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NO. 24.

Written for the Banner of Light. DEATH.

BY MARY WOODWARD WEATHERBEE.

Oh! strange, sweet calm! That in a moment could so dull the sense, Soul should forget its cares; Forget its loves and wander thence, Out on the sea of thy sweet psalm.

Oh! wondrous peace! That could so hold life's stormy sea at bay, Heart should at once be still, And heavenly rapture have such sway Triumphant, every want should cease.

Oh! joy supreme! That could the riches of the world refuse; Its hopes, and loves, and fame, Dropped from the heart with all their use, As but the shadow of a dream.

Oh! blessed state! Poor as the poorest; kings would give their gold; The rich his title deeds; Just for the cover of thy fold, Thy calm, thy peace inestimate.

## Original Essay.

### The Ministry: Its Attitude Toward Spiritualism.

BY LUTHER R. MARSH.

scope of both, they should join fraternal hands and aid each other. They have a common objective point: to make the world better; to lift men up from the material, engrossing pursuits that absorb every thought, effort and aspiration, regardless of the welfare and condition of others-thus concentrating all energies to the graters—thus concentrating an energies to the gratification and exaltation of self. It is the main intent of preaching, as it is of Spiritualism, to show the comparative puerility of ordinary mundane pursuits; to demonstrate the existence of a life after the ending of this one: which is to be as an ocean to a drop-nay, more, as eternity to time-and further, to make it clear, that the condition of every mortal in that and all is guesswork and imagination! future life will be affected, determined, through unending seons, by the manner in which this life shall have been lived. It is for this purpose that the institution of the ministry is main- many in the spiritualistic ranks. Some deny tained. And if this is not the end and aim of Spiritualism, then I have mistaken its scope

The ministry is not a monopoly. Every man who can preach should preach. To preach and to teach are synonymous terms, so far as the religious beliefs and social conduct and condition of men are concerned. It is well, indeed that men should be set apart, that through special education and unswerving devotion they may be better prepared than those whose time is occupied with the usual occupations of life to understand, to explain and to enforce the duties of this life; the existence of another life after this; and the nature of the conduct, thought and belief which shall insure to mortals the best condition here and hereafter.

The ministry, it seems to me, should hail with

joy, and not exclude, anything and everything that shall tend to the benefit of man and serve to uplift him. The exclusive fence of section alism should not be built high around each or any denomination. The Baptist should no more rejoice to welcome a brother Baptist than he would a Presbyterian to the heavenly fold. Whatever creed he hugs, "the man's a man for a' that"; and to live coëxistent with everlasting time.

The little distinctions existing in this life which tower as mountains here—family, position, affluence, power, office—dwindle to less than mole-hills in the future life; they become imperceptible. Heads are uncrowned which have worn the jeweled diadems of royalty: tiaras vanish, mitres disappear; purple robes are stripped away, thrones are no more; pulpits sink down to a level with the pews; titles are abolished; estates have melted away; riches have flown; the ermine, the sacerdotal robes, the baton, the emblems of official station, conveyances and mortgages, and certificates of stock, all wealth, all honors, all sources of pride, are left at the mouth of the tomb, and the mortal man stands forth a spirit, unwrapped, undisguised, unveiled, having written the history of its own life upon itself in unmistakable let ters which cannot be erased and which may be

read of all. It is to live ever and forever. Whatever its creed has been, its denomina tion, its condition of exaltation or lowliness. of ignorance or education, it has the stamp of deity upon it; it is in the image, more or less discernible, of its creator; and, if the messages from the spirit world are real and true, it is to progress, as it may seek and aspire, to higher conditions, toward the purity, intelligence and brightness of God, through ages never to end. The dignity of the spirit of man, therefore, so diminishes, as to make undistinguishable all the petty distinctions which the world sets up.

Those, therefore, who claim to be the representatives of the Divine, and whose office is to teach and preach its ever-enduring truths, for the benefit, advancement and unfoldment men, should not be manacled with the chains of sectarianism; should not be deaf to all voices—lest some might come from the skies-and should diligently and honestly investigate-not denounce unheard-every new dispensation which (as perchance it may be in the providence of God) may come upon the

The clergyman is no more interested in his own fate than the common laborer in his Each is to be judged, not by his claims, his pretensions, his learning or his office, but by the essential elements of his character. Intellectuality and spirituality are two very different things. The man of the brightest intellect may be low in character. The man of narrow mental scope may be rich in the humble, honest, devout characteristics that may win the favor of the Almighty. The spirit of many a man of lowly earth-degree will look down upon many a learned minister who assumed divine authority and fulminated faith

The minister has hard work enough to give currency to the faith he preaches. He pounds the sacred desk week after week, and year after year. He studies the ancient roots of Hebrew words, and puzzles over the Grecian alphabet. He consuits the Fathers, and seeks aid from these moss grown fountains. Huge commentaries are on his table. All sources of knowledge are explored. He delves among the ancient Hebrew prophets, and seeks confirm. amidst a cloud of witnesses; and that every the passage of the bill.

tions: Egypt and Moab, of Tyre and Sidon; of Babylon and Idumea; and the razing of the Temple on Moriah. The kodak prints the ruins of cities whose desolations were foretold.

The preacher embalms all the knowledge he The preacher embalms all the knowledge he can gather in choicest phrase, and weaves a poetic setting for the facts of history. And yet how few succumb; how many resist! Compare the fewness within the church to the multitudes without! Compare the acts of those who listen, to the principles announced, and the doctrines advocated! What little progress the labors of the ministry have made! Now, surely, it will hail any accession of strength! Any new knowledge, any fresh facts in support of their labors they certainly must rejoice to accept and welcome. rejoice to accept and welcome.

Not so, not so. Here come the absolute proofs of the truths they advocate: the demonstration of life immortal; the reappearance of the dead; the confirmation of spiritual life and of the world of spirits; and the announcement, by spirit-voices, of conditions in the spirit-world, and of man's position and progress there. Here come similar evidences to those recorded all through the Testament, Old and New evidences which show that find has and New: evidences which show that God has not forgotten his children; nor closed his manifestations to them; nor terminated, eighteen hundred years ago, all communications with

his people.

These proofs depend, not on the testimony of four Evangelists, nor of a dozen apostles, nor of a hundred prophets, and in limited Judea; but are attested by thousands and millions of people, in all parts of the civilized world: including men of science, men of research of leaving of wisdom in worldly of NE thing surprises me: i. e., that clergymen, as a general thing, should shut the doors and batten them against the entrance of Spiritualism. If I understand the object and scope of both, they should join fraternal hauds world: including men or science, men or research, of learning, of wisdom in worldly affairs, of faith, of scriptural study, of keen analysis, of judicious investigation, of solidity, of the highest qualities of mind and character. To any one who will fairly investigate, the proofs are overwhelming. Faith finds fruition in knowledge.

in knowledge.
If spiritual phenomena do not demonstrate the facts of the survival of the spirit after what we call "death," and, under favorable conditions and through adapted human organisms, of the palpable return of emancipated spirits to spirits yet enfleshed, then nothing can be proved by human testimony. All history is a fable, and even the Bible, similarly attested, is a myth. Humanity is on a shoreless sea, ruddeless the spirits which is a myth. derless, helpless, compassless; darkness before, and darkness belind; and all is mystery, in-certitude and conjecture. What use, then, for a ministry, when blindness is at the prow, un-certainty at the helm, and mist fills the sails,

I agree that some things are put forth, under the guise of Spiritualism, which shock the clergy-yes, indeed, which shock the sense of the authenticity of the Bible, and even the existence of God; and some assert that Jesus Christ was only a man—a good medium, to be sure, and a mortal pure and holy; but, nevertheless, only a man, with no attributes of di vinity. My theory is that men go into the spirit-sphere with the same notions they entertained in this; and that if, on their departure hence, they are anchored in error, it may be many, many years ere they can hoist their flukes and soar away; that such spirits are nearer the earth-sphere, and more easily communicative, than are the denizens of loftier spheres; that such spirits can tell only what they see and hear from kindred societies, and may not be able to communicate any other thoughts on the subjects mentioned than they entertained when on the earth. There is no need of our being deceived by them. We have but to bring them to the Johannean test:
"Beloved, believe not every spirit, but try the

spirits, whether they are of God; because many false prophets are gone out into the world Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

This is a simple, easy, and apostolic test. That there have been "false prophets" is no reason why we should not accept the true; nor, for that reason, should the whole realm of prophecy be abrogated. That untrue messages should be given from ignorant or wicked spirits, does not justify our condemnation or ignoring of the whole spirit-world.

Of the hundreds of different creeds so divergent, and in some points so contradictory, and yet all erected in the same identical few words of the Savior, some must necessarily be erroneous. It is not within the range of pos-sibility that all should be true and correct, because they state opposing propositions: shall we throw aside, and disregard the text, because of these misconstructions of it? Neither should we deny, or ignore, the celestial phe nomena and communications which spirits bring us, because there may be, among them, uninformed or even "lying spirits." For that Zedekiah and four hundred prophets certified erroneously, shall we therefore not believe the true message from the lips of Micaiah? And if we have an infallible test by which to judge of the true and the false, there is no danger A man who should fear to investigate the truth lest he might be deceived, would not be one to command our admiration.

