington street, meetings commencing next Saturday, at 2:3). Developing class, Sundays at 11; meetings at 2:30 and 7:30 for tests. Fine exercises next Sanday.

Elysian Hall, 820 Washington Street.-W. L. Lathrop writes: At our circles and meetings on Tuesday, Thursday, Friday and Saturday good audiences were present. The mediums assisting were: "Cyrus," the Persian; Mr. Thayer, Mr. Emerson, Mrs. Ackerman, Mrs. Nason, Mr. McLane, Mrs. Hatch, "Little Delight," and Mr. Lathrop.

Sunday our morning circle was very fine in develop-ing power. Many fine tests were given by George Hancock, Mr. Lathrop, and other mediums. In the afternoon and evening some of the most re-markable tests ever given in our hall were presented.

markable tests ever given in our hall were presented. Dr. I. F. Thayer gave marvelous tests; Mrs. J. Chli-ton Boydeu, Mrs. Dr. C. E. Bell, Mr. Emerson, Mrs. Dr. Sar h Johnson, "Cyrus," the Persian, and Mr. Lathrop gave abundant proof of spirit presence. We begin a series of Wednesday night Socials this week, Wednesday, Feb. 6. They will be continued the rest of the season. Meetings on Tuesday and Thursday at 2:30 and 7:30; Friday at 2:30 and Saturday at 7:30 P. M. BANNER OF LIGHT always for sale.

Washington Street-Mrs. Carrie L. Hatch, Sec'y, writes-met Feb 1, as usual. Business meeting at 4 P. M.-Mrs. A. E. Barnes, President. A vote of thanks was tendered Mr. Edgar W. Emerson for the benefit

Evening exercises opened with a plano duet by Miss Helen Buruett and Miss Lilla Fay; a soulful invoca-tion by Mrs. M. T. Longley; song by Longley Quartet; Mrs. A. E. Cumulingham, remarks, followed with tests; Miss Nellie Wood, from the Emerson School of Ora-tory, favored us with a well rendered selection; a fine vocal selection followed from Miss Lilla Fay; Mrs. Leslie and Miss Jennie Rhind then gave t-sts. We are pleased to entertain all mediums and lecturers, Business meeting next Friday at 4 P M. Supper at 6

The resolutions passed by this Society in memory of the late Thomas Dowling will appear next week.— ED.]

Harmony Hall, 724 Washington Street .-James Higgins writes: Our Tuesday circle and Thursday meeting were well patronized. Many investigators find at this hall " the facts which make Spiritual-ists." Mr. S. H. Nelke, though a suffering invalid, is ever ready to show the way which leads to truth. Last Sunday's meetings, including developing cir-cle, were remarkably well attended. Mr. Nelke was inely assisted by Mrs. R-itzel, a newly-developed inely assisted by Mrs. R-itzel, a newly-developed medium; Mrs. J. A. Woods, Mr. J. M. White, Mr. G. B. Emerson. Mrs. Nason, Mr. Quimby, Mrs. Clark, Mrs. M. A. Chase and Mr. Chase of Lynn, a visitor, who briefly addressed the audience. Miss S. B. Lamb,

mediums and speakers took part: Mesers. Keiley, Tuitle. Thayer, Cohen and Miss Jennie Rhind; Charr-man, readings and questions answered; sonu, Mrs Cutler; accompanist, Miss Cutler; Mrs. Neille Carle-ton, planist. Sunday, Feb. 3, remarks by the Chairman and Mr. Kelley; Dr. Huos, Mr. Thayer, Mrs. Shackley, tests; questions read and answered by Chairman while in possession of committee. Mrs. Armstrong planist.

America Hall, 794 Washington Street.-A correspondent writes: A spiritual feast was enjoyed at our morning circle Sunday last. At our after-Joyed at our morning circle Bunday isst. At our after-noon and evening sessions Mrs. M. W. Lesile, David Brown, Mrs. M. A. Chandler, Mrs. M. P. McKenna, Mrs. A. Forrester, Dr. Huot, Mrs. M. E. Saunders, Mrs. Cunningham, Mrs. Fannie Stratton, Mrs. Downing, Mrs. Burt, Arthur MrKenna. Father Locke, Mrs. A. Howe and Peter McKenzle were with us. Conductor Eben Cobb gave two fine discourses. Music was ren-dered by Mrs. Lovering, Mrs. Cleveland, Frank Hux-ley, Mrs. Saunders and two sons. Prof. Pierce gave soul-stirring sonys. oul-stirring souvs. BANNER OF LIGHT on sale at each session.

