

NO. 24

it had been Uncle Peter's pet project to marry us when we should be old enough; had I been

awful of this I should have avoided the danger. As it was, I loved, sister Lily, as I should have loved sister, had God given me one. She is a willful, capricious beauty, but withal so loving and warm-hearted, so impulsive and generous, that one loves to do her bidding. She is a tropical plant, fit only for a bower of beauty, or to wear as one would wear a rare and costly gem, only on occasions; not the wife for the stern, hard-working Charles Herbert, who must make his way through life, and conquer a fortune for himself. Had I supposed that my friendship could be construed into anything tenderer than a brother's interest, I would have thrown up my position at the islands, lucrative as it was, and have gone away—anywhere, to California or the wilds of Africa.

"My mother's health continued to fail; consumption was slowly wasting her precious form. In the meantime Lily fell ill. I was with her often, for my mother sat by her side, or when weary reclined on a couch. Lily was now fifteen years old, and, as I said before, very beautiful; almost too lovely for this rough world. Her illness became alarming; she sunk into a kind of stupor, or rather indifference to everything around her. Her physician said there was no help unless a change could be produced—some excitement, or another residence. My mother, who knew every thought of Lily—for they were as mother and child—once heard her say, when she was asleep or wandering—

"No, no, Charles; you don't belong to her—that Bertha, that writes to you—you are mine, Charles—mine while I live; that will not be long. Oh! Charles; you'll not forsake your Lily; you saved her life once; you'll stay by her now, will you not? I am better when you are here; I will be well if you'll stay all the time."

"Mr. Gomez heard something of the kind, and he said to my mother:

"Charles is now twenty-one; as soon as Lily is better let us have a wedding."

"My mother, supposing that our friendship was like that of most other boys and girls, entered into the plan with interest. I could hardly listen respectfully at first to her views upon the matter, and for awhile the subject was dropped. Gradually she, too, failed, and we knew must soon die, but we had no idea it was to be so soon. She called me to her bedside one night, and as she took my hand she said:

"Charles, you have been a good boy to your mother. God will reward you for it; one more request, and I shall make no more of you. Marry Lily. I can die easier if I may leave the child under your protection as her husband. Her father may die at any moment. I feel that he will do so suddenly, and then what will become of my poor Lily? I know you will never regret it. Promise me this, at least—that if I do not live to take her with me to New England, you will do so."

"I looked at my mother, pale and worn, but I had often seen her so before. I could not but believe she would die before summer. I thought it safe to promise. I did so. My mother died that night! Before she died she said to Mr. Gomez:

"Do not let my death prevent the union of the children soon. And at his request we are to be married just before leaving the islands for the summer."

"Farewell, Bertha! One letter from you would be a great comfort—just to say that I am not wrong in fulfilling my promise to my dying mother. But I ought not to expect it, perhaps you will say I do not deserve it. I cannot blame my mother; her love to Lily was very great, and she knew that no one could live with her without loving her. God help me to guard her tenderly, and watch over her as I would that mother were she living. She seems to me like a legacy left by my dying parent. You will love her, Bertha, sometime, I hope. Once more, farewell. God bless you now and ever. Your true friend,

CHARLES HERBERT."

It seemed, as I folded this letter, as if the long cold fountain of tears was unceasing now, and I wept long and fully. Oh! how cruel to have kept this letter from me. But then it was all for the best. God had ordered my lot, and I will not repine.

The first burst of feeling over, the bright sunshine seemed to stream from the rifted cloud upon my heart. Now, surely, I could depart in peace. The hand that penned this was cold in death, but the words had swept away the lingering mistrust, the only shadow that had darkened our friendship. All was now explained, and the only tie that bound me to earth was his child.

That evening, just before dark, Joe came into the house, and pointing to the village, said:

"See there! what is there for supper?"

I looked in the direction in which he was pointing; his eyes dilated with surprise, and anxiety was depicted on his countenance as he thought of supper for strangers. A handsome carriage drawn by two horses was ascending the hill.

"I'll make some biscuit, Joe, and you can get some large sweet apples to bake. Now run out, and be ready to hold the horses when the gentlemen comes."

I thought I recognized my portly friend, Colonel James—and I was not mistaken.

"Heigh ho! my little woman; how in the world did you come up in this eagle's nest? I thought the boys would speak out, like Balam's ass, when I urged them up the steep. Well, it is a glorious prospect," turning round and looking off upon the hills and valleys. "I always knew you were aiming for heaven, but I didn't know you'd got quite so near; hard work coming after you, though. Holloa, there!" he shouted, as he caught sight of Lily's face peeping out of the door, "so you have angels up here! Isn't she a beauty! has her mother's eyes and curls. Thank God! the little one has found another mother. And she needs it, if what I hear in Vernon is correct."

"Have you any definite news about her father?" I inquired, in as firm a voice as I could command.

"Nothing but what I hear at Elmwood; but then, Herbert isn't the man to forsake home and child in that way while he is living. But if he's gone, I'm sure he died like a man and a Christian somewhere. I view these matters differently from most people, and I say about my friends, as I wish them to say about me when I put off this mortal coil. Well, the old fellow's gone; sorry to hear it, but he was a jolly old boy. God bless him! This endless weeping and cant and dolorous sighing which some people make because the great change, which comes to all, has come to some of their friends, is, in my eyes, nothing but rank impiety. If, as we Christians believe, death is a glorious change, why should we repine if our time approaches, or if our friends are called by the Master to come up higher? But how do you suppose I found you out? Why, by this watch," and again Charles's watch was placed in my hands. "Don't blush so, my little woman; we all know ministers have n't great riches in this world. God keeps them on small allowance here, I suppose, to discipline them for the great treasures laid up above. You parted with this trifle like a true woman, to find bread for your family. I know all about it. I've been to the minister's down yonder, and now I've come on purpose to see what had best be done. This little lady, here, is heiress to a vast deal of wealth, if it can only be found, and I intend to constitute myself an attorney in her behalf. I have been away all summer, among buffaloes and bears on the Western prairies and wild lands, or I should have seen to this business before."

I should have told the reader that all this was not said on the hilltop, but we had gone into the house, where, with Joe's help, I prepared supper, which the Colonel seemed to enjoy. It was pleasant to know that we had some efficient friend who would see to Lily's interest; I could trust it all to him. When he left the next morning he told me that I should hear from him soon; if I did not in three weeks, to write to him in care of friends whom he named, in New York.

The three weeks had nearly passed, and no tidings came from him, though Joe had traveled daily two miles for a week past to the village post-office. Lily's cough was still very troublesome; my own time had been taken up with her; and Joe's business had not been very lucrative. My journey had drawn heavily on my slender funds. I had expected to procure some money for Joe at Oldbury, as he had not

received his allowance for some years; but on inquiring of my mother I learned that she had taken all Joe's little inheritance to aid Edward in getting his profession. Edward did not know this, or he never would have taken it.

"I knew he would repay it with the first money he earned," my mother said; "but he's gone, and there's no help for Joe, as I see. I'm sorry, but I can't alter it now. It doesn't make much difference, however; Joe can be placed in the poorhouse here. Folks like him never mind such changes; they are not as sensitive as others."

I was too indignant to reply calmly, and therefore kept still. But I was never more thankful for the little weather-beaten farmhouse than at that moment. It was a shelter, and Joe and I would share our crust.

As I said, the three weeks were almost expired in which we were to hear from Colonel James. I was weary from night-watching, and had drawn Lily's crib into the warm sitting-room, hoping that, as she had fallen asleep, she would rest quietly for a few hours. It was about four o'clock in the afternoon; I remember distinctly, for Joe said, just as the old kitchen clock struck.

"Joe'll go down to Brown's—the man who hired our little farm—and get some hominy. Yes, yes, Joe will."

Brown was in the habit of carrying our own and his corn to the mill, and Joe would get our share from him. We had nothing but potatoes in the house to eat, save a few apples, and Joe had been busy at his bench all day, but saying, as he plied his awl merrily:

"Yes, yes, no, no, hominy and milk for supper."

And Lily had sung herself to sleep with, "Joe get hominy and milk—yes, yes, no, no."

As soon as she was sound asleep I rose, smoothed my hair, moistening and rolling afresh the curls which I still wore as in younger days. The setting sun flung a few parting rays into the little west window, and one stray beam fell on Lily's crib and across the silken counterpane—a relic of Elmwood days. My faith had become weak, and my heart had died within me that day, as I looked forward to the long, cold winter; but this sunbeam suggested these words: "At the eventide it shall be light," and I knew not why, but they brought peace.

The old iron teakettle, which Joe had filled and put on before he went out, was singing its well-known tune. I stood looking at Lily as she slept; now that her eyes were closed I could see a strong resemblance to her father, and as I looked at the full lips, with those peculiar lines around them, which I remembered in the boy, my thoughts went back to my childhood and the happy days when Charles Herbert was my guardian angel, making all my troubles light. But would I go back? I asked myself.

No, no; I am happier now than then. In the words of another, "Believing in God's goodness, and his infinite and everlasting love, I believe in evil as a part of the divinely appointed means by which my soul is to be educated and disciplined for its highest possible destiny. So I love my life as I find it, believing that infinite love obtained it, and that if I bow willingly, tractably and gladly to its discipline, my Father will take care of it—and of the future, too, that I trust with him."

As I thus mused the door opened. I thought it was Joe with the hominy, and turned to speak to him, when Charles Herbert stood before me!

"Bertha! my long-lost, my beloved Bertha!" and he opened his arms, while in the impulse of the moment, and with the old childish feeling strong within me, I spoke no word, but I pillowed my head on his breast and wept.

"Rest thee, henceforth and forever, my poor stricken one," were the words that fell like dew on my withered heart.

We had few words then, but we stood together over Lily's crib, the father drinking in with all a father's love the infantile beauty and sweetness of the sleeping child. Joe found us thus when he came in with his hominy and a pail of milk. His eyes opened wide, and his face was strangely contorted, but the very grimace expressed heartfelt joy.

"Joe, my good friend," said Charles Herbert, as he shook him warmly by the hand, "I can now repay you for the care you have taken of my precious ones. I have heard all about it, Joe. The good minister down in the village told my friend Colonel James, and the Colonel was full of it himself after his visit there."

"Yes, yes, no, no," said Joe, quite disconcerted; and, as if to turn the subject, "Ha! ha! Charlie. The old chimney! bread and cheese!"

This was a fortunate speech, for it set us all to laughing, and the next question was:

"Shall we have supper?"

"Indeed, I would like some after my long ride."

Joe looked troubled. I was not in the least so, but said frankly, "We have hominy and milk for supper, Charles."

"Ah! my favorite dish when I was a child; nothing would suit me better."

Joe was not more than half pleased, however, for he had a hospitable heart; but he forgot his trouble when Lily awoke, and, refusing to go to her father, or even look at him, she clung to Joe for protection.

Charles Herbert had been traveling for three years—had visited Egypt, Arabia and Turkey, realizing, as he said, the dreams of his youth. He had left ample funds in the hands of an agent in New York for Elmwood and Lily; but he had proved dishonest, and left for parts unknown. Colonel James was on his track when Charles arrived from his long tour; and the latter, after an interview with his friend, lost no time in hastening to the old farmhouse; and the Colonel said that he fulfilled his promise, and though he wrote no letter.

We were married (Charles Herbert and Bertha Lee) one winter's morning in the little sitting-room, with no pomp or display. The minister and his wife, Aunt Paul, Joe and Lily—were all the guests. Our wedding trip was merely a visit to Stanley Grove, to be present at the nuptials of Ned Green and our friend Addie. Ned had received an appointment as attaché to some foreign minister, and was going abroad.

"La! honey," said Mammie June, "I begin to think I's getting old. I was a woman grown when her grandmother was married; but I'm goin' a long journey soon, to the New Jerusalem, when I'll be young again."

I am writing now in the library at Elmwood. The place has been improved and altered somewhat, and Charles's taste has made it a little earthly paradise. But we do not cling too closely to it, for we have learned the instability of all human things. But this one thing we know: that our love will survive all change, for it has withstood all trial.

Aunt Paul has a life-lease of the old farm. She took a great fancy to the place, and lives there with her son. We have enlarged and repaired the house, and every summer we spend a few days there.

Joe lives at Elmwood, as fond of Lily Herbert as he used to be of Bertha Lee.

At your request, my friend Ann, I have written these pages. I found my journal where I left it a few days before my first Lily was born, under the eaves in the garret of the parsonage, and have copied it for you. It has afforded you amusement or will teach the lesson of patience to one suffering heart, my labor will not have been in vain.

BERTHA LEE HERBERT.

There is no use disputing the fact that if you have anything to sell you can't sell it if the people don't know that you have it for sale. The lesson to be learned from this is that you should advertise your business. No matter how much or how little business you may be doing, you are losing money if you are not advertising judiciously.

The Success which Hood's Sarsaparilla has had in freeing old and young from afflictions caused by impure blood, is really remarkable. Hood's Sarsaparilla is a building-up medicine.

Hood's Pills are purely vegetable, and do not purge, pain or scribe. Sold by all druggists.

A FACT.

BY LOUIS DE VILLENEUVE, (AUTHOR OF "TRUTH.")



MRS. DALRYMPLE was a true daughter of Eve. When her husband died it became her most earnest desire to know what he was doing in the great, mysterious Beyond, which, to her visible eyes, was impenetrable. At that time she happened to be in New York City, and as her son was out with his young friends the most of the time, she was left to herself and her own devices. Being very lonely she determined to spend her leisure time in the investigation of her late husband's whereabouts. In this pursuit she found herself in many strange places looking for psychic phenomena.

One evening, feeling especially lonesome, she concluded to go to a séance that was to take place "up town." She wandered on, block after block, for more than a mile, in search of the place, and at last was rewarded by finding it in a quiet, respectable locality.

She rang the bell, but no one answered it, so she turned the knob of the door, which opened quietly, and entered a small hall, when a voice said, "Walk up." Mrs. Dalrymple mounted the steep stairs to the second floor, where a lady met her, a very affable woman, who was rather stout, and decidedly prepossessing, and anything but spirituelle in appearance.