It seems to me that the priesthood, by accepting and preaching the manifestations, the truths of Spiritualism, could accomplish far more toward the ends they are organized to establish, in a few years, than by thrashing the old straw over and over, with however vigorous flails, through generations on generations.

A few there are, whose courage outweight policy, and who dare face the hazard of empty auditoriums, ay, and of vacant pulpits, by proclaiming their convictions. And some there are who teach the philosophy and religion of Spiritualism, while ignoring and even denouncng the name. Some eminent ones there have been, now gone over, who bewail their coward-ice and unfaithfulness to the truths given them here, so that they smothered their inspirations and their knowledge, in deference to the dea cons and the pews.

The way in which Spiritualism is to over-un the world, and to bring all men to its belief-as it seems sure to do; as, indeed, its progress in the last half century furnishes an augury; is not by setting up a distinct and separate system, and denominational organization, out by permeating all those now existing leavening them with its great truths, and fus ing all creeds and orders in one common and glorious belief and knowledge.

If the clergy the world over would embrace and teach the phenomena and truths revealed through spirit-communion, and agree that the ancient biblical demonstrations are continued to the present day, it would not be long ere a deep sense of responsibility would take hold of tion against any form of religious belief is a men; they would see and feel how near the world of spirits they are now living; that all the religious liberty. The safeguards of the hill are ample to provide against abuse. Justice to a large body of our people demands amidst a cloud of witnesses, and that avery

auce by calculating the "time, times and an deed, and every invited thought, inscribes itself half" of Daniel. He quotes the fulfillment of prophecy by the destruction of the former napportant to the destruction of the former napports and will exercise its influence for

good or ill, for happiness or sorrow, on a near and inevitable future of endless duration.

No man would ever forge a document if he could see an angel looking over his shoulder, and reading what he wrote. So with all other crimes. Nor would any one injuige in wicked or unworthy thoughts if a visible spirit were standing by his side, and reading them as he entertained them. The influence of a belief, and of a knowledge, that the spirits of our departed ones are, some of them, continually near, and appreciate every action and thought of ours, must necessarily, one would think, exercise a benign effect and restraining control. If the clergy could bring this consciousness home as a present reality to their then increasing congregations, it were worth more than all the sermons on free will and foreördination, and kinded themes, that ever resounded from the pulpits of the world.

#### A Few Thoughts on Ancient and Modern Occultism.

NO. III.-INDIA, CONTINUED. BY MRS. LOVE M. WILLIS.

The Hindu wonder-worker takes freely upon himself the pains and penalties necessary for his development. These self-mortifications are not enjoined by the sacred writings, but the necessity of charity, purity and truth is continually urged. It is without doubt the notable examples of saints and ascetics that fire

the enthusiasm of this imitative people. The Hindu metaphysicians claim that a pure, all-pervading fluid exists in the universe called akasa. It is force, heat, light, motion, or the power of the soul. It is the connecting link between gods and men. In the Hebrew Scriptures it is called life. The Rosicrucian names it astral fluid, and the modern philosopher knows it as magnetism. It is one and the same power, principle or force.

By akasa the plant grows; and if a great amount is thrown on a seed it will sprout and grow in a few minutes. By akasa projected by will, beasts may be subdued, the senses controlled, and images be presented to the mind that seem like reality.

The history of these wonders has become in miliar to us, but the philosophy of them has not been carefully studied. In the hurry and not been carefully studied. In the hurry and in 'Ea, honey! you don't say! I was n't spect-butle of our Western civilization we have only in 'em dis hour. I'm feared de roast won't The history of these wonders has become falooked on the surface of these alleged facts.

It is really the liberation of the soul from gross matter that enables the Hindu wonderworker to perform his so-called miracles. The laws that he controls are the spiritual laws, and his command is through his inner nature, make a grand toilet; I'll help you—you must make a grand toilet; I'll help you—you must which is free from the sensuous and earthy,

Thus fasts and penance are the methods of preparation, and the soul is exalted, and has command of force.

But with this self-control and power the Hindu also calls for aid. He summons the Pitris or spirits of ancestors to assist him. They allege this spiritual power is always present when they perform or do wonderful works. Thus we have magnetism as the force, and spirit-power as the agent, to solve the mysteries of Hindu magic or wonder-working.

We can hardly take up a pamphlet or book relating to the higher philosophy of the mind that we do not find the same effort to make soul the all. The insistance of the teachers is. subdue the external, and exalt the inner force. It is thus that we become aware of a wonderful growth on the spiritual plane, and find that men are ready to obey the command, "Seek first the kingdom of heaven," or harmony.

It is not necessary to go through all the fasts and penalties until the body becomes emaciated and almost revolting to gain the end sought. But it is necessary to become pure in thought and deed, to become unselfish and loving, to hold the body in check, and compel it to be the servant of the mind.

The Hindu teacher says: "Those who are freed from all entanglements of sense can arise to ethereal spheres, and, communing with spirits, borrow their spiritual bodies to aid them, and become at once a man and a spirit." This condition is that of true mediumship. There is no doubt that the impure and unholy can possess a degree of spiritual power because of magnetic force, but the higher gifts must be gained through soul exaltation. "Seek first the kingdom of heaven and its righteousness." Subdue passion; exalt purity; forget self, and live in the all; let the mind call upon the inner force, and control it; and we shall not need to live in caves, or to wander through the earth as beggars, or bury ourselves in a trance, that we may show to the world that God is, that man is his child, that we live and move and have our being in the great force governed by infinite law, eternal in its operations and beneficent in its results.

## Hearing on Ordination.

The Massachusetts House Committee of the Judiciary gave a hearing Thursday, Feb. 7, at the State House, Boston, on the bill offered by F. D. Edwards asking for the right for lecturers of the spiritualistic faith to solemnize mar-

Mr. Edwards opened the hearing, claiming that rights given to others should be conferred upon those cited in the bill.

James F. Morton, Jr., said he was not a Spiritualist, but advocated the passage of the bill on the ground of American citizenship, believing that Spiritualists should be accorded the same recognition as others. He held that religious liberty is the foundation of all liberty, and that this bill asks for no special favors; simple justice is all it requires. Discrimina-

## Literary Aepartment.

## "BERTHA LEE;"

## MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

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

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

CHAPTER XXXIII.

CLOSING SCENES.

you think 'cause Mammie June's most ninety years old, she 's done knowing how to cook. Thar, I 's gwine to make ye 'have yoursel's better, or I'll give ye no 'cammandation't the part Missus. Porm you commendation to the new Missus. Pomp, you little nigger, don't you go for to leave so many pin-feathers in that ar chicken; ye think, maybe, Mammie June's blind, 'cause most ole women are; but I ain't as ole now as Cynth, thar, with her rheumatics. Clar de track, Jim, and let Cæsar come in with them ar' pheasants -nice they'll be for Massa James when I've potted 'em. Now, gals, look in dat ar' oven; do ye think Mammie June 's gwine to move for ye! Dar, dese loaves done—jes' a gold brown; now you take 'em out, and do n't go spiling 'em by yer careless ways! Now I'm gwine to pick over these yer rasins, and Chlo, you baste dat turkey. You jes' stan' thar, and keep turning it—you're feared yer 'plexion, are ye? I ain't gwine to have dinner spiled 'cause ye 'r delicate' gwine to have dinner spiled 'cause ye 'r delicate! When I was young I was n't 'fraid of nothing, only spiling my cooking; but, la, girls! yer don't know nothing 'bout cooking; 'pears to me nothing tastes like it did then."

'Oh! Mammie June! they 've come, they 've come! We'll have dinner in one hour," said Addie, as she danced into the ample kitchen, where Mammie June sat in her great arm chair

"Oh! yes; no danger, Mammie June; pa likes it rare." 'La sakes, chile, do ye think Mammie June

do n't know how he likes it? Let me alone for

have on your new turban and your flowered

"Can't hear of it, honey, till dinner is over; ye see dese gals are a lazy set. I can't trust 'em, and I ain't gwine to have dinner spiled to day no how"

to day, no how. "De truth is, Miss Addie," said Cynthia, a bright, pretty mulatto girl, "her room is bet-ter nor her company. I'se not a bit afraid to

do widout her.' 'Dar, now, honey, did yé ever hear de like!'

said Mammie June, holding up her hands in surprise. "Dat's jes' de way dem ungrateful

It be them alone, Mammie June, and you play lady to-day."

"Can't, noways, honey; can't leave till de

dessert goes in; dare's Pomp-he'll need a scolding between de courses, or he'll not go straight at all; and den, if my eyes go away, de stealing pack will eat half de nice t'ings before Miss Mary see 'em. Miss Mary! bless her soul! how does she look, honey? "Oh! beautifully, Mammie! and pa-oh! you

must see pa before dinner; he looks so happy and so handsome.

"Now, chile, what do you say? Mammie June was right; de white dove is here—did n't

I tell you she would come? "Yes, yes, Mammie; Mary says your faith helped bring it about?"