The Ladies' Spiritualistic Industrial Soclety, writes S. E. Appleton, Secretary, met Thursday afternoon and evening, Jan. 31, at Dwight Hall. Business meeting was held at 4 o'clock, President Davis presiding. Supper was served at 6, with good attendance.

At the evening meeting fine tests were given by Dr. C. E. Huot, Mrs. Wilkinson, Mrs. Brown and Mrs. Samders; songs were rendered by "Little Eddie," Mrs. Saunders and son; harmonica solo, Miss Hughes; reading and remarks, Mrs. Brown.

Thursday evening, Feb. 7, there will be a mediums' meeting. A circle will be held the fourth Thursday of every month at 3 P. M. Feb. 21 there will be a sale of articles and turkey supper.

# MEETINGS IN NEW YORK.

Knickerbocker Hall, 44 West 14th Street.-The Ethical Spiritualists Society meets each Sunday at II A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker. New York Psychical Society, Spencer Hall, 114 West 14th street. Every Wednesday, 8 r. M. Seventh year. Prom-inent local and visiting speakers and mediums. Good mu-sic, live topics and stirring tests. J. F. Snipes, President, 26 Broadway

The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER, or 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' Ald Society holds its meetings through the summer oncessmonth—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. u.-doors close at 3/4-at 330 West 59th street. Mrs. Mary O. Morrell, Conductor.

Spiritual Thought Society, 108 West 43d street. - Meetings Sunday evenings. J. W. Fletcher, regular speak.

Spiritual Thought Society, 108 West Forty-Third Street .- F. H. writes: Mr. Fletcher delivered a very fine address Sunday afternoon, upon " Life, Death, and What Follows After," which was replete with wise sayings, and of a thoroughly prac-tical character. A descriptive service followed, in which many marked tests of clairvoyant power were In the evening "The Record of Spiritualism " was

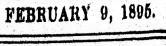
the theme suggested by the Recorder or Spiritualism' was the theme suggested by the Recorder article. One thing is certain: despite every opposing ele-ment, this medium goes on, carrying his influence into quarters where tew would be able to sustain themselves. He followed his remarks with many in-teresting tests.

Next Sunday at 3 o'clock, Mr. Fletcher will speak, subject: "The Dark and the Bright Side of Life"; at 8 o'clock: "The Spiritual Pnenomena, and What They Portend."

Carnegie Hall, corner Seventh Avenue and Fifty-Seventh Street.-[Prof. W. F. Peck was announced in our last issue to speak for this Society during February. Up to time of going to press no report has reached this office concerning the services of Sunday, Feb. 3 - ED.]

# NEW HAMPSHIRE.

Somersworth.-W. S. Pierce, President Spiritualist Society, informs us of the good work accomplished in that place by that excellent medium, F. A. Wiggin of Salem, Mass. The account will appear in next week's BANNER. He adds: We wish to announce that we have secured Mr. Wiggin for three meetings in April, and Mr. Edgar W. Emerson for the 16th of June and the 29th of September.





# MISSOURI.

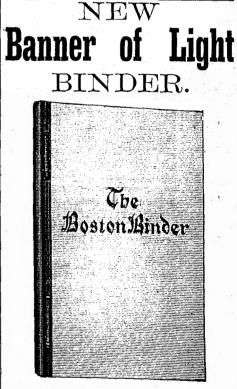
Kansas City. - A correspondent writes: C. K. Grute, a son of a well-known Spiritualist of Youngstown, Ohio, Mrs. M. K. Grute, has contributed an account of a séance in The Kansas City World of the 22d ult., Mr. Grout being a regular attaché of the paper. The seance took place on the 21st ult., at which the marvelous exploits of John Slater were displayed. It was for the benefit of Mayor Davis's charity fund, and \$247 was handed the Mayor, who was pre-eut, and who expressed himself much pleased with all that he saw and heard, and particularly with the munificent sum realized.