Mrs. Dalrymple was ushered into the parlor, where about twenty people were assembled. Some of them were believers in the manifestations, and the others were, like Mrs. Dalrymple, investigators.

The medium said she would give this circle every aid to investigate the truth of the performance for themselves; she said she had no desire or intention to deceive any one, as that would be of no advantage to them or to herself.

The medium then invited them into the dining-room, a sparsely furnished apartment—a table pushed back against the wall, and common cane-seated chairs. After locking the door to prevent any intrusion, the medium seated herself on one of the cane-seated chairs in the center of the room, and told the circle to take their seats around her. She then had the light put out, and desired that all should join hands.

Mrs. Dalrymple gasped—for if there was one thing that she more feared of than another it was the dark. She shivered as she realized that she was far away from home and among tall strangers, and, oh, horrors! in the dark! She expressed her dislike of the whole proceeding, but they said the phenomena could only take place in the dark, and that all knew that it was to be a dark circle. So Mrs. Dalrymple tried to have courage and comforted herself, when she found that she was seated between two gentlemen with a hand clasped by each to form a chain around the medium (the battery)—and that these two men were both physicians. She noted where the matches were in case a light was needed, and she made the men hold her hands lightly, so she could get away if she desired. They all assured her that there was no danger. The séance proved to be a good one. The manifestations, consisting of voices and touches and at times lights, were quite remarkable and unaccountable.

About the middle of the evening, when every one was delighted, having received wonderful tests, the influence said to Mrs. Dalrymple, "Let me have your watch, please?" Mrs. Dalrymple replied she did not bring it with her. The invisible said, "Yes, it is in your pocket." Mrs. Dalrymple then remembered that she had put it in her pocket just as she was leaving the house, and said she would have to break the chain of hands in order to get it, as her pocket was in the back of her dress.

They unclasped hands while she fumbled about her dress and at last produced the watch, which was a large gold one, with very fine works, which had been bought in England. It also had the name of the owner engraved inside the lid. The invisible control carried it to the other side of the circle; there it tried to tell the name that was inside the watch, but that was a failure; it said it had been the property of one who was now in the spirit-world. She replied that the statement was correct.

The men on either side of Mrs. Dalrymple said to her: "You should not have let your watch go, for in these circles sometimes very unprincipled persons get in." Mrs. Dalrymple said that she had no fear on that score, and felt quite convinced that an invisible power would have no need of a material watch.

The power replied: "Why, of course not," and handed her watch back.

Mrs. Dalrymple was very glad when the gas was lighted, and still more so when she reached home in safety. She told her son about the séance, and then retired and went to sleep.

The next day at noon, when she was prepared to go out to walk, she looked at her watch on the mantelpiece, where she had put it the night before, and found it was not going. She shook it to try to make it go, and patted it hard on her hand, but it seemed to have stopped never to go again. So she put it in her pocket, with the intention of getting it fixed at the first jeweler's she came to. She found one on the nearest avenue—a stranger to her. She asked him to set her watch going. He replied that perhaps it was not wound up. She indignantly answered, "Yes, it is!" for she had wound it the night before, and as she looked at the time it indicated she noticed that it had stopped in the evening while she was out.

He tried his best to make it go, but without success. He examined it with a glass, and talked with the watch maker about it; then returned it to her, and, looking at her closely, said: "This watch must have been exposed to a strong current of electricity. Where have you had it, madam?" She replied that she had been to a place where she supposed there was an electrical entertainment—and said no more, being determined to keep the fact to herself.

She left the watch to be fixed, and the next day called for it when the same man told her she was sorry to disappoint her, but the watch was so magnetized that they were unable to demagnetize it, and he would have to send it to a place that had a powerful instrument for the purpose.

Mrs. Dalrymple asked how it was done. He replied that the French had made an instrument for that kind of work, and he knew where it could be done and would take it there, but it would require several days.

In a few days she called again for her watch, when the jeweler said the watch was still so unaccountably magnetized that they did not know what to do with it, and where could she have been to expose it to such a remarkable "battery?"

She turned from his curious gaze, and would not tell him.

Some time after she received her watch, and in good order; the man advised her not to expose it to the same battery again. She asked him to write on a card what the matter was with the watch, and she has the card yet, although the man in the store may have forgotten the circumstance.

Mrs. Dalrymple thought that a scientist or an electric expert might, by investigation of human magnetism, so powerful a character, produce some startling result in this wonderful age of intellectual light.

[These facts are here given just as they occurred by Louis de Villeneuve, whose interesting novel, "Truth," is now on sale by Colby & Rich, 9 Bosworth street, Boston.]

An exchange says there is hardly a married man (except doctors) who does not habitually carry in his pocket the picture of an attractive young woman who is not his wife. We violate no confidence in saying that her name is Miss Annie Wills Williams of Philadelphia, and her picture ornaments the silver dollar that all of us adore.—Sedgwick, Kam, Pantograph.

"Which is the largest room in the world?" "Room for improvement."—Ex.

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

"WENT DOWN WITH HIS SHIP."

CAPT. KURT VON GOESSEL, OF THE NEW, JAN. 20, 1896.

The morn is dark—the wintry wind elate
Drives o'er the waves, and scatters them like sand!
Firm on the steamer's bridge, confronting fate,
The dauntless sailor stands!

No fear of death invades his manly heart,
Though men turn pale, and women wall and weep;
Unmoved he sees gaunt death with lifted dart
Rise from the yawning deep!

In that wild hour, when struggling to her doom
His wounded ship plunged madly through the foam—
While gleamed like morn star o'er the billow's boom,
The memory of his home!

He strove for others! Children young to save,
And mothers, Fate had placed within his care,
And kept strict watch and ward till 'neath the wave
Was 'whelmed his bubbling prayer!

Oh, dauntless sailor—steadfast, tried and true—
The crown is thine, the martyr's deathless crown!
Henceforth thy name shall live among the few
That *thars* alone can drown!

In September, 1887, the great steamer *Central America*, from the isthmus via Havana for New York, foundered in a tempest, with a loss of four hundred and twenty-seven lives—speaking after the manner of men. By the provision of her company's charter she was commanded (first and second officers) by lieutenants of the United States navy, who were granted the courtesy of being sent away by the company to Washington. At the time of her loss, through the courage and firmness of her Captain—LIEUT. HERNDON (U. S. N.)—everything was done, as testified to by the few who were rescued, to save life and maintain discipline; and himself and brother officer went down with their ship, adding to the heroic roll of gallant men who have died at the posts of duty. The present Editor-in-Chief of THE BANNER was then a very young man, who had joined the paper in May, '87 (one month after its founding, by Luther Colby & Co.); he remembers well the thrill of admiration which LIEUT. HERNDON's action then sent over the country, and the fact that these men have now escaped the worst penalty the above-mentioned stanzas in memory of HERNDON, and they appeared in the then *Boston Daily Bee*. Years have since rolled round, but the stalwart bravery which the sea gives to her sons in every clime has not been evinced by the German mariner, CAPT. VON GOESSEL; and these lines, changed somewhat in places to modernize them, fit them for the worthy space here now assigned to this new martyr for the honor of "The Fatherland."—J. W. DAY.

Thomas Paine's Birthday.

The National Spiritualists' Association, Secretary Woodbury writes, celebrated Thomas Paine's birthday at the rooms, 601 Pennsylvania Avenue, Washington, D. C., Jan. 29.

The first toast, offered by H. D. Barrett, "Thomas Paine," was responded to by the audience rising in silence.

The second toast, offered by Mrs. A. M. Gladling, was "The National Association, Now and Forever." H. D. Barrett responded, saying: "This evening marks a most important epoch in the history of free thought in America, also in the world. It really marks the beginning of free thought in religion. To-day is the anniversary of the birth into mortal life of one who to-night is with us in spirit—one whose words have been heard in behalf of liberty in our sister republic, and in one great call for freedom of action, freedom of thought, nobility of purpose, and purity of life. To-day, in our own America, his words are being echoed a century after his translation, and we find ourselves face to face with the many problems that he dwelt upon in his life, whose solution has devolved upon us in the present age."

"I lived the struggle through, and entered into the spirit-world at the age of seventy-two years and five months, leaving an old worn body, a body that had gone through many battles, lying helpless. I needed it no more, and my greatest surprise was that I could think better than I did when that poor old body helped to enslave the activities of my mind in the thoughts that I felt would diffuse through the world. There I saw my form, and looking around in the spirit-world, at first a little strange, I found those who had the memory of some of my efforts, and some of the soldiers who had passed away on the battle-field before they knew that the United States was an independent nation—I saw these, and friends, I saw the one whom I loved better than any of the world, my Mary. As I met her I realized that I had only met with change, that it was an initiation into a new world; the thought then came that I had not finished my work for religious freedom, that it was still my duty to proclaim it, to conclusively bring forth the evidence that the religion taught by the church was false. I began to control mediums, and found that I could blend harmoniously with those who were able to think for themselves independently of the control of others. Then I saw that I had not yet finished my usefulness on this earth."

I thank you for having invited me as a guest at your feast. Liberty is necessary to free thought in its fullness and freedom as from the food we eat, from day to day is necessary to life. To think, to act, and to grow our thought, is the sentiment I give you. I thank you for the honor you have given me, I who have been dishonored by many who should have taken me by the hand. To-day I am remembered by friends of freedom all over the country. I feel that, phoenix-like, I am rising up out of my own ashes, and that my spirit is doing good for the liberty, not only of the United States, but when the Queen has passed, England and others shall follow into that free republic that makes us one brotherhood, to adopt the religion which I endorse—to do good—and which will be the creed of all."

Toasts were responded to by Mrs. Jacobs of Indianapolis, and Mr. Gude, another guest.

Experience proves that nothing else so surely destroys scrofula as Ayer's Sarsaparilla.

The constant drip of water wears away the hardest stone; the constant gnaw of Tower's masticates the toughest bone; the constant wooling lover carries off the blushing maid; and the constant advertiser is the one who gets the trade.—Ex.

glad that I am with you to-night, and who shall say that the National Association is not a success, notwithstanding it has to work under many difficulties. The bonds of friendship that are formed in the Association can never be torn asunder. Though we, as workers in the National Association, have many obstacles to meet, so long as we keep our eyes fixed on that brave worker, Thomas Paine, we will be strong and brave; and we shall live to hear those say who will look back upon our work; "We are glad that they who upheld the National Association were brave enough to think for themselves." We will close by asking all to live and work for the National Association.

The next toast was "Theodore J. Mayer, Our Host," responded to by Mr. Mayer.

The next toast was "Keepers of the Wigwag, Mr. and Mrs. Woodbury," responded to by Mr. F. B. Woodbury, who made special allusion to Messrs. Colby, Mendum and Seaver, the free thought trinity.

The solo, "Yes, Thomas Paine is still with us Now," composed by Mrs. Westfield of Minneapolis for the occasion, was sung by J. H. Altman.

The next toast was "H. D. Barrett, Our Honored Worker."

The next toast was "Mrs. Olive A. Blodgett, Our Beloved Arisen Sister," whose gift, a beautiful palm, adorned the center of the table.

Mrs. Gladling, modeled by Thomas Paine, said: Ladies and gentlemen, I do not know that I can fully express my pleasure at being to-night in this little circle to-night. I have sent out my brain-waves to many mediums this night, but nowhere have I come so close to the heart-beats of my friends as I do here.

I remember my early boyhood. It was one in which struggle and care assailed in shaping the character that made me fearless. I knew what it was to feel the difficulties that poverty placed in my way. By industry I managed to accomplish those things which my heart desired; I was able to receive an education, yet I remembered that there was always something that seemed to be pulling at my heart-strings, and I felt that I could not help change the conditions that held humanity down, it would be better than working for myself. I remember my struggles. I remember that I was not appreciated sometimes by those I loved the most, and my own heart-aches compelled me to realize that love is not always the reward for those who struggle.

When the opportunity presented itself that I could send a thought-wave out into the world to do some good, to stir up the energies of men who were almost permitting the iron hand of tyranny to blind them into slavery, I did not hesitate to do so.

As I heard our beloved sister (Mrs. Cadwallader) speak of the few who, more than one hundred years ago, gathered in the city of Philadelphia, I remembered the incident well.

When the whirling council had concluded its discussion the four men with whom I was in consultation joined hands, and in the looks that we exchanged we knew that we pledged all we possessed to the cause of liberty for the United States. I foresaw the struggle, and I knew what before us was the great disaster; yet the love of liberty filled me with the fire of youth, and I struggled with them. I felt that war was necessary, yet I regretted that it should be so; for bloodshed is not always the lever by which the greatest good is brought to a nation. But it had to come, and after the turmoil was over peace came.

The United States, remember, did it true, with honor and respect, and had I been content to labor in this field alone I might have been honored to-day; but when I felt the joy of freedom that had blossomed in the new soil of America, and saw the angel of liberty watching over it, bringing forth the greatest good to all the people, I saw that there must be another struggle. That I began to feel the great struggle, I fought that which I saw was enslaving the souls of men in the bloody of religious fervor. I saw that they were becoming so completely enveloped in the shadows that the church was throwing upon them, that it was very important to strike again.

The Infinite Mind that created all things whispered to my soul, "Again to battle." I did not shrink from a struggle, and I felt in the estimation of some who had once taken me by the hand; I was shunned by those who once called me friend. All this I endured, and my y-p-n was made to write the thoughts that in time caused people to think. It was to make them think that I again engaged myself in the struggle for the liberty of souls, as I have before us the spiritual liberty of mankind. I put forth my best efforts, and I was shunned, as I have said, but I felt the good that I was doing. What of it? I did not know that I should live in eternity, for I had not passed through the chain of called death, but I hoped there was a hereafter for man.

I lived the struggle through, and entered into the spirit-world at the age of seventy-two years and five months, leaving an old worn body, a body that had gone through many battles, lying helpless. I needed it no more, and my greatest surprise was that I could think better than I did when that poor old body helped to enslave the activities of my mind in the thoughts that I felt would diffuse through the world. There I saw my form, and looking around in the spirit-world, at first a little strange, I found those who had the memory of some of my efforts, and some of the soldiers who had passed away on the battle-field before they knew that the United States was an independent nation

Banner Correspondence.

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

New Hampshire.