"You go'long, chile; she jes' say dat ar' to please me—she knows it was her love. I see love in her eyes, and I know Massa James's

heart was full of love, too, and you know what de good book says-'Many waters cannot quench love?' Thar, run away now, honey, I must keep order in dis yere kitchen. Cynth, dat ar' gravy will be spiled if you do n't stir it all de time. Pomp, you run and get some peaches off de best rare-ripe tree, and mind that you don't eat more dan half of 'em.

While Mammie June was presiding in the kitchen, our friend Mary had retired to her room to lay aside her traveling dress. Dismissing her attendant, and fastening the door, her first act was to kneel down and thank the giver of all gifts for his goodness to her. Mammie June was right. Love had conquered. There was a struggle in Mary's heart, a long struggle, but when she learned in what manner Mr. Gray had represented her father, and with what motives, her heart learned to forgive, aided, perhaps, a little by her father, between whom and Mr. Harper there had grown up a warm friendship.

Mr. Harper was deeply humiliated and pained when he learned that Mary had all this time been ignorant of Mudgett's narrative. How cruel, then, had been his suspicions, and his accusation of deception. It was hard to forgive

I had received a most urgent invitation to be at the wedding, and also to spend some time in Virginia with the bride. I read the letter, and then turned to my purse, where a carefully hoarded ten dollar bill lay-all the money I had in the world, and part of that must go for flour the next day. Then to my wardrobe, where a well preserved black dress would be all of outward adorning wherewith to grace the wedding festivities. I mused awhile, and then smiled at the appearance I should make in the old fashioned waist, with the leg-of-mutton sleeves, and one of my broad, ample collars, which reposed on my shoulders like a small snow bank. I closed the letter, and as I did so

Joe said:
"Please, Sissy, bind these," holding up a pair
of shoe tops. "Miss Carver give two dollars
to-night for 'em."

"Yes, yes, Joe; I forgot. I will sew fast, and make up for lost time," and my fingers moved rapidly, while I sung, to amuse Lily-

"Oh! hush thee, my baby, thy sire was a knight, Thy mother a lady both lovely and bright; The woods and the glens from the towers which we

Are all belonging, dear baby, to thee. Oh, ho ro, i ri, ri cadil gu lo, Oh, ho ro, i ri, ri cadil gu lo."

I bound the shoes, and Joe soled them, and before we went to bed he had deposited the money in the purse. Surely, we were prospering. Lily was growing in beauty every day and was as plump and healthy a child as one would wish to see. Joe was never so happy before. God was smoothing my pathway to the

SEPT. 20.—I am twenty six years old to-day. I found two gray hairs this morning, and pulled them out; then I saw a third, and let it remain. Why should I care? I am looking forward with cheerful anticipations to death; why should I care for this first sign of the decay of the body? Rather let me welcome it as an indication of that change called death, but which is to make us all glorious as the king's daughter.

I have just received a letter which shocks and grieves me exceedingly. My brother Ed-ward has finished his professional studies. He has struggled through them, enduring much self-denial, with great honor, but a fatal disease which has lurked about his system has now made its appearance, and he is doomed. Alas! he must die; close his eyes upon a world which looks so bright to him. I am going to him. I must work the harder when I return, for the privilege of doing so. Lily will remain at Elmwood with the housekeeper. Joe will find a pleasant home for a few days with the minister, who has become much interested in

how beautiful he is, even with disease upon him! No wonder his mother was proud of him. She appears strangely. I think her mind must wander, for she will not come near Edward sometimes for half the day.

"I cannot see him! no, I cannot see him!" she says. "He must not die! God will not be so cruel as to take him from me!" And she utters other similar expressions, which show that her heart clings to her idol. Aunty Towle was here to day, old, and worn.

and white-haired, but happy and submissive as ever. God had taken her husband and three of her children since I had seen her. "But I do n't repine," she said, "for I know he is good, and will keep my treasures for me!" Oct. 5.-Edward died to day-dropped away

quietly, or rather fell asleep, and awoke in another world. My poor mother! She sits motionless and despairing. Whenever she moves she seems like one in a dream. I find I was needed here; I believe my own troubles have made me stronger in spirit. Oct. 8.-My mother is calmer since the fu-

neral. I regret to leave her now, but Mrs. Green writes me that Lily has the whooping cough, that distressing disease for little ones and I must hasten to her. As I was coming away, my mother handed

me a package, saying-"Bertha, I fear you may blame me for con-

cealing this from you, but at the time I thought it was best. My conscience has often troubled me about it, and the only reparation I can make is to give it to you at this late day.

I put the package in my pocket, and so anxious was I for Lily, that I did not think of it again for many days. I found her better than had hoped; the cough was hard, and at times she would be thrown almost into convulsions; but otherwise her health was good, and the physician assured me there was no danger. It was a bright, warm, sunny day when we arrived at the little farmhouse. Joe was there

before us, and he came out all smiles and gestures to receive us. He had procured the rarity of a beef steak, and had it all ready to lay upon the gridiron when we should arrive. The table was set, and there was a plate of nice biscuit on it. Joe was certainly a friend in need! The biscuit, steak and baked potatoes, with a cup of coffee, made the old kitchen seem very pleasant.

One day I was putting in order the articles of clothing which I had packed in my trunk for my journey, when I recollected the package which my mother had handed me. Lily was asleep. I sat down and read, in the old, familiar handwriting of Charles Herbert, the fol-

"MY DEAR BERTHA-I have a strange task to perform; so strange that I hardly know how to choose my words. Bertha, I have never asked you in so many words if you would be my wife, but your own heart tells you that I could have chosen no one else. Our friendship has not been a child passion, but a deeply rooted love, which has grown with our growth and strengthened with our strength. I feel its power now, when I am about to rend so rudely the ties which have bound us. But to my story at once. You know and will pardon my di-

"Years ago, when my father died, my mother found a firm and faithful friend in Mr. Gomez—Uncle Peter, as we called him. Through him we saved the little property which was our durant which, but for him, would have gone to those always ready to 'devour widows' houses.' When my mother was ill she was nursed to health in the mild climate of Cuba, and in the heapitable mannion of Uncle Peter. and in the hospitable mansion of Uncle Peter. When I was old enough to enter a store, his influence procured me a situation, and his money a partnership. His wife died some years since, leaving a delicate child, a girl of rare beauty. This child was with us on our first voyage to the islands. As was natural, we were much together, and once during the time, when in her childish heedlessness she had fallen into the water, I saved her life. She called me brother Charlie, and I was pleased to be so considered. But another eye was watching this intimacy with growing interest, and en-couraged it. It seems now that from the first it had been Uncle Peter's pet project to marry us when we should be old enough; had I been

aware of this I should have avoided the danger. As it was I loved 'aister Lily' as I should have loved's sister, had God given me one. She is a willful, capricious beauty, but withat so lovening shd 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 formake his way through life, and conquer a for-tune 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; con-

sumption 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

'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, en-tered 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 bed-side one night, and as she took my hand she

"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 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.

'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 Lilian 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 ent. You will love her, Bertha, sometime, I bope. Once more, farewell. God bless you were the words they words then, but we stood to We had few words then, but we stood to we had few words then, but we stood to we had few words then but we stood to we had few words then but we stood to we had few words then but we stood to we had few words then but we stood to we had few words then but we stood to we had few words then but we stood to we had few words then but we stood to we had few words then but we stood to we had few words then but we stood to we had few words then but we stood to we had few words then but we stood to we had few words then but we stood to we had few words the father drinking in

CHARLES HERBERT." It seemed, as I folded this letter, as if the

part 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,

"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 hand-some 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 gentleman 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 bays would speak out, like Baham's ass, when I urged them up the steep. Well, it is a glorious prospect," turning round and looking off upon the hills and yalleys. "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 continued, as he caught sight of July's face peeping out of the door, "so you have angels up here! Is n'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 cor-

"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 is n'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 tellow's gone; sorry to hear it—he was a jolly old boy, God bless him! This endless whining 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 implety. If, as we Christians believe, death is a glorious change, why should we replue 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. "Do n't blush so, my little woman; we all know mijsters have n't great viebes in we all know ministers have n't great riches in this world. God keeps them on small allow-ance 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 Incretive. My journey had drawn heavily on my slender funds. 1 had expected to procure some money for Joe at Oldbury, as he had not purge, pain or gripe. Sold by all druggists.

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

"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 don't make much difference, however; Joe can be necessary in the poorbouse here. Folks like him. 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 sup 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

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 take my life as I find it, believing that Infinite Love ordained 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

gether 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 long closed fountain of tears was unsealed 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 decrease of the property of the land, and the land, a 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

"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 al to laughing, and the next question was:

"Shall we have supper?" "Indeed, I would like some after my long

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 one interview with his friend, lost no time in hastening to the old farmhouse; and the Colonel said that he fulfilled his prom ise, 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, Aunty Paul, Joe and Lily save Colonel James, to give the bride awaywere 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 go-

ing abroad.
"La! honey," said Mammie June, "I begin to think I's getting ole. I was a woman grown when her grandmother was married; but I'm goin' a long journey soon, to the New Jerusa-lem, 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.

Aunty 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 writ-ten 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. If 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.

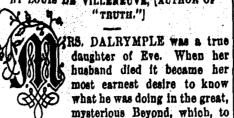
There is no use disputing the fact that if you have anything to sell you can't sell it if the people don't know that you have it for sale. The lesson to be learned from this is that you should advertise your business. No matter how much or how little business you may be doing, you are losing money if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

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

Heed's Fills are purely vegetable, and do not

A FACT.