Several remarkable tests were given and recognized, some hearing of friends whose whereabouts and nature of their passing away were unknown to them. At the close Mayor Davis sid, among other things: "We are not all Spiritualists. Some of us don't be-lieve in the doctrine. But to my mind that religion is a good religion that loves our fellow- man. I consider it a privilege to come here to hear John Slater, one of the greatest mediums in the world, and some day it will be considered an honor to have seen him.'



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First Spiritualist Ladies' Aid Society, 1031 he gave the Society.

cred truths. Referring to the reformation constantly going on in the church, he showed how marked was the front now presented as compared with the past, and that, too, de spite the former bigotry of the many faith-blinded dog matists

Speaking of the church, Mr. Baxter did not believe it was to be demolished, for did he join those who cry "Away with it!" It was talse dogina and Christian dross that was destroyed and dismissed, and in this age a natural religion was supplanting a supernatural age a natural religion was supparing a supernatural theology, "A knowledge of the facts of the sciences --astronomy, geology, physiology, chemistry, and, too, psychology and Spiritualism- will become basic stones in the tuture church," said he, and showed distinctly where he saw the evidences of such prophecy. Scarcely is the family to be found in these times that is not divided on the subject of religion that is if

that is not divided on the subject of religion, that is if that is hot divided on the subject of religion, that is if entertaining any fixed views at all. One or more of the members, and generally the youngest and bright-est, after a few years' school attendance, learning to analyze and to think systematically, acquire a fixed habit of pointing all questions to the test of reason. When a young man of good intellect, a member of a well-trained evangelical family not excented, "dares to be a Daniel" and lays as the to be a Daniel," and lays aside his prejudices, as the times now encourage, and examines his, at least his parents' theology, in the light of his reason, in accord with his acquired knowledge from school and aca-demic science, he soon feels the creedal ground giving way beneath his feet, and he does not and will not rest till he reasons himself out into the high and open ground of free religion and liberalism. Ten to one, if religiously inclined, as well as trained to observe all natural facts, he does not become a Spiritualist, and if one, he it is that becomes an enthusiast, and most radical, not to say iconoclastic of all. This is inevitable. It is neediul, too, as it is natural. "Radical-ism is the demand of this age," said Mr. Baxter, force-

fully, " and irre speech is the inspiration!" Mr. Baxter spoke of the world's great educating powers, and six in number he considered, in the order of their importance in his mind, the Home, the School the Press, the Rostrum, the Stage and the Pulpit respectively. Looking back through history we count those the

solver and the greatest who rendered their age a service, and in our estimation to-day, those who tower are they who through storm and flerce opposition, held him to their convictions; who, through self-sac-rifice and out of love for humanity, devoted their all even their freedom and their lives when necessary. Such is the inherent vitality of truth and the power of justice, that they eventually establish themselves, and then it is that hypocrisies are unmasked, that pride tails, that promulgators of the once unwelcomed

truths are complemented, and the early and persistent agitators become honored in name and act. How like law it is! How naturally inevitable all is that every age should have its individuals who dared; they have been, the world's true saviors—a Galileo, a they have been the world's true saviors—a Galileo, a Copernicus, a Kepler, a Humboldt, a Franklin, in sci-ence; a Napoleon, a Washington, a Jefferson, a Lin-colo, a Garrison, lu political history: a Luther, a Mr-lancthon, a Voltaire, a Voluey, a Paine and a Parker, in free thought. Of them say what we will, their "ctimes" have been that they thought, spake, wrote, acted, lived, not a lie, but a truth. Whatever we may think of their special doctrines, we must ever honor such for their unselfish devotion to humanity. Mr. Baxter them briefly reviewed the history of Thomas Pame, and read his creed as given by him in his "Age of Reason" as partraying succinctly what he believed and what he did not believe. Then he gloried in the fact that Thomas Pame is fast coming now to be recognized by nealy alt, even his formerly

gloried in the fact that Thomas Paine is fast coming now to be recognized by nealy all, even his formerly prejudiced opponents in great numbers, as the friend to man, and the foe only to fraud and treachery. True, certain sensational preachers revile his name when, through some unwelcome event, he is thrust into the way of their consideration; but the church as a whole is far more lenient, especially so as thick-ing men to-day everywhere in large numbers do him honor.