SOMERSWORTH.—W. S. Pierce, President of the Spiritualist Society, writes: "Sometime since, our Society was fortunate enough to secure the services of that wonderful medium, F. A. Wiggin of Salem, Mass., for the evening of Jan. 20. I also engaged him for our good Spiritualist friends in Rochester, N. H., for the evening previous. Five of us, including the writer, drove up there to attend the meeting. John McCulloch, the controlling influence of the medium, gave a forty-five minute lecture of soul-stirring eloquence. He then requested those present to write on slips of paper the names of both living and dead friends, and a most satisfactory séance followed. With his medium, blindfolded, the spirit intelligence would give some of the most accurate descriptions, and the great wonderment of the skeptics present was the ease with which he would instantly distinguish the name of a person in the form from one who had passed over."

Our meeting in Rochester was a grand success, but the final meeting in our hall on the next evening was the crowning event of his visit among us.

At the appointed time every seat in our hall was taken, and camp chairs had to be brought in to accommodate anxious and expectant listeners. Mr. Wiggin, under control, gave an excellent and eloquent lecture, followed by a convincing descriptive séance that was greatly appreciated by all in attendance. The 'thin veil between us' was for the time brushed aside by angel fingers, and mortal and angel could almost converse face to face.

Our Society is rich in warm, zealous souls that are loyal to our noble Cause.

Mr. Wiggin has been engaged for three meetings in April, and Mr. Edgar W. Emerson for the 16th of June and the 29th of September."

CONCORD.—L. A. Burbank writes: "I read the dear old BANNER with great pleasure and profit. I am especially interested with the high tone it has always kept, when round about there has been so much that is disturbing. Mr. Colville's answers are always instructive, and I am particularly interested in the writings of J. W. Fletcher, who always seems to say the right words."

Massachusetts.

HAYDENVILLE.—J. M. K. writes: "In behalf of Mrs. Clara H. Banks, who has been lying for weeks in a prostrate condition, and is still struggling with the negative conditions of life, I write to express her gratitude to the hosts of friends who have by letter, and in various ways, shown their heartfelt sympathy for her. So numerous are they as to present make it necessary to use the columns of THE BANNER with the hope of reaching all. With restored health, she hopes to express her gratefulness to each individually."

LYNN.—Under date of Feb. 3, G. W. Fowler writes: "It is said that a prophet is not without honor except in his own country, but in his efforts to-day Mr. F. A. Wiggin of our neighbor city, Salem, Mass., proved himself an exception, to the delight of crowds of admirers, who, as usual, came to listen to his inspired utterances, and unusually large number of convincing tests. Mr. Wiggin is gaining in popularity, as he is in oratorical power and mediumistic unfoldment, and is recognized as one of our most worthy and gifted workers."

This evening the hall was again filled with a most refined audience, including some of our well known business men and their wives, all eager to get some tidings from their invisible loved ones through the gifted medium, May S. Pepper of Providence, R. I., whose reputation had preceded her. The management had made special effort to inform the public of her coming, and I may well say they were not disappointed. She discoursed for over an hour eloquently, and then followed the giving of some twenty-five names of spirits present, together with many personal tests, and with words of advice and encouragement, all of which were fully recognized.

Surely her advent among us has proved a blessing. We feel to thank her wise and witty control, who kept the large audience full of merriment by her unique and droll remarks and comments, thus making for them the best conditions, and the expression was unanimous that she be reengaged at an early date, when I am sure a much larger hall will be needed to accommodate her host of admirers.

Dr. Hodges followed with a number of readings, all correct, as usual.

Dr. Faulkner has a peculiarly sweet tenor voice, of large range, and his singing, including 'If in Riding 'pon Life's Ocean,' etc., was a very enjoyable feature of the evening.

Miss Edith Gould, daughter of Dr. S. N. Gould of West Randolph, Vt., made a brief call upon the writer recently, and reports the Cause gaining in her locality, with many earnest seekers after the truths and consolation which our philosophy and phenomena both furnish."

Wisconsin.

LA CROSSE.—Alfred Weldon writes: "Never in the history of Spiritualism in La Crosse has there been such a revival as during the last month. The evangelist is Mrs. Marie Leavitt of Minneapolis, whose audiences increased each Sunday until every seat in the cosy hall was occupied. The time was about equally divided between lecture, answering questions, poems and tests, the latter being acknowledged in every instance."

Mrs. Leavitt is very magnetic, and makes a fine appearance on the platform. She has only been in the work about a year and a half, and it is very gratifying to see young mediums being raised up by the spirit-world to take the places in the public work of the many tried and true who have passed, and are continually passing, to the spirit side of life.

The following clipping is from the La Crosse Republican and Leader of Jan. 7:

"There was a packed house at Lienloken's Hall last evening to listen to Mrs. Marie Leavitt, inspirational speaker and test medium. It is speaking very mildly to say that the audience was deeply interested from the beginning to the end, for Mrs. Leavitt is so earnest on her part that she impresses upon her hearers the fact that she is conscientious in all she says and does. She is both graceful and fluent, and has a charm that combats skepticism. Her impromptu poems were very beautiful and pathetic, and her tests were recognized and acknowledged in every case."

MILWAUKEE.—C. F. Ray, Secretary, says: "The Unity Spiritual Society began its existence with the new year, under the most promising circumstances. Mr. Geo. H. Brooks, the stalwart worker, and his estimable wife, have been with us since the organization, and their genial ways have made for them many friends in this city."

Mr. Brooks's work was so well appreciated that he has been engaged for the month of February. His lectures contain much food for the thoughtful, and his psychometric readings from the rostrum are always to the point. He was assisted last Sunday by Mrs. Maud Lord Drake, who followed with beautifully inspired thoughts germane to the Spiritual Philosophy—concluding with surprising tests of spirit identity."

Frank T. Ripley has been engaged for the month of March.

The officers of the Society are as follows: President, J. S. Bigler; Vice President, Henry Sparks; Secretary, C. F. Ray; Treasurer, O. Williams, 422 Grand Avenue.

Vermont.

CHESTER DEPOT.—Mrs. F. L. Smith, in the course of a recent communication, writes: "I am convinced that the interest in Spiritu-

alism is not dying out in this place, although there has been no public demonstration on the part of its adherents for years. The old standard bearers, who laid great stress, as I remember, on coming out boldly and declaring just where they stood, have laid off the mortal, and sometimes I think a good, old-fashioned Orthodox awakening would do great good for our Cause among the younger generation."

Illinois.

FARMINGTON.—D. C. Wilson writes: "In the story by Mrs. Ann E. Porter, now running in THE BANNER, where she speaks of Miss Lincoln having read some of Swedenborg's writings, and says, 'Now she will have to go,' I was forcibly reminded of a case that occurred in the town of Oberlin, Ohio, at the college there, in the year 1857."

I was not there just at the time it took place, but was there soon after, and I was told about it by Mrs. —, who was a staunch church-member. There was a young lady, from Michigan, I think, and her name was Mary Smith, if I remember right, as I write this from memory. She had stated in presence of some of the students that she did not believe in eternal punishment. This was told to some of the Professors of the College, and perhaps the President too, and it was not long until they called on Miss S. and wanted to know if she believed the sentiments she had expressed about eternal punishment, and she told them plainly that she did. And they told her just as plainly that if she held to such sentiments she could not stay there and attend that school. She was expelled, and had gone home a short time before I was there."

I have told this as it was told to me, and I had pretty good reason to think Mrs. — did not make it any worse than it was. Mrs. — told me Miss Smith talked of writing up the whole account of the case, but finally thought it might injure the school, and she was too conscientious to do it."

When I was told of that affair, perhaps I did not feel right. But I felt as though, if I had Almighty power, I could sweep those men off the earth. The officers of this College boasted of its liberality—that any one, white or black, could come there and get an education. If Miss Smith is still living on this earth, in the mortal form, and should see this letter, I hope she will let the readers of THE BANNER know if I have given a correct statement of the case."

I was sorry to hear of the death of Bro. Colby—speaking after the manner of men—as it looked as if he was needed here yet to do more work before he stepped out of the mortal body. But I can congratulate him on the grand reception he received when he met the old workers on the other side, and perhaps his influence will be felt as much now as when he was in the physical. Success to THE BANNER."

Rhode Island.

PROVIDENCE.—Mrs. F. H. Roscoe, Corresponding Secretary, writes: "On the Sundays of Jan. 20 and 27 the People's Progressive Spiritualist Association had with it Mrs. Nettie Holt Harding of Boston, Mass., who lectured and gave many recognized tests. At one service she gave an interesting account of her experience as a Spiritualist."

On the evening of Jan. 25 Mrs. Carrie E. S. Twing of Belle Vista, Westfield, N. Y., spoke and gave tests under the auspices of the Society, at the residence of Dr. F. H. Roscoe, whose plans were crowded to the utmost by those who came to see and hear Mrs. Twing and her quaint control, Ikabod. To say that she gave entire satisfaction is to state the facts mildly. Our Society was greatly benefited financially by her visit, and all wish her God speed in her glorious work of promulgating the truth of immortality."

On Tuesday evening, Feb. 5, Mrs. Ida E. Downing, the well-known lecturer and test medium of Boston, Mass., held a grand test circle at the residence of Dr. F. H. Roscoe, 151 Broadway. Though the weather was the most unfavorable of the season, she had a very good attendance, and every person in the circle received convincing proofs of immortality. Mrs. Downing is a lady whom we all love, and in whom we have the utmost confidence."

On Feb. 16 Mrs. Downing is to hold another circle under our Society's auspices. Sunday, Feb. 17, she will lecture for the First Spiritual Society of Pawtucket, R. I., where her coming is pleasantly anticipated, as her service there on Jan. 20 were highly appreciated."

Iowa.

SIoux CITY.—E. F. Philbrook writes: "Dr. J. Perrin Johnson of this city delivered a lecture on the 'Philosophy of Spiritualism' to an appreciative audience at the Court House, Feb. 3. Dr. Johnson is an old-time Spiritualist, dating his belief in spirit-return as far back as 1840—having then personal manifestation through sight and hearing of what was then supposed by his friends to be fiends from the infernal regions, but thanks to the ingenious spirit that adopted the telegraphic method of communication by raps at Hydesville, he was informed that his visitors were not demons and enemies, but the guardian spirits of friends."

For forty-five years his life has been cheered by the never-wavering belief in the immortality of mankind, and the divine mission of Spiritualism. The lecture was supplemented from the platform by tests given through Prof. A. Roberts, the wonderful Welsh medium, to whom is conceded an ability unsurpassed by any test medium in the field."

Dr. Johnson and Prof. Roberts will fill calls for lectures and tests for places within one hundred and fifty miles of Sioux City."

Idaho.

PAYETTE.—Alex. B. Allen writes: "The great amount of heavenly wisdom given to our subscribers through the guides of Mr. Colville, cannot be valued in dollars and cents. The BANNER was first brought to my notice about eighteen months ago, by a Spiritualist and subscriber, M. L. Sproat, who has since passed to spirit-life; and with its advent, I began a series of self-examination and investigation to prove the truth of Spiritualism; and the results have been too convincing to be ignored."

For thirty years previously I had been trying to arrive at some proof of the hereafter through the spectacles of a long line of orthodox ancestry, but the sign-board 'Thus far and no farther,' were too numerous and the hedges too high and thorny to pass. Hence, like a drowning man in deep water, I began to reach out in every direction to find something to grasp, and your paper was caught, and saved me."

Since then I have called into operation my spiritual nature, and life has assumed a meaning unknown to me as an orthodox Christian. My scope of usefulness has been greatly enlarged, and communication with departed loved ones and friends is a very easy and daily occurrence, through my own mediumship, which is rapidly unfolding."

His Opinion is Changed.

The editor of the Medical Gleaner of Cincinnati, W. C. Cooper, M. D., devoted three pages of the January issue of his journal to a criticism of the doctrines of Dr. Bland's book, 'How to Get Well, and How to Keep Well.' He had not seen the work, but only a review of it. Dr. Bland at once sent him a copy of the book, and received in return a letter, in which Dr. Cooper acknowledges receipt of the book, and says: "The probability is that my critical strictures will help the sale of the book. I sincerely hope so, for it is an exceptionally good and useful work. What makes your book especially good and commendable is its freedom from poisons. Whether or not you are correct as to the fundamentals of medical philosophy, you are on the safe side. Those who follow your advice will never kill anybody, and that single fact enormously justifies the existence of your book. It would be a thousand times better for the world if your doctrine were universally accepted, and yet I don't believe it is true. I am consistent in this, because it is the abuse of poisons that does the mischief. I shall give your book a good notice, and hope it may have a large sale. Its hygienic teachings alone make it worth ten times its price."

Colby & Rich, 9 Bosworth street, Boston, have the work on sale.

Written for the Banner of Light.
WHAT IS SPIRITUALISM?

BY DR. DEAN CLARK.

'T is God's true word again revealed,
As 't was in days of old;
'T is Nature's truth for all unsealed,
And by the angels told.

'T is revelation from the spheres
Long hid from human sight;
New light from heaven that now appears
To banish error's night.

'T is inspiration once more given
To show to us the way
To make on earth the hoped-for heaven
We've sought so far away.

'T is "spirit gifts" again restored,
As seen in days of yore;
'T is spirit power again outpoured,
To bless the world once more.

'T is Pentecostal "tongues of fire,"
A flame with words that burn,
Beseeching all to "come up higher,"
And from their sins to turn.

'T is "bread of life" for hungry hearts
That yearn for love divine—
A feast that fills our lowly parts
With heavenly bread and wine.

'T is truth and wisdom vainly sought
In narrow human creeds;
'T is knowledge by the angels brought,
That meets all earthly needs.

'T is science and philosophy,
Teaching Evolution's plan;
'T is religion and philanthropy—
The love of God and man.

'T is "life eternal" brought to view
By those who dwell therein,
Who come to teach a gospel new
To save mankind from sin.

'T is joy and peace to all who mourn
And grieve for loved ones lost;
'T is healing balm for bosoms torn,
And souls now tempest-tossed.

'T is "tidings glad" from spirit-friends
Now on the Shining Shore—
The message that our Father sends
From loved ones gone before.