BY LOUIS DE VILLEREUVE, [AUTHOR OF



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. Dalrym ple, 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 din-

ing-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 centre 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 was more afraid of than another it was the dark. She shivered as she realized that she was far away from home and among to tal 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

They all assured her that there was no danger. The scance proved to be a good one. The manifestations, consisting of voices and touches and at times lights, were quite remarkable and

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.

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 the spiritworld. 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 seance, and then retired and went to sleep.

The next day at noon, when she was pre-pared 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 pocket, with the intention of getting i 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 he was sorry to disappoint her, but the watch was so magnetized that they were unable to de-magnetize it, and he would have to send it to a place that had a powerful instrument for

Mrs. Dalrymple asked how it was done. He replied that the French had made an in-strument 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 uncommonly 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

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

She turned from his curious gaze, and would

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 of 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 bardly a married man (except editors) 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 Widis Williams of Philadelphia, and her picture ornaments the silver dollar that all of us adore.—Bedgutck, Kan., Pantagraph.

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

Per Over Fifty Years

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

"WENT DOWN WITH HIS SEIP," CAPT. NURT YON GORSERL OF THE MINE, JAN. 30, 1896.

The morn is dark—the wintry wind elate Drives o'er the waves, and scatters them like sands 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 mem'ry 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 tears alone can drown!

• In September, 1857, the great steamer Central America. from the 1sthmus 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 lieuten-ants of the United States navy, who were granted ants of the United States navy, who were granted leave of absence for the duty by the department at 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 bravely to the navy's roll of gallant men who have died at its posts of duty. The of gainst men who have died at its posts of duty. The present Editor in Chief of The Banner was then a very young man, who had joined the paper in May. '57 (one menth after its founding, by Luther Colby & Co.); he remembers well the thrill of additionation which LIEUT. HERNDON'S action then sent over the nation. A poet of that time (whose name has now es-caped the writer) penned the above b-autiful 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 just been evinced by the German mariner. CAPT. VON GOESSEL; and these lines, changed somewhat in places to modernize them, fit them for the wintry season, etc., are now inscribed 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

The second toast, offered by Mrs. A. M. Glading, 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 whole world. It really marks the beginning of free thought in religion. To-day is the anniversary of the birth lato 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 across the sea, in one great call for free-dom 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 transition, 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.

But it is not to recall this fact alone that we are assembled here to night. It is to listen to his greeting through the lips of another, and further, to give attention to the inspiration that he volced in his day, which, although he did not call it by the same name we do to-lay, trembles upon every tongue, is breathed forth from every breast by the lovers of liberty in the different sections of our country. Over the East, the West, the North and the South, there is this same call to duty stern and high, this same demand for free-dom of thought, freedom of action, for a high and holy life on the part of all men, that Thomas Paine, the son of liberal thought, gave to the world one hundred years ago.

One hundred years ago at this time we remember

that France was echolog to the tread of marching feet, the beating of drums, the swish of the bloody gullotine and the ratile of musk-try. The citizen, Thomas Paine, was there to do battle for liberty. His voice to-day that it was his hand, not that of Thomas Jefferson, that penned the Magna Charta of American liberty in the Declaration of Independence. If he wrote it we have much to thank him for.

We should return our heartfelt gratifude to him whose noble face is before us with an expression that shows the real thought and worth of the mind that lies behind. He is not dead. "Is any man dead that was ever fit to live?" says Beecher. Nay, not dead, but clothed upon even in the spirit, so that his words and inspiration are burning a thousand-fold more bright to-day than they ever have before, and are now doing more for the world than ever before benow doing more for the world than ever before be-cause of the larger liberty of clearer truth, of the re-ligion of Spiritualism. "The Age of Reason" is but dawning, and the new day, whose morning sun we see coming over the horizon, reveals the fact that "The Crisis" is at hand, and it is for us to say by our works that the noon-day sun shows the world that the "Rights of Man" have been established forever-

more; the rays of that respiendent sun fall in impar-tial splendor, not upon a world benighted by superstition, but upon a race enlightened by the truth, and emancipated from error because of the life of Thomas Palne and those who labored with him in the holy cause of freedom.

The next toast, "First Society of Spiritualists," was

The next coast, "First Society of Spirituatists," was responded to by Milan C. Edson.

The fourth toast, "Business World as Affected by Thomas Paine," was responded to by B. B. Hill. who said: Mr. President and friends, I do not know that I can say much that will be of interest in regard to the inthoughts of him are on a different line, and if you will pardon me I will speak to you as I feel impressed. It would be difficult for me to find words to express my feelings, thoughts and admiration of that great soul whose anniversary we celebrate to-night, and for whom I have the greatest love and respect. His career while in this life was marked with much that was of the deepest interest to every American clusters. zen, as well as the citizen of every country who loves liberty. I consider Thomas Paine eminently the apostle of liberty, not only upon the montal plane, but also in spirit-life. Concerning the advent of Modern Spiritualism, we are much indebted to this fear-

I distend some years ago to a lecture from Thomas
Paine through Mrs. Luther, in which he gave his experience soon after entering the spirit-world. He said, among other things, that he was invited to a convention of spirits which he described as over the city of Washington, convened to consider questions of interest to the nation, after which it was left for him to choose whether he would pass to higher spheres and enjoy the glories of spirit-life or remain near the mental plane to still struggle for the freedom of mankind. Thomas Paine decided that his place was here to finish the work that he had begin in liberating humanity from the thralidom of ignorance and lead them on stil from the spirit-plane as he had done here; hence he is with us to night. The lecture was extremely interesting, and I concluded from what was said that Thomas Paine was one of the principal factors in the inauguration of Modern Spiritualism. That is why I say we

ration of Modern Spiritualism. That is why I say we owe much to him in that respect.

I feel that it is eminently proper that this gathering should meet at this time and place at the capital of the nation, and at the headquarters of the National Association of Spiritualists, under the auspices of our generous and genial Treasurer, Mr. Mayer. It seems to me that we are surrounded by many eminent spirits on this occasion; among them I have no doubt is the illustrious spirit of Thomas Paine and not only the but on this occasion; among them I have no doubt is the illustrious spirit of Thomas Paine, and not only he but many of his colleagues. I hope this may be only one of the many meetings in which we shall come together, not only to celebrate the anniversary of Thomas Paine, but to celebrate the anniversary of the Nation-

al Association of Spiritualists.

Mrs. Cadwallader spoke: It is said that those who finish their work by making all think with them are generally the ones who began by daring to think for themselves; so I think to-night we can truly say that the reason why we celebrate with so much enthusiasm the hirthday of Thomas Paine is because he dared to think for himself. He has finished by causing us to think as he did. It was said in Philadelphia the other day that every one has forgotten Thomas Paine except the Spiritualists. That was not quite true, because on the next Sunday the Liberalists of Philadelphia will celebrate his anniversary with as much enthusiasm as celebrate his anniversary with as much enthusiasm as any body of Spiritualists could, and to-night it gives me pleasure to know that in my own city they are having a grand gathering to celebrate this anniversary of the birth of Thomas Paine through our stanch worker, Mrs. Luther, who is there holding up the banner of free thought under his inspiration. I have no doubt that we shall have the pleasure of listening to some thoughts from that noble spirit here to night.

As I look back to the historic city of Philadelphia I seem to see a scene that was transacted there over one

hundred years ago, when a solemn conclave was held
in Independence Hall. Many brave souls were there,
saying: "Shall we surrender to England?" It was
twelve o'clock; and as that hour struck one came in
—you scarcely need to have me speak the name—and on hearing the cause of the discussion cried: "Sur-render? Never! Let us say, rather, unfur! the ban-ner of independence to the breeze. Let us never haul it down, but stand for liberty forerer!" I am glad that he was brave enough to say it. I am

giad that I am with you to night, and who shall say that the Mational Association is not a sincess, notwithstanding it has to work under many difficulties. The bonds of friendship that are formed in this 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 even 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,"

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

The next toast was "Keepers of the Wigwam, 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 Living Now," composed by Mr. Westerfield of Minneapolis for the occasion, was sung by J. H. Altemus.

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. Glading, controlled by Thomas Paine, said:
Ladies and gentlemen, I do not know that I can fully
express my pleasure at being toasted 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

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 assisted 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, and the struckers as well as a some constant. yet I remembered that there was always something that seemed to be pulling at my heart-strings, and I felt that if I could help change the conditions that hold humanity down, it would be better than working the conditions that the country of the country was the conditions that hold humanity down, it would be better than working the country was the country with the country was the country with the country was the country was the country with the country was always something that the country was the country was always something that the country was always something the country was always something the country was always something that the country was always something the country was always something the country was always something the country was always and the country was always something the country was always and the country was always always always always always a something the country was always 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 the fact 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 fron hand of tyranny to bind 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 whi pering council had concluded its dis-

cussion the four men with whom I was in consulta-tion 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—I knew what was before us—war and 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 remembered me, it is true, with

The United States remembered me, it is 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. Then I began to fight the creeds of religion. I fought that which I saw was enslaving the souls of men in the bicotry of religious fervor. I saw that they were becoming so completely envelop-

the souls of men in the bleatry 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 hattle." I did battle, but't was a struggle, and I fell 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 pen 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 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 had once for the political liberty of mankind. I put forth my best efforts; I saw that 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 change called death, but I hoped there was a hereafter for man.