Truly the world moves, the ages progress, and pos-terity at large will yet do him universal honor, and so not alone reflect mercilessly on those of his age, but bring shame to those of the present times who are treating in subcrate the divergent times who are bring shame to those of the present times who are treating in silence the glorious deeds of him who, more than any other, was instrumental in procuring our liberty from kingly despotism, and in saving our country from the thraildom of church authority. The evening session was opened with music and song by Mr. Lane and Mrs. Thompson. Mr. Baxter's evening subject was "The Value of Phenomena." He showed how facts, phenomena and experiments have formed the true basis of all philoso-phies, theories and beliefs that have stood the test of time. He asserted, and was ready to show from his-

time. He asserted, and was ready to show from his-tory, that not a religious belief exists, so far as known, but what recogn zes super-human (many times be-lieved super-natural) phenomena among its acceptants, and further, excepting the Confuctan religion, they all claim their origin in spiritualistic or angelistic man-festations. festations

Another reporter, beside giving information in regard to the seance of Mr. Keeler and Mr. Colville's lecture, writes:

Sunday, Feb. 10 at 11 A. M., Plerre L. O. A. Keeler will be present, when, from past experience, we have reason to expect the manifestations will be very complete, as the spirit-power seems to increase each ser-

vice vice. At 2:45 P. M. there will be a lecture through the me-diumship of W. J. Colville. and at 8 P. M. we are to have full-form materializations through the medium-ship of Mrs. C. B. Bliss. It will be safe to predict full houses on each of the above occasions; every seat is a good one.

The Children's Progressive Lyceum-writes Irving Pratt, Sec'y-held its regular session Sunday last. There, were one hundred and thirty-five scholars last. There, were one hundred and thirty-five scholars in attendance, who, together with the many visitors present, taxed the capacity of the hall. The exercises opened with singing by the school, tollowed by an in-vocation by Conductor Wood. The school then sang "Tried and True," after which the responsive reading of the day's lesson was taken up, the subject being "Children in the Spirit-World." During the time al-lowed the groups for the interchange of thought. Mrs. Builer joined Mrs. Jordan's group of young ladies, and under the direction of her control, "Wild Flower," presented ennobling the ughts on the "Uplifting of Hu-manity." Mrs. Builer promised to be with the young ledies next Sunday, and also with the young men's class at some future session. class at some future session.

Dr. Root spoke on the day's lesson and dwelt upon the conditions of children in the spirit world; also our festations. Sp-aking of the sneering reference to the herald phenomenon of Spiritism so often heard, as mention is made of the "insignificant rap," Mr. Baxter said, "Yes, a rap in and of itself, is simple, perhaps rivial; but when we look to the origin, and then learn the import and intert, and as the years go by we see the influence of that rap, then what otherwise might have

our sweet vocalist, presided at the plano; was also assisted by Mr. Pierce, the choir leader. Little Eddie, our boy vocalist, sang several selections during the day.

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

Abbottsford Hall (Charlestown District).-A correspondent writes: The afternoon and evening sessions of the Boston Psychic Conference last Sunday were well attended. "Telepathy," the subject of the tormer Sunday, was continued. Mr. Whitlock, the President, opened the discussion. Mr. Huston told of interesting experiments in Sweden with the family of a preacher and several others. Dr. Quint, of Everett, told of instances in which he possessed the power to heal at a distance. Dr H. B. Leighton gave an interesting address. Mrs. Dr. Wides, Mrs. Dr. Chapin, Mrs. Quimby. Mr. Carr, Miss Smith, Dr.

Dr. Chapin, Ars. Gumby, Ar. Carr, Miss Smith, Dr. Coombs and others were present. These meetings are growing in interest, and all me-diums and speakers are invited to assist in making them as instructive as possible. All subjects are in order pertaining to psychic or soul forces. Next Sunday the subject will be "The Power of Spirit.'