'T is consummation most complete
Of every good now sought;
'T is love and wisdom in concrete,
With every blessing fraught.

'T is heaven's last and greatest gift
To bless the human race,
A power that shall mankind uplift,
And fill all hearts with grace.

Seattle, Wash., Jan. 1, 1895.

New Publications.

GEORGE WILLIAM CURTIS. By Edward Cary. "American Men of Letters" series. Cloth, pp. 343. Boston: Houghton, Mifflin & Co.

The subject of this most admirably written book has been a prominent figure in the literary, political and progressive era of the country. He was born at a time [1824] when the nation had begun to be a matter of certainty among other nations of the world. From the time he entered his manhood until his death in the summer of 1892, George William Curtis has been a conspicuous figure. Always tall in stature, and of commanding presence and voice, he exerted an influence rarely surpassed by any man of his generation.

He was not only one of the best editors in that he could discriminate as to literary values, but he drew around him men of his kind who have made themselves famous for their great achievements.

As the editor of *Harper's Weekly*, then the conductor of the *Easy Chair* in *Harper's Magazine*, he won great distinction for his independence, fearlessness and ability.

As a lecturer he was most graceful, was finely endowed and combining to the fullest degree; fortunately indeed was the lecture or address which secured his presence.

The book is the index of the man. Mr. Cary has done Mr. Curtis credit, and has won additional merit as a biographer and author.

The series, which is edited by Charles Dudley Warner, is one of the finest ever published, and should be in every library, private and public, in the land.

JEAN BELIN. The French Robinson Crusoe. From the French of Alfred de Bréhat. Cloth, pp. 330. Boston: Lee & Shepard.

This book is justly called a companion to the "Swiss Family Robinson," in that the persons named in the story imitate the course of action taken by those in the first book in being able to adapt themselves to their surroundings when thrown upon an uninhabited part of the coast of Africa and causing the wilderness to yield comforts and treasures.

A good deal of excitement prevails when Jean and Landry are taken prisoners while attempting to reach the English settlements, and the treachery of Landry toward Jean after his arrival at Port Natal is graphically told.

The reunion of Jean and the Pearson family, and the humiliation of Landry, closes a story that is interesting to the girls and boys alike. It teaches valuable lessons of self-help and unity of action with which to achieve the best results.

The illustrations are numerous, and give excellent ideas of places and events.

RECEIVED.—CATCHING COLD. A pamphlet by Charles E. Page, M. D., setting forth the advantages of the Health-Culture. Paper, pp. 27. New York: The Health-Culture Co., 30 East Fourteenth street. **READING THE BIBLES BY CO-ORDINATES OF TRUTH.** By Thomas A. Davies, New York City, who is also publisher. **THE TALE OF A HALO.** By Morgan A. Robertson. The Truth-Seeker Co., New York.

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of Forristdale, Mass., was utterly miserable and sick.

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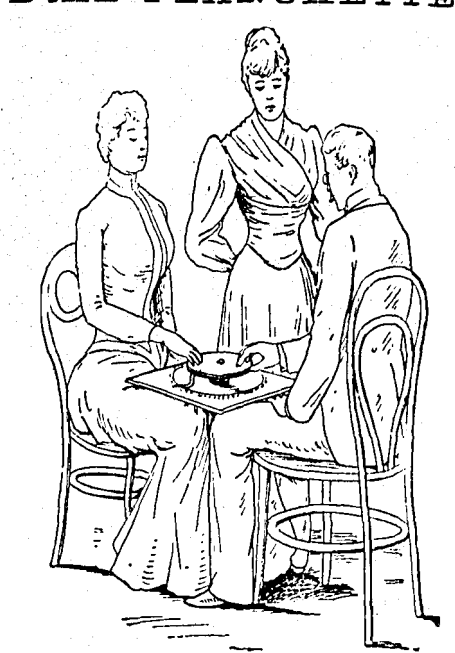
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Omaha, Neb.—D. N. FORD.

Beverly, Mass.—MARK DENNETT, 17 Union street.

Philadelphia, Pa.—S. H. WHEELER, 254 No. 16th st.

HENRY HEYNE, S. E. corner 10th and Market streets.

Pittsburgh, Pa.—J. L. LOHMEYER, 10 Kirkpatrick st.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: At the spiritual meeting held at 130 Market street, Tuesday evening, Feb. 5, exercises opened with service of song, led by Prof. E. F. Pierce of Boston. Mrs. Dr. M. K. Dowland presided, and gave an able and interesting address. Dr. Wm. F. Franks gave a large number of readings.

"The Spiritualists of Lynn" held services at Clark's Hall, 38 Summer street, Sunday at 2:30. A fine audience greeted Mrs. A. H. Luther of Indiana, the speaker. Dr. Wm. F. Franks presided, and after a few remarks introduced Mrs. Luther, whose control gave an able and masterly lecture on "Human Life and the Impression of Thought." The subject was "The Origin and Power which Syndicates Hold Over Labor, and its Application to the Present Time."

Mrs. Luther's present address is 279 Washington street, Lynn; or in care of T. H. B. James, 88 South Common street, Lynn.

The Children's Progressive Lyceum, writes Mrs. E. B. Merrill, held memorial services in honor of their ardent member, Dr. Joseph H. Fernald, last Sunday. Exercises opened with singing, "Waiting 'mid the Shadows," by the school; memorial services and appropriate responsive reading from the "Lyceum Instructor," were followed by the Gates Ajar; feeling rendered by Miss Amy Adams, by request; reading and responses by the school; reading in unison the benediction from the "Instructor"; Mrs. Hayes sang "No Night There," the school joining in the chorus. After the singing movements recitations were given by Charlie Woundy, Albert Metzger, Margie Crane, Charles Metzger, song, Mervie and Flossie Merrill, recitation, Laura Metzger, readings, Miss M. Estes and Mrs. M. E. Stone; remarks on the life of the departed brother were made by Messrs. Furbush, Nichols and Pierce, and Mrs. M. E. Pierce. The Lyceum Social Circle will be held at 26 Congress street, Thursday evening.

Mrs. M. E. Stone will give sittings for the benefit of the Lyceum next Tuesday afternoon and evening.

Caret Hall.—G. H. Green, Sec'y, writes: The Lynn Spiritualists' Association was ministered to by the talent, who responded promptly to the call, and occupied the platform much to their credit, the following taking part in inspirational speaking, tests and poems: Mrs. Mary E. Pierce, Mrs. M. A. Stone, Mrs. N. Lamphier, Mr. George D. Merrill, Dr. Thomas Nichols, Mrs. Chris. Metzger, Mr. F. R. Pierce, Mrs. Dr. M. C. Chase. Mr. and Mrs. Moore rendered choice selections. Mrs. N. A. Cross presiding at the organ.

Next Sunday Rev. Juliette Yeaw will be with us.

Salem.—Mrs. G. R. Knowles, Sec'y, writes: Feb. 10 our platform was occupied by Mrs. Sarah A. Byrnes, who gave two fine discourses, afternoon and evening. Her discourse in the evening, on the "Utilitarianism of Spiritualism," was listened to by an intelligent and appreciative audience, and it was replete with logic and common sense. We consider Mrs. Byrnes one of the finest lecturers who has visited us this season.

Our singing was excellent, consisting of a quartet composed of Miss Amanda Bailey, Benjamin Kurnet, Mrs. Annie Hall and John Penhall. Miss Bailey rendered a highly appreciated solo, "Peace, Be Still."

Next Sunday our platform will be occupied by Mrs. Annie Cunningham of Boston, a test medium.

Worcester.—D. M. Lowe (628 Main street), Cor. Sec'y, writes: Dr. Geo. A. Fuller occupied our platform the Sundays of Feb. 3 and 10. For years Dr. Fuller has been looked upon by Worcester Spiritualists as one of our most able exponents of the Spiritual Philosophy; his lectures are always interesting and of a high order.

The speaker for Feb. 17 will be Mrs. May S. Pepper of Providence.

The Woman's Auxiliary will meet on Friday afternoon and evening, Feb. 15, with Mrs. M. E. Buswell, Chadwick Square.

Lowell.—A correspondent writes: Mr. F. Alexis Heath of Boston gave two interesting lectures before the Society Sunday, Feb. 10, followed by a test séance, at which a score or more of full names were given, all fully recognized. We consider Mr. Heath one of the best test mediums on the platform, and he should be kept constantly in the field.

Mrs. Effie I. Webster of Lynn will be with us next Sunday.

BANNER OF LIGHT is on sale at all our meetings.

Fitchburg.—Mrs. E. O. P., Sec'y, says: Mrs. Minnie M. Soule of Somerville, Mass., occupied our platform Sunday, Feb. 10. Her remarks were greatly appreciated, both afternoon and evening, and her tests were fully recognized.

Mrs. Julia E. Davis of Cambridge will be with us Sunday, Feb. 17.

Stoughton.—Mrs. George E. Morse, Secretary, says: On Sunday, Feb. 10, E. A. Titus spoke for us, afternoon and evening.

Sunday, Feb. 17, W. A. Hale, M. D., of Dorchester, Mass., for the third time this season, will again be with us, afternoon and evening.

Malden.—S. E. W., Sec'y, writes: Feb. 10 Mrs. Emma Miner of Clinton occupied the platform.—Feb. 17 Mrs. E. Cutler of Philadelphia, the celebrated test medium, will be with us.

Haverhill.—E. P. H. writes: Mrs. Kate R. Stiles will be the speaker before the Spiritual Association here next Sunday.

RHODE ISLAND.

Providence.—Mrs. F. H. Roscoe writes: The People's Progressive Spiritualist Association had for the speaker Sunday, Feb. 10, Dr. Fred. L. H. Willis of Rochester, N. Y., who gave two fine lectures.

At 2:30 the subject was "What is the Use of Spiritualism, if True?" At 7:30, "The Axiomatic Principles of Spiritualism." The Doctor held his usual evening spellbinding by his masterly eloquence and easy. At the conclusion of each lecture he gave two fine inspirational poems.

At the conclusion of Dr. Willis's poems, Dr. F. H. Roscoe gave a number of his marvelous psychical readings, which were pronounced absolutely correct. Our society has arranged with Dr. Roscoe to occupy the platform with Dr. Willis the remaining Sundays of February.

On Saturday, Feb. 16, at the residence of Dr. Roscoe, 151 Broadway, Mrs. Ida E. Downing of Boston will hold a test circle at 8 P. M., for the benefit of our society.

Our meetings are drawing the best class of people, and much interest is manifested.

Spiritual Association.—writes Sarah D. C. Ames, Sec'y: meets at Columbia Hall, 248 Westobest street, services at 2:30 and 7:30 P. M., Progressive Lyceum at 1 P. M.

Sunday, Feb. 10, Mrs. Kate R. Stiles of Boston, Mass., occupied our platform. Subjects were taken from the audience and elucidated in a clear and comprehensive manner. Both lectures were followed with convincing tests, nearly all of which were recognized. Sunday, Feb. 17, afternoon, social conference; evening, Mr. W. J. Colville, of Boston, Mass.

The Progressive Aid Society—Mrs. M. L. Porter, Sec'y, informs us—met Wednesday, Jan. 30, with Mrs. Johnson, one of its oldest members. An interesting conference followed, the hour mediums taking part in inspirational poems, speaking and tests.

Wednesday, Feb. 6, this Society gave a successful masquerade social.

CONNECTICUT.

Norwich.—J. A. Chapman, Sec'y, writes: Sunday, Feb. 10, the talented lecturer, Mr. A. E. Tisdale, who is no stranger to a Norwich audience, gave two remarkable discourses—that of the afternoon upon "Salvation" summing up a most logical and eloquent presentation of the plan of salvation according to the gospel of Spiritualism, where he was followed by convincing tests, nearly all of which were recognized. Sunday, Feb. 17, afternoon, social conference; evening, Mr. W. J. Colville, of Boston, Mass.

The Progressive Aid Society—Mrs. M. L. Porter, Sec'y, informs us—met Wednesday, Jan. 30, with Mrs. Johnson, one of its oldest members. An interesting conference followed, the hour mediums taking part in inspirational poems, speaking and tests.

Wednesday, Feb. 6, this Society gave a successful masquerade social.

Next Sunday Joseph D. Stiles will occupy the platform.

"Valentine's Fair"—Thursday and Friday evenings, Feb. 14 and 15, the Helping Hand's Auxiliary to the "Union" hold a "Valentine's Fair" in Grand Army Hall. Messrs. J. Frank Baxter, C. W. Sullivan and others will give a musical and literary entertainment each evening.

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

MEETINGS IN NEW YORK.

Adelphi Hall, 524 Broadway, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society, meets each Sunday at 11 A. M. and 7 P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th Street, between Broadway and 15th.—Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 38 Broadway.

The First Society of Spiritualists holds its meetings in Carnegie Hall, 11th Avenue, between 4th and 5th streets, on seventh Avenue entrance on first floor. Where the BANNER OF LIGHT can be had. Services Sundays, 10 A. M. and 7 P. M. Afternoon meetings for facts and phenomena at 2 P. M. Henry J. Newton, President.

The Ladies' Aid Society holds its meetings through the summer once a month—third Wednesday in the month—at Adelphi Hall, 524 and 7th Avenue. For information relative to the work of the Society, address Mrs. Kate D. Knox, 114 Columbus Avenue, Sec'y.

Social Convention meeting on Friday of each week. 8 P. M.—doors close at 10:30 at 40 West 43rd street. Meetings Sunday evenings, J. W. Fletcher, regular speaker.

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

The New York Psychical Society (Spencer Hall, 114 West Fourteenth street).—J. F. Snipes writes: Wednesday evening, 30th ult., after music and notices, the President gave an account of some remarkable performances by the fakirs of the East, in contrast with the evidences of Western physical mediumship, as reported by missionaries and newspapers, and was followed with appropriate remarks from Mr. Gray and Mr. Walford.

Mr. Leventine tendered a few clairvoyant descriptions, and Mrs. Mary Wakeman gave many excellent and convincing tests, principally to entire strangers, and was warmly applauded.