I lived the struggle through and entered into the

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 fain would diffuse through the world. There I saw my form, and looking around in the spirit-world, 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 all the world, my Mary. As I met her I realized that I had only met with a change, that it was an initiation into a new world; the thought then came that I had not fluished my work for religlous 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 harmoni-ously with those who were able to think for them-selves independently of the control of others. Then I saw that I had not yet finished my usefulness on this

I thank you for having invited me as a guest at your feast. Liberty is as necessary to free thought in its fullness and freedom as 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 nave been disnoncred 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 adoot the religion which I endorse to do good and which but he the which I endorse—to do good—and which will be the Toasts were responded to by Mrs. Jacobs of Indian-

apolis, and Mr. Gude, another guest.

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

The constant drop of water wears away the hardest stone; the constant gnaw of Towser masticates the toughest bone, the constant wooing lover carries off the blushing maid; and the constant advertiser is the

one who gets the trade. -Ex.



milk. Our book for mothers, - The Care and Feeding of Infants," will be mailed free to any address, upon request. Doliber-Goodale Co., Boston, Mass.

## Banner Correspondence.

Our friends in every part of the country are carnestly 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 fortuate enough to secure the services of that wonderful medium, F. A. Wiggin of Salem, Mass., for the evening of Jan. 29. 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 McCullough, 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 scance followed. With his medium blindfolded, the spirit intelligence would give some of the most accurate descrip tions, and the great wonderment of the skep-tics 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 evelng 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 seance 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: "Ir. ad 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 disturb ing. Mr. Colville's answers are always instructive, and I am particularly interested in the writings of J. W. Fletcher, who always seems

#### Massachusetts.

to say the right words."

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 at 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 gratefuln; ss 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 comnay well say they were not disar pointed. 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 reëngaged 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 Ethalind 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 ear. 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 Lienlokken'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 hear-ers 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 po-ems 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

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 germain to the Spiritual Philosophy concluding with surprising tests of spirit iden-

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.

A 'Ladies' Aid Society' has also been organized, and a grand midwinter Fair and Festival will be given by this Society at Fraternity Hall, 216 Grand Avenue, on the 19th inst., to which all are invited."

## Vermont.

CHESTER DEPOT.-Mrs. F. L. Smith, in ten times its price." the course of a recent communication, writes: | Colby & Rich, 9 Bosworth street, Boston. 'I am convinced that the interest in Spiritu- have the work on sale.

allem 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 185.

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 stanch church-mem-ber. 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 l 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 to an 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.

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.

l was sorry to hear of the death of Bro. Colby -speaking after the manner of men-as it look ed 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 lec-tured 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 parlors were crowded to the utmost by those who came to see and hear Mrs. Twing and her quaint control, lkabod. 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 re-ceived 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."

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 Spiritual ist, 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 Spir

The lecture was supplemented from the plat-form 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 your 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-boards '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 of it. Dr. Bland at once sent film 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 it is treader from prisons. What has or not 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."

Written for the Banner of Light, WHAT IS SPIRITUALISM? BY DR. DEAN CLARKE.

'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,"

Aflame 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 inward 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,

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

Teaching Evolution's plan:

'T is religion and philanthropy-

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 glit 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

As a lecturer he was most graceful, was finely endowed and convincing to the fullest degree; fortunate 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 War-

ner, 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. 350. 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 allke. 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.

## Lucretia O. Putnam,

of Forristdale, Mass., was utterly miserable and sick. Her spine, liver, heart, and

brain were all diseased.

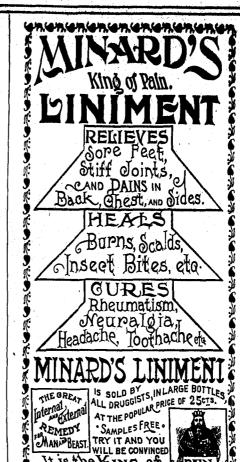


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fecting her whole constitution. She found new life in Lydia E. Pinkham's Vegetable Compound.

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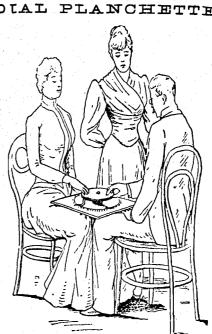


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to receive astonishing communications from their departed friends.
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decided to offer them for a time to our patrons at a greatly reduced price. This volume is designed to accomplish a much-needed object-that of clearly and forcibly demonstrating the unity of the miraculous phenomena and the

the unity of the miraculous phenomena and the teachings of the Bible with those of Modern Spiritualism. Its contents comprise chapters on Spirit-Writing; Levitation and Conveyance by Spirit-Power; Insensibility to Fire; Clatruoyance and Somnambulism; Clairaudience; Dreams and Ytsions; Trance and Ecstasy; Holy Ghost; Heresies and Contentions; Prayer; The Ministry of Angels; Death; The Spirit-World; Spiritualism and the Church; Spiritualism and Science. The volume contains 528 large octavo

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anceled articles.

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## Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 16, 1895. 188UED BYRRY THURSDAY MORNING FOR THE WEEK BNDING AT DATE.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

#### New Trial Subscriptions!

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

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

While thanking its regular subscribers for their continued patronage, THE BANNER'S devoted to the spiritual movement, as well as | man relations. to secular reforms in behalf of our common humanity, shall receive ample support from the public at large. COLBY & RICH.

## Death and Life.

There is no death. All is life, and everywhere. Just as there is no time of spirit reckoning, so there is no death in spirit-experience. The spirit is the life, the body being but the temporary tenement. What happened to us years and years ago is now virtually forgotten, unreal, wholly aside from our being's life and essence. We look back to it without being able to think of it as actuality, regarding it, if we regard it at all, as we think of the playthings of our far-away childhood. Paul said that he had put away childish things, but it required no effort on his part to do it; the things of his childhood merely played their part in the spiritual economy of his existence, and were not to be recalled. Life being growth, one might as well say that the lower rungs of a ladder were the ladder, as to say that the state out of which he has emerged and progressed is the permanent and fixed one. It was no more nor less than a temporary condition of the being. It passed away because it had had its appointed uses. And in the same way death divests us of what would soon become an incumbrance.

Death is life's assistant and servant. It is not necessary that we should always remain here, or it would in divine love and wisdom have been so ordered. In dying, as it is called, we drop what is no longer helpful or needed. So death is rightly called "the beautiful angel" by Adelaide Proctor. It is a deeply significant fact that people are coming to look upon death in an entirely different and more truthful way. It is being less and less regarded as the penalty of a "first fall"; it is in no sense a penalty, but rather a mercy and blessing. What a burdensome life this would be if we were to be chained down to this barren rock of disciplinary existence always, never to experience any change of condition, but forever to be imprisoned in the monotony of this solitary existence. We all know something of the heaviness of a monotonous staying in one place. Would it have been benevolent in a loving Creator to have sentenced us to such undesirable a confinement? Change is the necessity and the evidence of life. We all require transplantation, be it earlier or later. We may blindly deplore the separation from those we love, but by-and-by we shall see and confess that it has brought us larger life and

James, "a servant of God," says in his epistle to the twelve tribes: "For as the body without the spirit is dead, so faith without works is dead also"; expressly implying, if not asserting, that it is death only to the body by the withdrawal of the spirit, and that it is not the spirit, which is the life, that dies, but the body only. Shall we mourn and lament, then, any longer over the abandonment of the perishable part, which was not made originally to live, but merely to wear for a time, as we wear our outer garments? It is blind fatuity that counsels such a belief. The spirit that leaves its tenement is not another spirit than the one it was in its earthly tenement; it is become new because it is born into new and better

ditions. It cannot know death as the body s, which does not know it at all, because it er was capable of knowing at all. The does not die because it sheds its leaves, tit still possesses its original life is well by Mrs. Mattie Hull.

attested by its putting forth new leaves on the coming of spring. Shall we not avail ourselves of such constant teachings of nature, which itself is but the clothing of God to the sense?

It was on the occason of a funeral that Mr. Savage remarked in most fitting language: Here, lying in this casket, is all that the eye can see, all that the hand can touch of our friend; but that which was he, that which thought, felt, loved, hoped, that which served his fellows, is not here, and it is not going to be buried to-day." And he continued in the same fine strain: "I do not believe in death; I do not believe that death came into the world as the result of any incursion of evil from outside. I believe it is a part of the wise, loving, eternal order. I believe it is only another kind of birth; and, when we can detach ourselves from certain ways of looking at it, from certain selfish views, we shall be able to see the divineness of death. Suppose that, for all of us, life (earth-life) should be indefinitely prolonged. That would mean we should be prisoners, shut in on this little world, while God's great universe was all around us, speaking to us, beckoning us, inviting us. I come more and more to look upon death as God's divine angel; as the gate-opener for us. He comes and touches us, and then we become citizens of the universe. Our friend has simply graduated, and gone out into a larger field of study and labor."