As many have desired that these conferences should be held in the city proper, Mr. Whitlock has secured Hollis Hall, 789 Washington street, corner of Hollis, for that purpose. These meetings are exclusively those of the Boston Psychic Conference that have been held at Abbottsford Hall, Charlestown District.

Rathbone Hall, 694 Washington Street, Corner Kneeland Street .-- N. P. S. writes: Thursday, Jan. 31, at 2:45 P. M., N. P. Smith made remarks and gave readings. Mrs. A. Woodbury, Mrs. E. J. Peak, Mr. C. D. Fuller, readings. Prof. Peak, pianist.

Peak, M. C. D. Finler, readings. Froi. Feak, painst. Commercial Hall, Sunday, Feb. 3, 11 A. M., 2:30 and 7:30 P. M. Proi. Peak gave solos. Mrs. E. J. Peak, N. P. Smith, Mrs. Florence Sullivan, Mrs. A. Wood-bury, readings. Little Eddle, solo. Mrs. L. F. Miller read a selection, "There Is No Death." Mrs. M. A. Chase, Mrs. M. Knowles, Mrs. C. H. Clarke, Mr. Quimby, psychometric readings.

Engle Hall, 616 Washington Street.-Hartwell writes: Wednesday afternoon, Jan. 30, remarks, tests and readings were given at meeting by Mrs. Nettie Holt-Harding, Mrs. M. Knowles, Mr. A. W. Thayer, Mr. E. H. Tuttle.

Sunday, the three sessions were well attended and Sunday, the three sessions were well attended and interesting. Inspirational poems by the Chairman; Mrs. J. E. Woods, Miss J. Rhlud, Mrs. F. Stratton, Mrs. Dr. Bell, Mrs. M. E. Saunders, Mrs. M. Knowles, Mrs. J. C. Boyden, Mrs. C. H. Clark, Dr. Sanders, Mr. A. W. Thayer, Dr. Q-muby, E. H. Tuttle, made re-marks and gave tests and readings: songs by "Little Eddie", duct, Masters Saunders; musical selections, Mrs. N. Carbon, result, audering market answered by Mrs. N Carlton; mental questions were answered by Mr. Tuttle.

A test searce will be given by Mrs. Knowles, Mr. Thayer, Mr. Tuttle, Monday evening, Feb. 11. BANNER OF LIGHT for sale each session.

The Home Rostrum (21 Soleystreet, Charlestown, E. M. Saunders, President) .- "C. B." writes: Tuesday and Thursday, Jan. 29 and 31, the following

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## MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedforn Avenue, opposite South Tenth street, Meetings Sunday evenings, 75 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President.

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

Sunday evening at 5 0 close. The Advance Spiritual Conference meets every Saturday evening at 162 court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, See'y. The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 162 Gaies Avenue. Miss Irene Mason, General Secretary.

Paychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P.M. Prominent speakers and mediums. Au-gusta Chambers, President.

Fraternity Hall, 669 Belford Avenue, near Myrtle Avenue, -Meetings Sunday at 3 and 8 P. M. J. E ward Bartleit, Medium and Conductor. Other mediums regu-larly provided.

# MEETINGS IN CHICAGO.

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

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Spraver. Mrs. Cora L. V. Richmond, Band of Harmony, Thursday, 7% P. M., Orpheus Hall, Schil-ler Theatre.

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1839) users at Risk Association Hall, 8th and Callowhill atreets. Pr. ident, J. C. Steinmetz, Vice-President Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A.M and % P.M. Lyceum at 3% P.M. Spiritual Ownference Association meets at the northeast corner of 8th and Spring Garden street, every Sunday at in P.M. S. Wheeler, President, 472 N. 8th street.

# HEETINGS IN WASHINGTON, D.C.

First Society, Metzerots Hail, 12th Street, be-tween E and F.-Every Sunday, 11% A.M., 75 P.M. M.C. Kdson, Pres.

Second Society-"Progressive Spiritual Church"-meets every Sunday, 7% P. M., at the Temple, 425 (4, treet, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.