Wednesday, the 6th inst., Mr. Kemper, reporter of *The Recorder*, gave us a very interesting account of his earnest search for soul-satisfaction in foreign lands, in art, medicine, Orthodoxy, Eastern phenomena, and finally, with the best results, in the private development of his own mediumship. At last he found what he was so long searching for—his soul. Knowledge alone is not power, but love; love, not passion, underlies all worthy knowledge. Learning makes a Plato, love makes the Christ; we admire the one, but love the other; knowledge brings us in touch with the few, love with the many.

Mr. J. V. Moore concluded with very successful psychics and clairvoyant tests.

Mrs. Bell, astrologist, being given at previous meeting the date of birth of two visitors, prepared a chart as a test, which was read, and found appropriately true in statements as to their physical and mental qualities.

Spiritual Thought Society, 108 West 43rd street.—F. H. writes: "The Dark and the Sunny Side of Life" was Mr. Fletcher's subject Sunday afternoon, 10th inst., which he handled in a complete and satisfactory manner, dealing with the practical side of earth-life, and then taking his hearers into the higher realms of the Great Beyond.

A strong point was made in the contrast between theoretical knowledge and thought born of actual experience. A physician may be able to recognize what medicine will do, but he cannot give it, and yet he fails in his practice, because no allowance is made for temperament, which varies so much in different individuals as to completely nullify the effect of remedies. Another may lack scientific training, and yet succeed to a wonderful degree, because he is able to adapt himself to his patient.

It is not what you know, but the application of that knowledge to the requirements of daily life, that contributes to his success. The night as well as the day, shadow as sunshine, evening as morning, alike develop character, round out the nature and unfold the man.

The Value of Phenomena" was the evening subject, and of great interest. A test was taken for THE BANNER. It was followed by marked spirit delineations.

Next Sunday evening (only) Mr. Fletcher will speak upon "Wonderful Things," followed by a séance.

Carnegie Hall, corner Seventh Avenue and Fifty-Seventh Street.—A correspondent writes: Prof. W. F. Peck gave two highly interesting lectures last Sunday. That of the morning, on "Sin and Sinners," was an extremely practical dissertation on the transgression of physical and moral laws, and the contrast between natural and supernatural morality.

The afternoon meeting was crowded, and fine tests were given by Mrs. White, Mrs. Wallace and others. A large and intelligent audience listened in the evening to a lecture on "God, from a Spiritualistic Standpoint." Mr. Peck was warmly welcomed by his many friends in New York.

His subjects next Sunday will be, in the morning, "Dead Religions"; in the evening, "Jesus of Nazareth."

The Ladies' Aid Society—writes Kate D. Knox, Sec'y—gave the third social of the season at Adelphi Hall on Monday evening, Feb. 4.

The entertainment, arranged by Mr. Raju De Matta, of scenes from "Life in the East," was very interesting, and will not be forgotten by those who had the pleasure of witnessing it.

Mr. De Matta is highly educated, and the society, of which he is member, owes him a debt of gratitude for his unwearying kindness in assisting to build up the society fund.

The next social will be given at an early date and due notice will be given.

Adelphi Hall.—Belle V. Cushman informs us that the Ethical Spiritualists' Society, formerly meeting at Knickerbocker Hall, has now secured Adelphi Hall, 524 street, between Broadway and 7th Avenue: "We have taken the lower hall, [she writes] which is very accessible and comfortable, and nearer to many of our friends." The usual meetings—Mrs. Helen Temple Brigham, regular speaker—will hereafter be held at this hall.

MAINE.

Portland.—A correspondent writes: The People's First Progressive Spiritual Society, on Sunday last, held two very interesting meetings. Dr. Goodrich, President, opened the services with remarks on the medical bill presented to the legislature, warning the people to beware of this wolf in sheep's clothing. He then gave a number of fine tests and psychometric readings, all recognized. Mrs. Goodrich, trance medium, gave many recognized spirit-messages; Miss Davidson followed with tests and readings.

Our meetings are increasing in interest, and we receive many encouraging messages from the readers of THE BANNER in other cities. The BANNER OF LIGHT for sale at these meetings, and at Dr. Goodrich's office, 44 Brown street.

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

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Always Something New. The announcements of the great seed house of Peter Henderson & Co. of New York, which are published each year in our paper, attract always the widest attention. The offer contained in their advertisement in this week's issue is worthy of prompt acceptance. Besides sending the special packages of seeds, they offer to include—without extra charge—their wonderful catalogue, with its many colored plates and five hundred engravings—a perfect encyclopedia and library to any one who loves flowers.

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

Mr. J. Frank Baxter's appointments this week are for Danversville, Ct., Wednesday evening, Feb. 13; Norwich, Ct., Thursday evening, 14, and Williamstown, Ct., Friday evening, 15. Sunday, Feb. 17, he will continue his work of the month at Berkeley Hall, Boston, lecturing morning and evening under the auspices of the Boston Spiritualist Temple.

Mr. Oscar A. Edgerly of Newburyport, Mass., is filling a seven weeks' engagement (his second) at the Madison Avenue Temple, Anderson, Ind.

F. Alexis Heath, inspirational speaker and trance medium, spoke in Lowell last Sunday; is engaged to speak and give tests in Quincy Feb. 17, and in Andover, Conn., Feb. 24; will answer calls where his services are desired. He would like to make engagements at the different camps the coming season.

Frank T. Ripley, lecturer and platform test medium, goes to Milwaukee, Wis., for the month of March. He can be engaged for lectures and tests on week-evenings within one hundred miles of that city. Address all letters to general delivery, Milwaukee, Wis.

Mrs. A. M. Glading is lecturing this month in Washington, D. C., March 3, and will be in Watertown, N. Y., and in April in Buffalo.

E. J. Bowtell speaks at Friendship Hall, 12 Kneeland street, Boston, Feb. 17. Would like engagements for Feb. 24 and Sundays in March. Address 322 Shawmut avenue, Boston, Mass.



Mr. John Bailey

All Run Down

In health and strength after the grip,—I was advised to take Hood's Sarsaparilla. Half a bottle gave me good sleep and toned my nerves, my cough ceased and I gradually gained flesh. Hood's Sarsaparilla made me a well man. It hits the right spot. JOHN BAILEY, Grocer, 408 Chelmsford Street, Lowell, Mass.

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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

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

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

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

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

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly provided.

The Woman's Progressive Union.—E. F. K. writes: P. A. Wiggin has just closed a very successful engagement for this society, occupying the rostrum during the whole month of January and part of February. During the time of Mr. Wiggin's engagement, the Union had its membership increased very materially. Mr. Wiggin inspired his hearers to such a degree of interest that the audience was held spell-bound during the entire evening. His ballot tests, given under strict test conditions, were equally remarkable. Considering that twenty or more tests were given every evening under these conditions, it must be admitted that he is one of the best mediums we have with us to-day.

On Feb. 15 we shall have Miss Abby A. Judson, and we expect a crowd and house.

Feb. 22 will be our monthly social, at which time we will not only celebrate the birthday of George Washington, but each one his own—something of a conundrum, which, however, is explained in the printed invitation.

During the month of March Edgar W. Emerson will occupy the rostrum.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue.—Mrs. M. Evans writes: A grand benefit and testimonial was tendered this Society Sunday evening, Feb. 10. Mrs. L. Olmstead gave clear and undeniable tests, after which Harlow Davis, one of New York's prominent mediums, gave communications from unseen friends, all of which were acknowledged. Mrs. M. Mills, one of Brooklyn's oldest pioneer workers, was cordially welcomed to the platform. In the trance state she gave words of comfort and joy to sorrowing hearts. At the conclusion of the services the audience voiced their pleasure in being able to attend such a spiritual feast.

Our Society is steadily growing, and our prospects for accomplishing much good are increasing.

The College of Fine Forces. This institution, of which E. D. Babbitt, L.L.D., M.D., is the Dean, is located at 5 Hollywood Avenue, in the beautiful city of East Orange, N. J., ten miles from New York. Dr. Babbitt's works on Light, Color, Magnetism and other fine forces, are being translated into several European languages. We see by his new catalogue that this institution is rapidly widening into international importance, having had students in four continents, and being warmly endorsed in England, France, Germany, Spain, India, Australia and various parts of this country. In the words of Hudson Tuttle, it is "an institute of refined therapeutics, fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar and spiritual forces, which underlie everything. Its course can be taken at home, and a diploma conferring the title of D. M., Doctor of Magnetics, granted."

Those wishing further information can address Dr. Babbitt as above.

Sealed Letters Answered.

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

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

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

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

3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they may not miscarry.

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

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

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

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

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

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

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

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

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Feb. 16, 1896.

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Feb. 16, 1896.

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OF

Mrs. Cora L. V. Richmond.

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

Not only a complete statement of the public work of Mrs. Richmond from childhood, but it is also, in a condensed form, the history of Modern Spiritualism. Professor Barrett has spared no research in collecting his facts and data, and has recorded a general digest of the others.

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

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

OUTLINE OF CONTENTS.

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

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

Outline.

Other Controls; The Guides.

Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Davis Forester; Sarah Brooks; Horace H. Day; Removal to New York City, 1886; Philadelphia; Boston; Baltimore.

NEW YORK CITY CONTINUED.

Prof. J. J. Maps; Hon. J. W. Edmonds; Dr. Gray; New

February Magazines.

THE AMERICAN.—The Countess of Aberdeen has her portrait as a frontispiece, and it shows her to be the able woman and writer that she has long had the reputation of being. Her paper midway in the current issue, "The Coming Triennial Meeting of the Council of Women of the United States at Washington," is a true presentation of the subject. "Penology in Europe and America," by S. J. Barrows, ably discusses the sentence of public punishment. "The Dramatics of Mind," is one of Henry Wood's best pieces of literary work. Editor Flower writes of "The Italy of the Century of St. Thomas More," and brings out some startling and interesting data. Congressman Bryan's handsome, full-page portrait precedes his article on "The President's Censure Plan." Willis J. Abbott writes on "The Chicago Populist Campaign," and has a fine portrait accompanying it. George W. Pepperell has "An Open Letter to Senator John Sherman," criticizing the honorable senator for his financial views. Josephine K. Henry discusses "The New Woman of the New South," and quotes many women who desire the ballot. In this same line Anson Robinson Watson has a fine paper. J. Rellenger writes on "Sexual Purity and the Double Standard." "Bimetallism and Legislation," is by C. S. Thomas. A. L. Munz has a poem, "The Hour." Will Allen Dromgole has a fine story, "Aunt Angelina's Triumph," followed by another paper by editor Flower, "Social Conditions as Factors of Immortality." "Gambling and Speculation," is written upon by Rev. C. H. Hamlin. Rev. Henry C. Vrooman and Prof. Thomas E. Will. The other parts of the magazine are well sustained. The Arena Publishing Co., Copley Square, Boston.

THE ATLANTIC MONTHLY opens its current issue with a fine installment of Elizabeth Stuart Phelps's interesting and beautiful story—theologic-romantic—"A Singular Life (IV-VI)." "The Subtle Art of Speech Reading," (rearing speech by the eye's watching the movement of the lips), is entertainingly written of by Mrs. Alexander Graham Bell; "A Voyage in the Dark," the sensations of a blind man on a boating and fishing trip, is of mournful attraction, though no tragedy is therewith connected; articles of importance are given concerning "Russia as a Civilizing Force in Asia," by James Macfarlane Hubbard, and "Study of the Mob," by Boris Sidis, a Russian, contributing the action of mobs (which is largely attributed to hypnotism); "A Village Stradivari," a quaint sketch by Kate Douglas Wiggin, is concluded; Mrs. Annie Fields writes of Celia Thaxter and her isolated life on "The Shoals," in a manner to show clearly to our mind that this worthy lady and poet would have fallen under the danger of fine and imprisonment, under the new Alcoholic "M-dical law," if "The Shoals" had been in Massachusetts, or could have been so treated under the doctors' plot statutes now existing in New Hampshire, if complained of for practicing surgery and administering r-m-dies without a license—even if her kindly services were rendered free on all occasions! The usual reviews, the "Contributors' Club," poetry, and other articles not here mentioned, go to make up a sterling number. Houghton, Mifflin & Co., publishers, Boston Mass.

THE COSMOPOLITAN.—The contents of the latest issue are as follows: "The Altar of Mammon," Mrs. de Koven; "From Baku to Samarkand," Frank Vincent; "Great Passions" in History, VI., Abelard and Heloise; "Anatole France;" "What China Should Do," Viscount Wolsley, K. P.; "The Fall of Louis Philippe," Emile Ollivier; "A Three-Stranded Yarn," W. Clark Russell; "The History and Progress of the Ballet," Rostko Mauri; "Fanny Protégée of Uncle Sam," Charles B. Hudson; "A Parting and a Meeting," William Dean Howells; "The R. flections of a Consul," Francis B. Loomis; "Salvation via the Raek," Julian Hawthorne; "The Story of a Thousand," Abbot W. Tourgée. The poems are "Love and Trust," Wm. Hamilton Hayne, and "The Land of Promise," Florence Earle Coates. All the articles are finely illustrated. The Cosmopolitan Co., Irvington-on-the-Hudson, N. Y.

THE QUIVER.—There are many stories in this number: "Poor Little Nan," by Rina; "Tweddle-dee and Tweddle-dum," by Stanley Clark; "People One Would Like to Know," by The Penny Trumpet; "As One of the Penultimate Poor," by T. Sparrow, and "The Top of the Ladder," by L. T. Mead, being among the principal ones. The serial "Angus Vaughan's Widow" and "For Poorer, For Richer," are continued with pleasing interest. There are several short sketches, sermons and poems to add merit to the contents. The Cassell Pub. Co., 31 East Seventeenth street, New York.

PLANETS AND PEOPLE.—The second number of this handsome, readable magazine demonstrates the favor with which it has been received by people whose minds are drawn to the occult forces, astronomy, magnetism, the mystery of worlds, suns and systems. Editor Ormsley certainly produces a most readable and entertaining publication, without doubt the best of its kind. The departments are varied sufficiently to please a large class of readers. The article on "Horoscopes—How to Make Them, How to Proceed," is worth the price of a year's subscription. Ormsley & Sprague, Chicago, Ill.

The Cause in Ohio and Indiana.