What more or better can be said on this great and absorbing subject of life and death? This is the belief and knowledge of true Spiritualism. It is from the particular to the universal that we go. Death is but another step, ushering us upon a new and larger stage, and it is all for the spirit's advantage.

#### A Chance to Do Good. There are a good many regular subscribers

to THE BANNER who are become aged, who are able to say they have taken the paper from its very first issue, which is almost forty years ago. They are more than ever interested in it for the sustaining comfort it furnishes them, and they confess that their dependence on it was never so great as now, but the times are too hard to allow them to continue taking it as subscribers any longer, and they do not of the people. know how to do without its regular companionship. We are doing what we can to assist old school doctors, who are alarmed because them in the way of furnishing gratuitous copies, but of course the same stringency of the times which affects them, also operates to limit our powers of assistance as well. It does seem hard that they should be denied the enjoyment of their long-continued privileges. They acknowledge that they cannot raise the money to pay their subscriptions for the coming year. We therefore appeal to the benevolent readers of THE BANNER on their behalf to kindly help out these necessitous cases for the year before them by remitting the amount of a single subscription for each of these needy persons, for which due acknowledgment will be made by us. Here is a chance to carry out publishers desire that this journal, which is in practice the principle of fraternity in hu-

### Dr. Willis in Providence.

By reference to another page it will be seen that Dr. F. L. H. Willis of Rochester, N. Y., has of late been doing excellent service for the Cause in Providence, R. I. The doctor is a veteran medium, a grand speaker, and a truly inspired improvisator, as well as classic writer. He is to be in Providence during the entire month of February, and the people thereabout should improve (as many are doing) the opportunity to listen to his fine ministrations at B. T. Hall, before the People's Progressive Spiritualist Association.

## Maine Medicos Moving.

We are informed by a correspondent that a medical bill has been introduced into the Maine Legislature which is practically the same as the one now in force in Massachusetts, if anything a little more liberal in that any person can administer medical and surgical aid in cases of emergency without a license. In view of the recent exposures in public print of the non-enforcement of other laws in our sister State, it is suggested that new laws should be enacted with less haste.

ET The Board of Directors of the Massachusetts State Association of Spiritualists has appointed a committee of nine to arrange for a grand Convention to be held under the auspices of the Association in the First Spiritual Temple, Boston, on the afternoon and evening of April 30, the object of which is to create additional interest in Spiritualism in and around Boston. It is proposed to have the afternoon session take the form of a conference, followed with addresses by eminent workers for the Cause in the evening.

St. Louis, Mo., is to have a new Spiritual Temple, to cost \$40,000. It will be 120 by 75 feet, two stories high; is to be built of buff brick and stone trimmings, and will probably be located on Spring and Delmar streets. The lower floor will be occupied by the Ladies' Aid Society, committee rooms, etc., and the auditorium, with a seating capacity of one thousand, will be located on the upper floor. The building, as shown by plan in a recent copy of The Chronicle, will be massive and handsome.

Read Hon. Luther R. Marsh's paper (first page) on the ministers and their unfriendly relations with manifested immortality! How truly does he declare that "If spiritual phenomena do not demonstrate the facts of the survival of the spirit after what we call 'death,' and under favorable conditions and through adapted human organisms, of the palpable return of emancipated spirits to spirits yet enfleshed, then nothing can be proved by human testimony."

We shall print next week the report (prepared especially for THE BANNER's columns) of a lecture entitled "Spiritualism THE COMING RELIGION," which was delivered Jan. 26 before the Spiritual Thought Society of New York by John William Fletcher.

No. 3 of Mrs. Love M. WILLIS's interesting series, "A FEW THOUGHTS ON ANCIENT AND MODERN OCCULTISM," will be found on our first page, and should receive attentive

See page six for CLEVELAND NOTES by our industrious and kindly correspondent, perfect clothing in the season of summer. Thomas Lees; and items of work in the field

### Medical Liberty

MEETING IN BERKELEY HALL.

In pursuance to a call issued by the Veteran Spiritualists' Union, the Massachusetts State Association of Spiritualists, the Second Nationalist Club, the National Constitutional Liberty League, and the Boston Spiritual Temple, an assembly was convened in Berkeley Hall, Boston, Sunday afternoon, Feb. 10, to offer their protest against proscriptive legislation in medical practice.

F. D. Edwards called the meeting to order, and reviewed past and present action on medical matters, arraigned last year's enactment as unsatisfactory to everybody, and demanded relief from what is now class-legislation to help the few against the many. Mr. Edwards closed by introducing Philip G. Peabody, Esq., President of the Constitutional League, to pre-

Without making any remarks, Mr. Peabody called upon James F. Morton of the Second Nationalist Club, who spoke of the united action of the societies represented in the call for the meeting, showing that the bodies are agreed in denouncing monopolistic legislation. American liberty is at stake the present year. The medical bill is an attempt to rob the people of their rights.

The enemy we have to meet in this matter is the man who has a pecuniary interest. He is the doctor, the professor of the college, the paid attorney of institutions who find that they need protection. These are the kind of men who are against those who have life and liberty to choose their own medical attendant at stake.

Mr. Morton contended that life, health and liberty were of more value than the tenets of one particular school of medical men. No set of doctors should be allowed to usurp the right of practicing medicine. It was an infringement on personal liberty to decide by law who should or should not cure disease and help the suffering. He urged every one to join the League, and cooperate with those who were working for the maintenance of natural and

constitutional rights.
Dr. P. Field made a strong appeal for the support of the League, and reviewed at length the work done by that body against medical proscription.

Blanks for membership, followed by a collection, were distributed and received. Mrs. M. T. Longley, representing the Veteran

Spiritualists' Union, defined the objects of the Inion as being beneficent and humanitarian but it was also an organization of administration, and in pursuance of that part of its work ts duty was also to take action against all legisation calculated to infringe upon the liberties

She then attacked medical legislation of a rethey know that magnetic healers, clairvoyants and botanic physicians are taking cases which have been given up by the regulars, and are

treating them successfully.

The people do not wish to be dictated to in the matter of healing. Mrs. Longley claimed that the angels of a higher life touched the sensitives here, and gave them power to go out and heal, and time had shown that these healers were more successful than those of the old school. She held that treating disease is a natural gift, and then passed on to support her statement with well-founded declarations.

Mrs. Longley spoke of the labors of Dr. A. S. Hayward, who did so much to thwart and postone medical proscription.

Mrs. Longley closed her remarks, after endorsing the League, by offering the following resolutions, which were unanimously adopted Resolved. That it is the deliberate judgment of this

meeting that a proper regard for justice, constitutional liberty, therapeutic progress and public health demands entire freedom in the pursuit of health. That existing malpractice laws are sufficient protection for ourselves and families.

That liberty and justice are violated by at least two provisions of our present medical law.

That the inherent rights and vested interests of various reputable, skillful practitioners are unjustly infringed and injured without any compensating public

benefit by the "three-year" clause.

That the people have, through their legislative representatives, delegated authority to medical colleges

to grant medical degrees to graduates.

That the same people, than whom there is no high er authority, who make and unmake Legislatures, have directly conferred upon non-graduates the title "doctor," in recognition of their avocation and qualification as practitioners of the healing art, regardless of schools or extended.

of schools or systems. That, while recognizing the right of medical graduates to the exclusive use of the affix "M. D.", we submit that common sense, common usage and common fairness entitle non-graduates to the use of the pre

We therefore respectfully request our representa tives to urge, by voice and vote, amendments striking out of Sec. 3, Chap. 458, Acts of 1894, the words "continuously for a period of three years next"; and out of Sec. 10 the words "or using the title of doctor." We also respectfully remonstrate against the enact-ment of any amendment or law which may serve to harass, embarrass or intimidate non-graduates or their patients, or otherwise tend to violate constitu-tional liberty, prevent the exercise of private judg-

ment or impair the right of private contract.

We further remonstrate against the creation of additional salaried medical inspectors, or the appoint ment of other persons invested with authority to invade our homes and interfere with our private rights. vade our nomes and interfere with our private rights. Furthermore, we heartily commend the Constitutional Liberty League as a practical instrumentality for regaining and maintaining medical liberty, worthy of the confidence, cooperation and generous support of all who favor freedom in pursuit of health.

J. Winfield Scott, Secretary of the League offered the following:

Whereas, The history, experience and mortuary sta-tistics of this State since the repeal of all medical monopoly laws, thirty-six years ago, prove that medical liberty promotes health and lengthens life; and Whereas, The inestimable blessings of medical lib-

erty now enjoyed throughout Massachusetts were se-cured by the sacrificial services of untiring devotees of constitutional liberty; and Whereas, Foremost among the ploneer patriots,

by his forty years of unswerving devotion to duty and public service in this direction, justly stands the dis-tinguished and honored name of the late LUTHER COLBY, founder and editor of the BANNER OF LIGHT; Resolved. That we fittingly recognize by this resolu

tion our grateful indebtedness to the career of Mr. Colby and the cooperation of the Banner of Light for their unceasing and uncompromising oppo every form of restrictive medical legislation.

Resolved. That a copy of these resolutions be pre-sented to the BANNER OF LIGHT for publication as a sincere expression of the sentiments of this body. Mr. Edwards seconded the resolutions, allud-

ing to the personal efforts in the past of Mr. Colby and of the BANNER OF LIGHT then as now to assist in liberal medical practice and against proscription in any form. Dr. G. W. Fowler of Lynn was the closing speaker, and made the point that advocates of

liberal medical legislation should enter politics and elect representatives who would give the people their rights.

#### Anniversary. THE CHILDREN'S PROGRESSIVE LYCEUM ASSO-

CIATION is, we are informed, arranging a very attractive program for March 31st - having secured Horticultural Hall, and engaged as talent for the day Mr. A. J. Maxham, the celebrated singer; and as lecturers, for the forenoon, Mrs. Sarah A. Byrnes; afternoon, the Rev. T. Ernest Allen of Grafton, Secretary of the American Psychical Society. The evening will be devoted to exercises by the

Lyceum scholars, including some very novel and entertaining features now in preparation. The whole promises a greater attraction than the Association has ever offered on any similar occasion.

The committee having the matter in charge will aim to make this occasion, both as a literary and musical treat, one long to be remembered.

Rev. J. C. F. Grumbine (White Rose) closed his St. Louis engagement Feb. 10. He goes to Rochester, Ind., during the remainder of February and all of March. A part of April is open. In May he goes for the second time during the year to New Boston, Ill. June is open, as are some of the week-day nights. He cannot accept any engagements Kast before the autumn except during the camp season. While at Rochester, Ind., he would be pleased to give hall or parlor lectures or teach classes in psychometry. His terms are announced as most reasonable. Address him Geneseo, Ill.

### Transition and Funeral

OF MRS. MARION II. SKIDMORN, ONE OF THE MOST FAITHFUL AND BELOVED PIONERIS IN THE CAUSE OF SPIRITUALISM AND ALL HUMANITARY REPORM.

To the Editor of the Banner of Light:

The sad news came one day that our beloved Mrs. Skidmore, who was on her way home from Florida, on account of illness, was taken violently worse and was compelled to stop at Cincinnati. Her husband, Mr. T. J. Skidmore, was with her, and on Saturday, Feb. 2, all the relatives were summoned. On Sunday morning at 9:45 her spirit quietly left the mor-

The remains were brought to Lily Dale, and the funeral services were held at the Skidmore home Wednesday noon, the 6th inst., Mrs. R. S. Lillie, assisted by Mrs. Clara Watson of Jamestown, officiating. The Cassadaga Quartet, Freeman Richardson and the Smith Brothers furnished appropriate vocal and instrumental selections. A special train was run from Dunkirk, and a large concourse of relatives and sympathizing friends came from Buffalo, Dunkirk, Fredonia, Meadville, Jamestown, Corry and near by towns.

The Skidmore home has for many years been the hospitable resort of scores of friends; speakers and mediums have always found in its atmosphere a welcome as well as a sustaining and re-invigorating influence, and none could have been more beloved or more missed than Mrs. Skidmore. All are sustained and comforted, however, by the knowledge that "death does not end all," and that the word "immortal" means not only continued existence, but continued activity, and even a closer nearness with those held dear in spirit.

On this occasion there was no crape or black insignia such as is common with those who mourn without a knowledge of the hereafter. A white ribbon was placed upon the door, and the spacious parlors were beautifully decorated with evergreens and flowers, Easter lilies, callas and other choice white blossoms predominating. Over the head of the casket was a large arch entwined with evergreens and flowers, and bearing the words (formed of ever-green): "From Cassadaga Camp." Other ex-quisite devices formed of rare and expensive flowers, offerings of loving friends, decked the beautiful casket and gave out their fragrance from every nook and corner.

The inanimate form of our friend was robed in white, and upon the breast was a cluster of white flowers. The features, though emaciated, bore the same peaceful, benign expression as in life, and as we looked for the last time upon that loved face, the thought flashed upon us that the dear eyes, ere they closed upon earthly scenes, were vouchsafed a glimpse of the ever-green shore, her darling Kittle and other loved friends. Hence the expression, "All is well," which were her parting words.

Mrs. Skidmore passed away at the home of the Lillies in Cincinnati, and Mrs. Lillie, who was one of her most intimate friends, was constantly with her during her last sickness. For this reason Mrs. Lillie's sympathies were greatly wrought upon during the delivery of the funeral discourse.

The services were opened by an invocation. The speaker then said in part:

We are called together by an event which fills us with sorrow, and yet I feel like quoting our arisen sister's parting words, "All is well." The form of her we have all so dearly loved is now but inanimate clay, and will soon be taken from our sight forevermore. Her noble deeds divine impulses, kind words and loving ministrations will linger like a sweet memory in the minds of all, who knew this gentle, self-sacrificing woman. I feel that all will be better for having known her, and felt the presence of that exalted spiritual power which swayed her and which will cause her to respond to us from the spirit side at any time when called. May the higher powers aid us in fitting ourselves as receptacles of that higher inspiration, and enable us to receive her ennobling influence." We can but rejoice with her for the light, life and compensation which we know is hers at this hour, although our hearts are torn and bleeding at the thought that this must be the final severance of mortal ties, and that on earth we can behold her no more with our mortal eyes. Mrs. Clara Watson gave a most tender eulo-

gy to the life and character of Mrs. Skidmore, and recounted many acts of beneficence rendered to her personally when first starting out as a platform speaker. "I well remember," said she, "the time when my confidence was less and my timidity was greater than now, and my courage constantly needed bolstering. I was illy prepared to meet the inuendoes and shafts of malice which were hurled at me from pulpit and press. It was then that our dear sister spoke words of cheer and encourage ment that buoyed up my drooping spirits, and made me strong for the battle in which I had enlisted. I have often been cordially and graciously entertained at the Skidmore home, and all these things are interwoven in my life as tender memories. In Mrs. Skidmore's ministrations and counsel she seemed to me, and others with whom she associated, more as a mother, who had wisdom and experience be-yond that of most of our earthly friends. I feel, in this trying hour, like assuring you that the sunset of this life is but the sunrise in that blessed abode, so merited by one who has labored to allay the heartaches and smooth the pathway of all who have come into her life. Her useful, true and grand life proved that her work was an inspiration, and I feel that her spiritual presence will still give strength, peace and courage, which will be relt in the home circle and by those who will work in the radius of her sphere in future."

In Mrs. Lillie's closing remarks she related many of Mrs. Skidmore's kind deeds, and her work in connection with different societies of reform, and paid a last tender and touching tribute to her memory

A large funeral cortêge accompanied the remains to Fredonia, where they were laid in the family lot in Forest Hill Cemetery. Hon. Oscar W. Johnson, a brother of Mrs. Skidmore, is now the only one left of a large

MRS. M. H. (JOHNSON) SKIDMORE was born near Gilbertsville, Otsego Co., N. Y., Sept. 8, Here she resided with her parents until her tenth year, when they removed to Hamburg, N. Y., where they remained three years, after which they took up their abode in Laona Chautauqua Co., where they remained until their removal to and connection with Cassadaga Camp some thirteen years ago.

Mrs. Skidmore became interested in Spirit ualism at an early day through her father, William Johnson, who was one of the earliest investigators of the new philosophy She was married to Thomas J. Skidmore in

1854, and in perfect unison they have labored for the advancement of every reform. They had but one child, Kittie Skidmore, a lovely girl, who was the first bride of Mr. F. E. Cook of Fredonia, and who died of consumption a few days after their marriage.

After the death of Kittie, both Mr. and Mrs. Skidmore became more intensely interested in Spiritualism, and Mrs. Skidmore especially made it the all-absorbing theme of her life, be stowing the love and interest which would have been Kittie's upon the camp at Cassadaga, and it seemed in part to satisfy her mother's heart. She was the mother of Cassadaga. She bore the same relation to Spiritualism in Chautauqua County that Susan B. Anthony does to the suffrage movement in the State of New York. Her greatest ambition was to make Cassadaga an ideal camp. With her own hand she planted flowers and trees, laid out parks, and contributed every-where to its floral beauty and pictures queness. The stage decorations during the meetings were her special pride. She was the leader, and all deferred to her.

She was one of the prime movers in getting the public school established at the camp. She was the founder of the library, which is now one of the largest and finest in the county, and a large number of the books, pictures and furnishings are gifts from Mrs. Skidmore. The Children's Lyceum, and its progress up

to the present, is largely the result of her efforts and contributions. She was one of the organizers of the Woman's lover of Thoreau.

Suffrage Club at Cassadags, of which she was Suffrage Club at Cassadaga, of which she was President, and was also one of the officers of the County Club. One year ago she donated the sum of one hundred dollars to be used in the late campaign work. She was a member of the National Suffrage Association, and was a delegate and regular attendant at the Annual Suffrage Conventions held at Washington, D. C. She was honorary Vice President of the National Spiritualist Association.