To the Editor of the Banner of Light:
Permit me a little space in the columns of the "dear old BANNER" to say that there never has been a time when Cause was such a general interest in our glorious Cause as along the line as at present.

Mr. Hull and I spent the first month of the new year in Columbus. The audiences increased from first to last. Mr. Hull never met a more appreciative people. The following clipping from one of the Columbus dailies gives an idea of the liberality of the press of that city toward Spiritualism:

Editor of Post-Press:
Monday evening, the 28th inst., the Rev. Moses Hull of Columbus closed the most successful series of thirteen lectures delivered before the Progressive Spiritualists' Liberal Society of this city, which for dictation carried one back to the days when Wendell Phillips, with the power of his eloquence and logic, was thrilling the hearts of the American people in behalf of freedom for the black man and the extinction of American slavery. Moses Hull is a prototype of this great philanthropist. His efforts are directed to the freedom of thought and the emancipation from man-made creeds and religious dogmatics. Moses Hull is to Spiritualism what Paul was to Christianity, its ablest exponent and defender. The success of the series of lectures delivered was phenomenal, large and intelligent audiences gathered on each occasion. The lecture on Monday night last was a defense of the character and patriotism of Thomas Paine—the author-statesman. This lecture was replete with patriotic incidents and historical facts relative to the part taken by Thomas Paine in the revolution for American Independence, much of which was unknown to the large and appreciative audience which was present.

Rev. Moses Hull will return again in April and deliver another course of lectures, when we hope the press of the city will give the printer, publisher, author and preacher that recognition his eminent abilities merit.

Aside from the work in Columbus during January Mr. Hull lectured in Huntington, West Virginia, Dayton and Alliance, O.

Following the Columbus engagement, we went to Dunkirk, Ind., where we conducted a series of five meetings. The second night the hall could not accommodate the people, and the Opera House was secured for the remainder of the meetings.

From Dunkirk our forces were moved to Dayton, where we are at this writing. Mr. Hull is at present engaged in a discussion with the Rev. H. M. Becker, a United Brethren minister. The interest is intense, the hall being packed every night.

Our next point is Muncie, Ind., where we are to assist in the dedication of a beautiful hall, leased and fitted up by the Spiritualists for meetings, social gatherings, entertainments, etc.

We expect the "Encyclopedia of Biblical Spiritualism" will be issued in a few days. We probably have one thousand orders for the same. All orders and remittances for the book should be addressed to Moses Hull, 29 Chicago Terrace, Chicago.

Mr. Hull anticipates meeting many of his old friends during his month's work in "dear old Boston." He is booked there for March. Wishing you continued success, I am, cordially,
MATTIE E. HULL.
Dayton, O., Feb. 6, 1895.

For
Stomach
Or Liver
Troubles, Take

AYER'S
Cathartic Pills

Received
Highest Awards
At World's Fair.

After sickness, take Ayer's Sarsaparilla

W. L. DOUGLAS
\$3 SHOE IS THE BEST.
\$5. CORDOVAN,
FRENCHMANELED CALF.

\$4.35 FINE CALF & KANGAROO.
\$3.50 POLICE, 3 SOLES.
\$2.50 \$2. WORKINGMEN'S.
\$2.50 EXTRA FINE.
\$2.15 BOYS' SCHOOL SHOES.
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All our shoes are equally satisfactory.
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The prices are uniform, stamped on sole.
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Jan. 5. 1200w

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

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BREAKFAST-SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicious beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape, many a fatal shaft by keeping ourselves well fortified with pure food and a properly nourished frame."—*Civil Service Gazette.*

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"Why She Became a Spiritualist." 254 pages. One copy, \$1.00; six, \$5.00.
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Apply permanently to ABY A. JUDSON, Chelmsford, O., or Boston, Mass., by P. O. Order or Express Order.

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MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-reading, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or look of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis.

AGENTS \$75 A WEEK using or selling **PRACTICAL PLATING DYNAMO.** Thermometer, used in all electric work, and in all electric work, silver, nickel, etc., on watches, jewelry, tableware, electrical and metal goods. See circulars for details; different sizes; always ready; no battery; no loss; no expenditure; no limit to plating; no limit to work; no limit to work. W. P. HARRISON & CO., Clerk No. 15, Columbus, Ohio.

Magnetic Institute of Psychometry.
A RARE OFFER. Send lock of hair, name, age, sex, one fee reading, and I will diagnose your disease, free. P. L. PECK, No. 3 Taylor street, Portland, Me. 13w Jan. 18.

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Feb. 9.

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Jan. 28. 12w

SEND two 2-cent stamps, name, age and sex, in own handwriting, and I will diagnose your disease, free. P. L. PECK, No. 3 Taylor street, Portland, Me. 13w Jan. 18.

SEND 2 CENTS IN POSTAGE, a lock of your hair, name, age and sex, and I will send you a free clairvoyant diagnosis of your disease, free. DR. C. E. BATDORF, Mechanicville, Iowa.
Feb. 1.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. 812 questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address No. 40 Union street, Lewiston, Me. 6w Jan. 28.

CONSULT MISS LOTTIE FOWLER, gifted Test Medium. Answers Brief Questions by mail. Enclosed stamped envelope. 228 Courtland st., Baltimore, Md. Jan. 12.

A TEST FOR YOU By Michigan's Most Successful Clairvoyant
If sick, send 4 cents in postage, a lock of your hair, name, age and sex, one fee reading, and I will give you a *Clairvoyant* diagnosis of your disease. FREE. Twenty years experience as a regular physician, 12 years as a successful Clairvoyant. Address, J. C. BATDORF, M. D., Grand Rapids, Mich. Feb. 1.

Mediums in Boston.



ASTROLOGY.
The "Helping Hand" to Rise Above Fate.
COMPREHENSIVE general reading, \$1.00; including: Planetary Influences at birth; general tendencies to overcome; outlook for health, social relations and finance. Speedy which points to more especially to be considered, and send sex, ear, month, day of the month, and hour (if known) of your birth. Further special information will be given at extra charge, according to time expended.
Address O. W. T. WOOD, 41 School Street, Roxbury, Mass. Feb. 18.

J. K. D. Conant,
Trance and Business Psychometrist.
SITTING 8 daily from 10 A.M. to 4 P.M. 83 Bosworth Street, Boston, Mass. 12w
Test Seances Sundays at 2:30 and 7:30, Fridays at 2:30.

Hattie Stafford Stansbury,
80 WEST CONCORD STREET, BOSTON. Tuesday at 8 P.M., Thursday and Sunday, 2:30 P.M. Jan. 5.

Ella Z. Dalton,
ASTROLOGIST.
CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of business. Also Teacher of Astrology. Readings \$1.00 and upwards. 83 Bosworth street, Boston. Feb. 2.

MATERIALIZATION.
FRED W. TABOR, Medium, 519 Shawmut Avenue, Boston. Seances Sunday afternoons at 2:30; Monday and Friday evenings at 8. Engagements made out of town. Feb. 2.

"Occultism."
MRS. S. B. JOHNSON, Illuminated Clairvoyant and Teacher, gives private instruction for the development of Mediumship; also organizes classes in towns adjacent to Boston. Lessons by correspondence. 519 Shawmut Avenue. Jan. 18.

Mrs. A. Peabody-McKenna
BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday at 8:00. 26 Devon street, near Tremont street, Boston. Feb. 16.

Mrs. Ida P. A. Whitlock,
Psychometrist.
GIVES Readings from lock of hair and handwriting. Terms \$1.00 and 2-cent stamp. Address care BANNER OF LIGHT, Boston, Mass. 13w Jan. 28.

Dr. F. J. Miller,
18 Huntington Avenue, Boston.
In office for Consultation and Mental Treatment daily from 10 A.M. till 2 P.M. Treatment and Advice by letter by agreement. Distance no barrier. Jan. 28.

Mr. and Mrs. Osgood F. Stiles,
DEVELOPING, Business and Test Mediums. Development of Mediums a specialty. Hours 9 to 5. Test Circle Thursdays at 8 o'clock. 22 Milford street, Boston. Feb. 16.

MRS. THAXTER,
Banner of Light Building, Boston, Mass.
GEO. B. EMERSON will cure all diseases from any distance. Ten exercises, \$5; thirty do, \$10. Address 238 Shawmut Avenue, Boston. Extract from editorial from BANNER OF LIGHT, Boston, Mass., continually receiving evidence of cures made at distance. Feb. 16.

Magnetic Healing.
PROFESSOR GEO. WILLIAMS, 1202 Washington street, Rooms 125 and 14. Office hours 10 to 5 and 7 to 9 P.M. Terms success. Patients visited at own residences. Feb. 2.

Marshall O. Wilcox,
MAGNETIC HEALER, 83 Bosworth street, Room 5, Boston, Mass. Office hours, 9 to 12 A.M., to 5 P.M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Feb. 2.

Dr. Addison Crabtree,
131 TREMONT ST. Diagnosis and Cure of Diseases at a distance. 30 years. Send stamp, age and sex. Nov. 3.

Mrs. C. B. Bliss,
121 WEST CONCORD STREET, Boston. Friday and Sunday at 8. Wednesday and Sunday afternoon. Feb. 2.

Mrs. M. E. Johnson,
BUSINESS and Test Medium. Hours 10 A.M. to 5 P.M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. Feb. 16.

Mrs. Fannie A. Dodd,
MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Elliot street, Boston. Feb. 16.

Mrs. A. Forrester,
TEST, Business and Medical Medium. 400 Tremont st., Suite 2. Hours, 10 A.M. to 5 P.M. 4w Feb. 2.

Miss Helen A. Sloan,
MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Jan. 5.

Mrs. A. E. Cunningham,
247 Columbus Avenue, Boston. Feb. 2.

DR. JULIA CRAFTS SMITH, 25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston. Jan. 18.

MRS. J. C. EWELL, Inspirational and Medical Physician, 54 Tremont street, cor. Hanson, Boston. Jan. 5.

SEER MISS J. RHIND, Business Letters answered. Send handwriting, \$1. Circles Thursdays at 3 and 7:30 P.M. 104 Washington street, Boston. 1w Feb. 16.

SPIRITS' HOMES,
From the First to the Seventh Zones, and Our Duties to Each Other Here and Now.
A little gem "with its wealth in gold," pronounce it "a gem." "I would not take \$5.00 for it if I could not get another one." Price by mail, post paid, 20 cents. I hope every reader of the old reliable BANNER OF LIGHT will order a copy.
Yours for Spiritual Liberty.

J. EMBRA MCMAHAN,
Bang, Van Van Buren Co., ARKANSAS.
Feb. 9.

I 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, NEB. 1w Feb. 9.

Dashed
Against
the Rock.

A Scientific and Mystical Novel,
Dealing with Spiritual Law and the Latest Attainments in Practical Science.
BY W. J. COLVILLE.

This book embodies statements of priceless value to every truth-seeker and scientist, and will entertain and edify readers of all ages and conditions.
216 pages, with diagrams, cloth, \$1.00. In extra heavy paper covers, 50 cents.
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THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$1.00 a year, \$1.00 for 6 months. Send for a copy. Address—JAMES A. B. 1888, 1904 Wash Ave., Chicago, Ill.

MRS. B. F. SMITH, TRANCE MEDIUM, will hold sittings on Monday, Tuesday and Wednesday of each week from 9 A.M. to 5 P.M.; on Thursday from 9 A.M. to 1 P.M. No sittings given Friday, Saturday or Sunday. Send 2-cent stamp for reply. Vernon Cottage, Crescent Beach, Revere, Mass. Oct. 12.

DAVIS'S
Inflammatory Expectorant.

It has cured thousands. It may cure you and your friends. There was an epidemic of Diphtheria raging at that time. While attending a County Fair in Newbury, Vt., N. U. LYON operated upon and cured that day sixty-three cases of sore throat, and sent out the country forty-six bottles to try by persons who had friends troubled with Diphtheria, and every person came back and paid for the bottle they took, and many bought from one to a dozen.

One dealer, in ordering the Expectorant, says: "Mr. Lyon, send me one gross of Expectorant. You have set the people 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, and warrant it to give perfect satisfaction, or refund the money. Call for it at the stores in your vicinity and they will get it for you.

Sold by druggists everywhere.

N. U. LYON,
113 Bay Street, Fall River, Mass.,
Orders promptly filled. SOLE PROPRIETOR. Jan. 12.

Miscellaneous.

For Diphtheria,
Sore Throat,
and La Grippe,
USE
DAVIS'S
Inflammatory Expectorant.

It has cured thousands. It may cure you and your friends. There was an epidemic of Diphtheria raging at that time. While attending a County Fair in Newbury, Vt., N. U. LYON operated upon and cured that day sixty-three cases of sore throat, and sent out the country forty-six bottles to try by persons who had friends troubled with Diphtheria, and every person came back and paid for the bottle they took, and many bought from one to a dozen.

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113 Bay Street, Fall River, Mass.,
Orders promptly filled. SOLE PROPRIETOR. Jan. 12.

NEW AND BEAUTIFUL SONGS,
With Music and Chorus.
BY C. P. LONGLEY.

We will Meet You in the Morning. Little Birdie's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Veil, with Music and Chorus. Sweet Summer-Land. Beautiful World, with Music and Chorus. Your Darling is Not Sleeping. Vacant Stands the Throne. Back from the Silent Land. What Shall Be My Angel Name? Glad That We're Living Here to-day. Ever I'll Remember Thee. Love's Golden Chain, with Music and Chorus. Angel of Light. I am Going to My Home, in Heaven We'll Know Our Own. Love's Golden Chain. Our Beautiful Home Over There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a Ringlet of Hair. We'll All Meet Again in the Morning Land. Our Beautiful Home Above. We're Coming, Sister Mary. Gathering Flowers in Heaven. Who Sings My Child to Sleep? Oh, Come for my Poor Heart is in the Land of the Living. Once it was a Soft Blue Eyes. The Above songs are in Sheet Music. Single copies 25 cents; 5 copies for \$1.00.

We'll All Meet Again in the Morning Land (with Music and Chorus) (Chamberlain)..... 35 cents.
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The "Ouja" is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvellous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming a link which unit the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.

DIRECTIONS.—Place the Board upon the laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily at a freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the forefinger or pointer.

Price \$1.00, postage 30 cents.
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Sure Rheumatic Cure.

This is strictly a Rheumatic Medicine, for the cure of Rheumatism, in all its forms, and the Rheumatism of Stone and gravel, to which all afflicted with Rheumatism are liable.

Inflammatory, Muscular, Lumbago, Sciatica, Influenza Gout.

All afflicted with this dread disease will do well to give this medicine a trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required.

Any form of Rheumatism caused by blood taint, inherited, or acquired, will be cured by this medicine. Price \$1.50 per bottle. Sent by express only at purchaser's expense.

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Life and Health.
A COPY of "Life and Health," DR. C. E. WATKINS'S bright little monthly, will be sent to any one who will send their name and address. Then if you like it, and desire a copy each month, 24 cents is all it will cost you; only 10 cents if you order by mail. The only Spiritual Health Paper published. We will want a Life and Health, and it can be secured for 25 cents a year, postage paid; this will just about pay the postage, and you virtually get the paper free. Address Colby & Rich, Boston, Mass. Nov. 10.

The Religio-Philosophical Journal.
FOUNDED IN 1865.
A Organ of Psychological Research and of Religious and Social Reform. B. F. UNDERWOOD, Editor. Pub. Terms, \$2.50 a year.
Room 58, 92 and 94 La Salle Street, Chicago, Ill.

JANUARY: A Weekly Journal of Psychology, Occult and Mystical Research. "LIGHT" proclaims a belief in the future and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to all and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto "Light! More Light!"

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Inflammatory Expectorant.

It has cured thousands. It may cure you and your friends. There was an epidemic of Diphtheria raging at that time. While attending a County Fair

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 16, 1895.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, Berkeley Street.—Sundays at 10½ A. M. and 7½ P. M. Speaker for February, J. Frank Baxter, William B. Banks, President; J. B. Hatch, Jr., Secy., 14 Sydney Street, Boston.

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

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Sundays, meetings every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 7 P. M. Mrs. Carrie L. Hatch (74 Sydney Street, Dorchester), Secretary.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7½ P. M. Dr. H. B. Storer, President, 46 Shawmut Avenue.

Children's Progressive Lyceum meets every Sunday morning in Bed Men's Hall, 514 Tremont Street, at 10½ A. M. All welcome. Charles T. Wood, Conductor.

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

Magie Hall, 616 Washington Street.—Sundays at 11 A. M. and 7½ P. M. Also Wednesdays at 7 P. M. T. Tuttle, Conductor.

Belmont Hall, 694 Washington Street.—Conductors of Kneeland—Spiritual meetings every Sunday at 11 A. M. and 7½ P. M. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Meetings every Sunday at 11 A. M. and 7½ P. M. Tuesday and Thursday at 2½ and at 7½ P. M. in ante-room; Friday at 2½ and Saturday 7½ P. M. W. L. Lathrop, Conductor.

Society of Spiritual Endorser meets every Tuesday evening at 7½, in Hall, T. Klerman, President.

America Hall, 724 Washington Street.—Meetings Sundays at 10½ A. M. and 7½ P. M. Good music, fine music. Eben Cobb, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 614 Tremont Street. Mrs. M. J. Davis, President.

Harmony Hall, 724 Washington Street, one flight.—Sundays at 11 A. M. and 7½ P. M. Tuesday and Thursday, circle at 11 A. M. and 7½ P. M. Wednesday and Saturday, 7½ P. M. Friday, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Montgomery Hall, 725 Washington Street.—United Spiritualists of America. Sundays, circle at 11 A. M. and 7½ P. M.; Wednesdays 7½ P. M. Mrs. M. C. Weston, President.

The Boston Psychic Conference holds meetings at Hollis Hall, 729 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 11 A. M. and 7½ P. M.; Saturday at 2½ P. M. Mrs. M. A. Wilkinson, Conductor.

Chelsea, Mass.—Spiritual meetings every Sunday: Developing circle 2½, meeting 7½, 196 Division Street. 196 Chestnut Street—Sunday evenings. E. S. Wells, Conductor.

Boston Spiritual Temple—Berkeley Hall.—J. B. Hatch, Jr., Secy., writes: At the morning session J. Frank Baxter was greeted with a large audience, proving that he remains as popular as ever in Boston.

After the singing by Mrs. Barker, President Banks presented Mr. Baxter, who prefaced his discourse with a rendition of the poem "The Good Time Now," which was heartily applauded. The subject of his lecture he announced as "Heroism."

To a lover of humanity it is a sad fact, and to the reformer often deplorable, that the masses generally evidently mistake the great aim of life. The better parts of our natures are often made to subserve the baser. Humanitarian elements, which should control actions, are frequently made secondary to selfishness and sometimes even baseness. Life's aim should not be to benefit self regardless of others.

He believed what Kingsley had said, "To be miserable, think about self; about what you want, what you like, what respect, people ought to pay to you, what people think of you, and then to you nothing could be more miserable. Will misery for yourself out of everything nature sends you; you will be as wretched as you choose on earth, or in heaven either."

There is much in this world to interest and much to enjoy; also there much to correct. Yet every one of mind and morals is capable of an existence which might be called enviable; and unless deprived, by bad laws or willfulness of others, such a person could reach this ideal of his nature. Most of the evils of life are removable, and most of them will be, can be, at least, in the course of human progress, reduced within narrow limits.

Mr. Baxter thought the reformer should feel encouraged amid all discomfiture, and especially so if a Spiritualist, because as such he knows a world-redeeming spirit has set in from the spirit-world. Practical works of benevolence, deeds of fraternal love, efforts to overcome evil with good, labors for uplifting the oppressed, combinations for deepening justice, parties for diffusing liberty, orders, unions, leagues and brotherhoods for the protection of rights, all mark the present age as a grandly progressive one. Men, yes, nations may remain dumb for awhile, blind to their interests for a season, and temporarily false to the rights of the enslaved and weeping; yet the people are daring to speak as long-blinded eyes are opening, daring to demand a better understanding comes to their hearts, that constitutions, institutions, theories, theologies and laws, are only valuable so far as they serve the common weal and feed the progressive life of all; not the lethargic life of an aristocratic part. Men are learning that religion is justice, heaven is harmony, and love the divine law.

"Popular opinion sides with the theory that the greatest hearts and the happiest are those expansive enough to embrace the welfare and happiness of all their fellow-men." It asked "Who have been the noblest specimens of our race?" the proclaimed sentiment of the land is, "Those who have, when needed, willingly sacrificed themselves for the general good." When a dire calamity befalls a community or a family; when life is imperiled, as in a burning building, a sinking ship, or an attacked country, they are the noblest who promptly offer themselves to face death or danger, to protect or protect the terrified or helpless victims.

True heroes, however, are not all found in the ranks of an army. The severest struggles and most arduous duties are not always those of the soldier, the fireman, the sailor, or the diver. The highest good to the public, or best service to humanity, may not require, and is not necessarily, the laying down of our lives for the same. Often there are as great, and sometimes greater heroes and heroines who labor for principles, for right, in accord with their far-seeing souls, whom the world in its selfish pleasure, and the church, even, under the ban of false education and in its lust for power, and the people too, in their race for conquest, fame, gold and monopoly count for nothing, and allow to struggle or die with their cause, in their day, unaided.

I know of the class still inculcating the doctrine that true happiness cannot be expected in this life; that beauty and pleasures are about us not so much to court as to deny to ourselves, for they teach self-denial of the carnal, and devotion to the religious in this life will bring happiness in the next, and say we should not expect happiness necessarily here, but accept our lot, humble though it be, and direct our attention wholly to the life beyond. I do not believe it. All nature declares it. It is a mistaken view, and thanks to the powers that be, the masses are rising above such thoughts, and are demanding their rights and their better condition from those who by such doctrines have deprived them, and who have it in their power to benefit and improve them.

Since the advent of Spiritualism see the many changes as its consequence—in literature, in art, in music, in reform, in politics, in theology, in conversation, in thought.

Mr. Baxter pointed to the new ideas concerning our relations with each other, since Spiritualism had directed other methods, also to the new thought still projected to better conditions of humanity, and then he showed how with each stride the broad fields had opened wider and wider to view, offering new work. The call from the spirit-world was ever for practical and reformatory work.

I know that opinion, conceit and prejudice are everywhere, that hypocrisy is lurking about, and that prejudice is rampant. But if they stand between you and your inquiry concerning any field of relations where your promptings may lead, whether theological, governmental or social, you—wherever you are—are cowards at the post of duty. If you allow yourselves to be waded back by them into ignorance again. Yes, moral cowardice, as ignorant as the man who would see a brother drown, or burn, or be killed, and offer no assistance, at the same time knowing he could save him, possibly, if he would.

The grand principle of life, that the happiness of the individual depends upon the general welfare of the masses to a great degree, and that the prosperity of the body of humanity rests upon the character, virtue, intelligence and proper career of individuals composing it, should never be lost sight of. All liberals have a duty in this direction. They are less trammelled by the errors and superstitions of the past than a large bulk of their fellowmen. They should become rapidly and more and more able to erect such standards of excellence in right conduct as should be exemplifications of their ideas of reform and examples to humanity, and around which it naturally would gather for aid.

And as Spiritualists, belonging to this army of liberals, we ought to be able to show the world the superiority of our philosophy and the preeminence of well-directed and intelligent effort over blind faith, superstitious ignorance and so much moral cowardice.

The evening session opened with singing by Edith Lane Thompson and J. N. Lane, after which Mr. Baxter gave another lecture. "The Spirituality Any Part in the Affairs of the Nation" was the subject. In view of the revealed fact that we live beyond the

portals of the tomb, and have learned that our condition is growth in spirit-life; that we are largely at first upon this plane, education and nurture, while in this life, naturally Spiritualism must reach every department and affect every movement and reform. It must have a great deal to do not only with individuals, but with states and nations.

We are continually reminded by our advocates of the ecological changes caused by Spiritualism, but I desire to show how it revolutionizes reform, political and national affairs. Spiritualism means nothing short of the eventual renovation of society, church and nation—a determined lifting up of all mankind. I believe that the minds and actions of most of our best teachers, leaders, statesmen and politicians, are often directed by unseen power. As proof Mr. Baxter alluded interestingly to the experiences of Lincoln, Garrison, Wilson, Phillips, Parker, Queen Victoria, Victor Emmanuel, Garibaldi, the late Czar of Russia, and others, with Spiritualism.

He referred to the many clergy worked upon by this force—many of them learning the secret by spirites, and acknowledging the same from Spiritualism, but I acknowledged the power leading them from the pulpit or church to the lecture, despite their efforts to keep their places. He cited Gladstone and Stanley, who, despite their own wills, were led to act and do, to their own surprise. Rarely when moved upon by a clergyman, as shown in his church, Mr. Baxter opined because greater issues were at stake. The welfare of a nation is of vastly more importance than the welfare of a few individuals. The life of a nation when freedom of thought is guaranteed to the people is of more consequence than the creed of a church which compels belief in something members do not understand. The lecturer is free to act, to speak, and this freedom is a power which is constantly unfolding mind to important events which time is steadily bringing forward.

Spiritualism is not man-made; theologies are. Spiritualism is beyond mortal control; theologies can be manipulated. How can man avoid the influx of thought which comes surprisingly over him at times, suggesting a higher power than he himself possesses? He cannot. He can only wonder and await results. How can man prevent the coming, unlooked for, of a spirit to him, unconscious of it as he may be, until made aware by some sign or outpouring? It is impossible. Nations are but men. What nation is wise that turns itself against the inevitable powers that be? Nations will soon learn, because men are learning fast, that there is a power unseen exerting an influence upon them. Acknowledging the power, and reminding in the analysis, we shall soon know that this material of this material of this material of earth—immortal spirits—still interested in the welfare of their people and their nation.

"Vox Populi, Vox Dei" has often been said, but in these days of the revelation of spirit-intercourse and communication, we may often with propriety say, "The voice of the people is the voice of the spirit-world."

Following the lecture, Mr. Baxter gave several delineations which were readily recognized.

Mr. Baxter will speak for the Boston Spiritual Temple two more Sundays.

For the five Sundays in March, Moses Hull will speak for the Society, morning and evening.

This will be Mr. Hull's first engagement for several years, and his friends will undoubtedly give him a fine reception.

The Helping Hand Society.—F. A. Heath writes: A business meeting was held Wednesday evening, Feb. 6, Mrs. Pratt in the chair. The report of the Treasurer was presented, showing a balance of \$73.10 on hand. It was voted to hold an auction sale the last Wednesday evening in March. Mr. F. Alexis Heath was made an honorary member of the society.

A reception will be tendered the speaker of Boston Spiritual Temple, Mr. J. Frank Baxter, Wednesday evening, Feb. 20.

First Spiritual Temple, Exeter and Newbury Streets.—A special reporter writes: On Sunday, Feb. 10, W. J. Colville lectured in the Temple in the course of the afternoon services on "The Newest Steps in Religious Progress."

The recent pastoral letter of the Bishops of the American Episcopal Church, signed by six bishops, including Bishop Potter of New York, gave occasion for presenting a vivid contrast between a dying and a rising faith. Unlike Philip Brooks, and other noble, progressive, whole-souled men, whose names will never cease to be held in honor, these six bishops, whose official utterances are regarded as thoroughly representative by a large element in the Episcopal Church, are casting their pretensions to infallibility claims to so ridiculous an extent that one of two effects must be produced by this letter—it must either be openly rejected and defied by a large and ever-increasing element in the denomination for which it undertakes to speak, or there will soon be a vast exodus of the best minds from a church which is earnestly striving for recognition as catholic and which is ready to agree to which other bodies outside the Roman pale decidedly are not.

It was against the tyranny of the English Church in a past century that New England emphatically protested, but to-day the establishment in England is far more liberal than this manifesto of American bishops makes the American Episcopal Church appear. This pronouncement has, however, the decided advantage of being dogmatically definite, though extremely narrow and exceedingly short-sighted.

From the standpoint of modern biblical scholarship the letter is a farce; no one can pretend that it breathes the spirit of these times; it sounds like an echo from the Middle Ages, and is filled with contradictions from the logician's point of view. It appeals to authority and to credulity; it ignores science, philosophy, reason, intuition, present revelation, and, in a word, everything save doubtful tradition and the dictum of an Episcopal bench.

It has long been known that even in Boston there has been an element in the Episcopal Church stoutly opposed to every progressive thought and liberal tendency within the ecclesiastical pale, and now that two years have elapsed since Bishop Brooks has passed away from mortal vision, and no successor has been found who exactly fills his place, the ritualistic and retrogressive element has become emboldened to make direct attacks upon freedom of conscience so far as Episcopalianism are themselves concerned.

To outsiders the situation is only important as one of the striking signs of the present time, especially deserving of notice chiefly on account of this denomination seeking to be recognized as the American Church in a very special manner. As the bishops who have compiled the letter declare they have no personal opinion, it is interesting to observe what in their opinion a "solemn duty" is. The two great divisions of doctrine emphasized are: First, concerning the nature and incarnation of Jesus Christ, and all that this implies; second, concerning the so-called Holy Scriptures, as sure and certain warrants of which the Catholic faith is proud.

As a "fundamental doctrine" concerning Jesus, we are told that his virgin birth was distinctly foretold by ancient prophets, and that the incarnation of Deity was and could be accomplished only in the manner agreeable to the belief of these presumptuous men, who undertake to limit the resources of God within the province of their own most petty judgments. The striking fact of the case is that the prophetic utterances quoted from Genesis, Isaiah and Jeremiah, have no application whatever to the dogma these men are seeking to enforce.

It is reported that they were requested to give a modern definition of the doctrine of divine incarnation, what they have done is to throw nearly perfect light on a very ancient and perplexing mystery, while they have reaffirmed, without a shadow of proof, in the very teeth of modern knowledge, interpretations of prophecies which have no connection whatever with the subject they are handling. Two or three instances will suffice to make this very clear, one especially. "A woman shall compass a man" from the book of Jeremiah, shows how ridiculously far-fetched are many of the inferences.

If the bishops put forward simply their own opinions as such, no one would have any right to question their attitude; but they claim to speak infallibly, as from the Holy Ghost, and many of our best theologians have already expressed themselves in print as fully in accord with the wildest of these utterances, and indeed as very thankful to the "Church" for having thus decisively proclaimed its position. If such a manifesto is representative of a great and growing Christian body, which many people have fondly thought was rapidly becoming rational and enlightened, fairly looked upon as the American Church of the future, a very decided damper must have been placed upon all such anticipations; and those Universalists and Unitarians who were beginning to think their distinctive mission was almost ended in New England, will now find their denominational importance greater than ever previously.

The vital trend of modern religious thought is with Max Müller and other eminent scholars, who have hailed the Parliament of Religions as one of the greatest events in human history. Sirani Vivekananda, and other Orientals who are still teaching in America, are doing an excellent work in demonstrating the unity of faith as to its essential. Remarks thoughtlessly made by not over-thoughtful people are often highly significant, as they evince far more clearly than the speakers know the sentiments evoked by listening to the utterances of teachers from India and other distant climes.

Some ladies in Brooklyn were recently overheard saying, as they came out of a lecture hall wherein they had been listening to a Hindu missionary, "I am sure we cannot find anything better in his religion than in our own; we could surely gain nothing were we to give up our Christ for their Buddha." Probably the spokeswoman, who evidently felt the feelings of the group, was right, but the thoughtfulness of her admission from the Christian standpoint or it is tantamount to admitting that one religious system at its best is really about equal to another.

The best features of all religions are identical, and

it is not desirable that we should seek to relinquish one faith for another; what we require is to know that the inner vision of all systems is the same. The ethical inference from this conclusion is priceless, as it breaks down barriers, removes partition walls, puts an end to hostilities and cruel religious wars; lets in the free air and sunshine of universal good-will, and serves to bring palpably nearer the happy day when there shall be but one flock and one shepherd.

Following the lecture the congregation enjoyed some exceptionally fine music, and the services ended with an original poem on "The Crescent, the Cross and Eventually the Circle."

On Sunday next, Feb. 17, at 2:45 P. M., W. J. Colville's topic will be, "Antiquity Unveiled from Two Standpoints."

Mr. Colville's Monday evening lectures on "Occultism, Theory and Practice," are very interesting, and largely attended. They commence at 8, and are followed by answers to questions.

At the close of Mr. Colville's service at the Temple on Monday, Feb. 11, Virchand R. Gandhi, in full Oriental costume, gave a short but most interesting address on the eight philosophies of India—a subject which he (G.) is now pursuing in a course of lectures at 5 Park Street, Boston, the first one having been given Wednesday, Feb. 13.

At 11 o'clock Pierre L. O. A. Keeler held another successful session before a full audience, and at 8 o'clock in the evening Mrs. C. B. Bliss-Greene was greeted by an audience which occupied every seat, all the standing room, and many were turned away. A series of full-form materializations appeared, nearly all of whom were recognized. Good order prevailed, and the séance was pronounced a fine success.

Next Sunday at the same morning hour Mr. Keeler will hold another séance, and Mrs. Greene will again be present in the evening.

Elysian Hall, 820 Washington Street.—W. L. Lathrop writes: Our circles and meetings on Tuesday, Thursday, Friday and Saturday were very successful. The mediums assisting were: "Cyrus," the Persian, in a lecture, and tests given by L. F. Thayer, Mrs. Boyden, Mrs. Ackerman, Mrs. Hatch, Prof. Williams, Mr. McJannet, "Little Delight" and Mr. Lathrop.

Sunday our circle and meetings in the afternoon and evening were interesting. "Cyrus," the Persian, lectured, and commanded the closest attention. Tests and readings were given by L. F. Thayer, Mr. Lathrop, Mr. Redding, Mrs. Hutchins and others.

Next Sunday morning we shall change our circle to a lecture. A leading control of W. L. Lathrop will lecture at 11 o'clock on "Higher Perceptions in Nature as Revealed in Spiritualism." Tests and readings will be given also.

Our socials on Wednesday evenings are highly appreciated. Meetings on Tuesday and Thursday at 2:30 and 7:30, and on Friday at 2:30 and Saturday at 7:30. The BANNER OF LIGHT always for sale.

Harmony Hall, 724 Washington Street.—James Higgins writes: The progress in regard to development of mediumship (also attendance) at the Tuesday and Thursday meetings at the hall and the Wednesday, Friday and Saturday circles at 616 Tremont Street, is remarkable.

Last Sunday meetings were well-attended. The Chairman, Mr. S. H. Nelke, was ably assisted by Mr. J. M. White, Mrs. J. A. Woods, Mrs. Wheeler, Mrs. Emerson, Mrs. J. A. Woods, Mrs. Reitzel, Mrs. Nason, Mr. Quinn, Mr. Lehigh, Mrs. A. McKenna, Mrs. A. Forrester, Mrs. A. Howe, Peter McKenzie, Mrs. Fannie Stratton, Geo. F. Slight, Mrs. M. E. Saunders, Mrs. Peak, Mrs. Chandler, Mrs. L. E. Downing, Miss Smith, Mr. Hardy, Mrs. Colyer; Sidney Woodward rendered exquisite music; "Little Eddie" sang; Mrs. M. Lovering, Mr. Frank Huxley, Mrs. M. Saunders and Master Saunders furnished music during the day.

BANNER OF LIGHT for sale at this hall, and at S. H. Nelke's, 616 Tremont Street.

America Hall, 7 Washington Street.—A correspondent writes: On Sunday last a fine circle was held, many mediums being present. The afternoon session was fully attended. In the evening the meeting was opened with an excellent lecture by Dr. John W. West, illustrated by colored views. The following workers took part during the day: Eben Cobb, Dr. Huot, Mrs. A. Lehigh, Mrs. S. S. Lamb, Mr. C. D. Fuller and others. As Miss Sadie B. Lamb was quite ill, the music was furnished by Mr. Frank W. Jones and Little Eddie, Mr. S. H. Nelke and others.

BANNER OF LIGHT for sale at this hall, and at S. H. Nelke's, 616 Tremont Street.

Engle Hall, 616 Washington Street.—Hartwell writes: Wednesday afternoon, Feb. 6, songs were rendered by Mrs. Carlton and Mrs. Saunders. Remarks, readings and tests by Mrs. M. E. Saunders, Mrs. M. Knowles, G. B. Emerson, E. H. Tuttle. Mental questions answered by J. McLean.

Sunday, Feb. 10, the morning circle was very satisfactory.

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factory. Afternoon and evening sessions were well attended. Remarks, readings and tests were rendered by Mrs. J. E. Woods, Mrs. O. M. Robbins, Mrs. M. Knowles, Mrs. M. E. Saunders, Mrs. O. R. Clarke, Mrs. F. Stratton, Dr. E. M. Saunders, Dr. C. W. Quimby, A. W. Thayer, E. H. Tuttle; select reading, Mrs. Townsend; song, "Little Eddie," Mr. Hill gave interesting remarks, "E. H. Tuttle," a duet, Mrs. M. Knowles. Musical selections throughout the day were rendered by Mrs. N. Carlton.

Next Monday evening a testimonial will be tendered Mrs. M. Knowles. Mrs. J. K. D. Conant will give tests and readings.

BANNER OF LIGHT for sale each session.

The Children's Progressive Lyceum.—Irving Pratt, Secy., writes: Held its regular Sunday session at Red Men's Hall, 514 Tremont Street, on the 10th. We had a large audience, with many strangers, and were pleased that we were enabled to offer them an interesting program. The school opened the session with song. Conductor Wood offered a soulful invocation. The lesson work was on the subject, "Methods of Education for Children in the Spirit-World." The Assistant-Conductor gave an instructive discourse. The following program of the children was well carried out: Recitations, Flossie Weston, Eddie Chase, Merton Bemis and Helen Hermanson; songs, "Bells of Fate," Mark Abrams; "Palm Branches," Little Eddie; reading, Miss Mattie Lewis. A beautiful ballad by Miss Gertrude Laidlaw, and a duet, "Mother Sleeping in the Churchyard," Irene and Mabel Harlow were given. The orchestra, under the direction of Mr. Willis Milligan, rendered some fine selections.

The Society of Spiritual and Ethical Culture.—Mrs. M. Adeline Wilkinson, Conductor, writes "F. M. T.," held an interesting meeting in its new hall, 12 Kneeland Street, Saturday afternoon at 2:30 o'clock.

Sunday morning a circle for development at 11. At 2:30 P. M. a large audience convened. During the exercises the following took part: Mrs. Pratt, Mrs. Bishop; song, Mr. Rollins; Mrs. M. A. Peirce, Mrs. Saunders and son, Warren Chase, Mrs. Jennie Wilson Hill, Mrs. Shirley, Mrs. Forrester. Address, Mr. Abbott; remarks, Mrs. Wilkinson; readings, Mrs. Forrester. At 7:30 P. M. address was given by Dr. Adeline Wildes; Miss Brehm, Mrs. Shirley, Mrs. Saunders and son, Mr. Laidlaw, Mr. Todd and Mrs. Woodbury participated. Mrs. Wilkinson was entertaining as ever, and received many words of encouragement from her numerous friends.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Mrs. Carrie L. Hatch, Secy., writes: Feb. 8 the regular meeting was called to order at 2 P. M. by the President, Mrs. A. E. Barnes. A goodly number was in attendance. The evening session consisted of instrumental music by Mr. Frank Jones; reading, Mrs. M. A. Brown; tests, Mrs. Shackley; fine selection, Mrs. Bates; remarks, Mrs. Shirley. We had the pleasure of entertaining at supper Mrs. May S. Pepper.

Next Friday a benefit will be given to this Society by Messrs. West and Foss, which will consist of an interesting and instructive lecture, illustrated with stereoscopic views, upon "Soul Development." All invited to attend, and a consolation ten cents.

The Ladies' Aid extends its heartfelt sympathy to Mrs. Clara H. Banks, and hopes to hear of her speedy recovery.

The Ladies' Spiritualistic Industrial Society.—S. E. Appleton, Secretary, writes—met Thursday, afternoon and evening, Feb. 7, at Dwight Hall. Business meeting at 4. President Davis in the chair. Supper was served at 6, as usual.

Evening meeting called to order at 8. After congregational singing came remarks by Mr. Bowtell and Mrs. Haven; tests, Mrs. Wilkinson, Dr. Huot and Mr. Saunders; harmonica solo, Miss Higbee; songs, by Mr. and Miss Hammond, Mrs. Carrie Bishop; psychometric readings, Mrs. Atkinson; recitation, Miss O. J. Smith.

Feb. 21 all are invited to patronize our sale of articles and turkey supper.

The Ladies' Lyceum Union.—writes L. Wood, Secy.—meets every Wednesday afternoon and evening at Dwight Hall, 514 Tremont Street. The afternoon is spent in sewing. At 5 o'clock a business meeting is held, and at 6:30 supper is served. The entertainments in the evening are of the best, such talent as Louise Horner, "Little Eddie" and Miss Warnock taking part.

Hollis Hall, 729 Washington Street.—A correspondent writes: The Boston Psychic Conference held meetings at Hollis Hall Sunday. At the morning séance Mrs. Chandler, Dr. Bowtell, and Mrs. Haven, gave spirit communications, tests, psychometric readings, etc. The afternoon was "The Power of

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"Spirit." Dr. Leighton made a forcible address, followed by another of the same name, manager of the Phillips Memorial, and other public works.
Dr. Combs made interesting remarks, and gave readings.
Mrs. Dr. F. J. Miller delivered a short lecture in the evening.
Dr. Mathews spoke at some length, and then gave several psychometric readings that were very good.
Mrs. Campbell led the singing, Mrs. Morris, vocalist, electrified the audience by her selections. Prof. Morris gave a piano recital.

The séances of Mrs. J. K. D. Conant on Friday afternoon and Sunday afternoon and evening, were held as usual. On Sunday evening, remarks were made at the opening by Charles T. Wood on relations of the planetary forces to mankind, and their connection with spirit influences. Mrs. Conant was remarkably successful in reaching, through psychometric reading, the conditions and the friends in spirit-life of those placing articles on the table; in fact, some of the circumstances clearly read were most wonderfully correct, and all tests were acknowledged by the parties in attendance.

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