Mrs. Skidmore always took an active part in

Mrs. Skidmore always took an active part in every movement for the amelioration of the race, and especially of her own sex. Although not a great reader of books, or a student in the generally accepted sense, she was a deep thinker. She was a believer in the phenomena of Spiritualism as a basis of the philosophy of the same, and an earnest advocate of the higher principles of Spiritualism, which to her was the religion of humanity, embodying the Fatherhood of God and the brotherhood of man. The world was her country, to do good her religion. The golden rule in its broadest sense was her motto: not only do unto others as ye would that they should do unto you, but speak no evil, think no evil, act justly, and scatter seeds of kindness in every one's pathway, no matter whether rich or poor, black or white, high or low, according to the world's standard. To her all were God's children, and entitled to opportunity and protection; it was enough for her to know that they needed her, and that she could be a help to them in any way. Money was used unstintedly by her good husband and herself for the good of any cause deemed worthy, often to the amount of hundreds and even thousands of dollars.

The generous hospitalities of the Skidmore home were not only extended to the most cul-tured in the land, who frequented it, but the poor and lowly were equally welcome, and, in fact, received more attention from both the host and hostess, who were truly noble representatives of the broadest democracy.

Mrs. Skidmore was an efficient member of the C. L. F. A. Board of Trustees, being elected as honorary Vice-President in 1881, and as Trustee in 1883, in which capacity she served until her death with distinction to herself and honor to the camp. Her influence will reach far into the future. The assembly at Cassadaga will be sadly incomplete without her presence, for no one could be more beloved or more honored. Her good deeds, singleness of purpose and kindness of heart will be held in blessed remembrance by all who knew her.
MRS. ORPHA E. HAMMOND (TOUSEY).

### Verification of Spirit Message.

I am much pleased with the communication from my dear spirit mother, OLIVE HILL, which was published in the Message Department of THE BANNER of Feb. 2, 1895. Every name of the family given was correct, and also the facts concerning Uncle Reuben Hill, who was a cancer specialist of Lowell, Mass., forty MRS. FRANK J. PEASE. years ago.

387 Broadway, Lawrence, Mass., Feb. 4, 1895.

#### Mr. Colville's Work.

On Sunday, Feb. 10, W. J. Colville lectured for the Spiritual Association of Waltham at 7 o'clock, in answer to questions from a large and most attentive audience. The local society there is flourishing and

audlence. The local society there is flourishing and growing. It meets in a large, pleasant hall, in the center of the city, and attracts many intelligent young people. The officers are earnest workers, and the choir is excellent.

On Sundays, Feb. 17 and 24, W. J. Colville speaks at 7:30 P. M. in Columbia Hall, Weybosset street, Providence, R. I. He gave the first of four lectures in Brockton, Mass., Wednesday, Feb. 13, at 7:30 P. M. The second was announced for Friday, Feb. 15; the third for Wednesday, Feb. 20, and the fourth for Friday. third for Wednesday, Feb. 20, and the fourth for Fri-

Boston friends are respectfully reminded that he is now conducting three classes in Spiritual Science: two at 18 Huntington Avenue, (Mondays, Wednesdays, Fridays, 2:30 P. M., Tuesdays, Thursdays, Saturdays, 8 P. M.,) and one at 105 Munroe street, off Warren street, Roxbury District, Tuesdays, Thursdays, Saturdays, at 3 P. M. Address all letters, etc., care of Banner of Light.

care of Banner of Light.

W. J. Colville's recent work in New York, Brooklyn and Newark, proved very successful in the three cities, despite the severity of the weather. The last lecture was given Saturday, Feb. 9, in Union Square Hall, New York, to a very full attendance. His subject was "The Coming Woman and Her True Helpmeet." A munificent collection was taken for the

#### The Veteran Spiritualists' Union. To the Editor of the Banner of Light:

The Union held its regular public monthly meeting at Gould Hall, 3 Boylston Place, on Wednesday evening, Feb. 6, H. B. Storer presiding. Vocal music was furnished by the Longley Quartet.

was turnished by the Longley Quartet.

Vice-President Eben Cobb made the opening address, which related to the Moses Hunt charitable fund for the related for Protestant widows.

Prof. Geo. M. Williams of London, Eng., gave an account of his travels through Canada, and his work in Buffalo, Cleveland, Chicago, and other places, while engaged in stereopticon exhibitions of particular interest to Spiritualists.

Mrs. M. E. Saunders and Mrs. Lovering favored us with song and music.

Mrs. M. E. Saunders and Mrs. Lovering favored us with song and music.

Two recitations were given by Master Willie Sheldon, after which Mr. E. J. Bowtell delivered an address. Mrs. Waterhouse and Mrs. Pratt made brief remarks. Mrs. M. T. Longley made an address on prospective unjust and oppressive medical legislation. Mr. F. D. Edwards followed in the same line. tion. Mr. F. D. Edwards followed in the same line. Mrs. Smith favored us with two recitations, and Mr. H. B. Storer, whom we were all glad to have with us again, made the closing address. Miss Lucette Webster contributed to our entertainment by giving two recitations.

Our next meeting will be held the first Wednesday evening in March at the same place.

Donations and memberships are solicited—annual at one dollar, and life memberships at twenty-five dollars each. WM H. BANKS, Clerk. No. 77 State street, Boston.

THE THEOSOPHIST. - The latest issue received (January) opens with editor Olcott's "Old Diary Leaves," which continue in interest. "Outlines of Astronomical Motion" is by Henry Pratt. Dr. Huebbe Schleiden writes of "Paul Deussen's Vedanta." Percival Graham has a readable sketch, "In the Moonlight," and there are papers by various writers well versed in Oriental philosophy, literature and occultism. A large portion of the number is devoted to the general report of the Nineteenth Anniversary of the Theosophical Society, whose headquarters are at Adyar, Madras, and the information therein contained will be of great interest to Theosophists, and others. The Theosophical Society's headquarters, Adyar,

The Brockton Times made its appearance on the 4th inst., with every indication of a fruitful beginning. W. L. Douglas is the proprietor, which fact speaks for its support, and Col. Knox is the able editor-inchief. The equipment of the office consists of firstclass Thorne type-setting machines, a Webb perfecting press, stereotyping facilities and every modern appliance possible to be obtained. The people of the growing city of Brockton may be sure of having all the news of their municipality chronicled every evening, beside general news from all parts of the world,

Mrs. M. A. Brown-of 375 Columbus Avenue Boston-concerning whose remarkable powers as a test and business medium THE BANNER has printed several letters from correspondents in the past, is now improving in health, and is able to see her friends and the public at the above address.

The missing French steamer, La Gascogne, Capt. Charles Baudelon, from Havre, eight days behind time, dropped anchor in New York harbor Feb. 11, at midnight. Her passenger list numbered one hundred and fifty. Bad weather and a broken steampiston caused her delay, which, coupled with the loss of the Elbe, created vast anxiety in the Old World and the New.

The South End and Central Dispensaries are doing good work. Benj. D. Gifford, M. D., son of a longtime subscriber to THE BANNER, is the efficient superintendent of these charitable institutions, and, we are informed, is doing grand and efficient work.

A literary find of great interest is some unpublished poems of nature by Thoreau, which Mr. F. B. Sanborn prints with comments in the March Soribner. The verses are of rare beauty and will interest every

#### 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 and tests.

"The Spiritualists of Lynn" held services at Clerk's

"The Spiritualists of Lynn" held services at Clerk's Hall, 33 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 Through Spiritualism on Religion and Politics in This Country," closing with a beautiful improvised poem entitled "America." Dr. Franks followed with tests and messages, all said to be correct.

be correct.

In the evening the President, T. H. B. James, in the ebair, and Mrs. M. K. Hamili presiding at the plano, Mrs. Luther gave the finest and most intellectual\_lecture of the season, which was enthusiastically received. Subject, "Wherein is Spiritualism Superior to Materialism and Creedism?" She concluded with an excellent improvised poem on "Love," Dr. Frank's followed with convincing tests and communications.

Mrs. Luther will be with us the remainder of the month. She will sneak next. Thursday evening in the

month. She will be with us the remainder of the month. She will speak next Thursday evening in the same hall, 33 Summer street; subject, "The Origin of and the 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 arisen member, Dr. Joseph H. Fernald, last Sunday. arisen 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," feelingly rendered by Miss Amy Adams, by request; reading and responses, followed 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 wing movements recitations were given by Charlie Woundy, Albert Metzger, Margie Grant, Charles Metzger; song, Mertie 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. 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 Con-

gress street. Thursday evening.

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

Cadet Hall.—G. H. Green, Sec'y, writes: The Lynn Spiritualists' Association was ministered to by local talent, who responded promptly to the call, and occupled the platform much to their credit, the following pled 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, Mr. Chris. Metzgar, Mr. I. Pierce, Mrs. Dr. M. C. Chase. Mr. and Mrs. Kelty 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

Mrs. Byrnes one of the linest lecturers who has visited us this season.
Our singing was excellent, consisting of a quartet composed of Miss Amanda Bailey, Benjamin Kenney, 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.

of Providence. The Woman's Auxiliary will meet on Friday after-

noon and evening, Feb. 15, with Mrs. M. E. Buswell, Chadwick Square.

Heath of Boston gave two interesting lectures before the Society Sunday, Feb. 10, followed by a test scance, at which a score or more of full names were given, all fully recognized. We consider Mr. Heath one of the best test mediums upon the platform, and he should be kept constantly in the field. Mrs. Effie I. Webster of Lynn will be with us next

BANNER OF LIGHT is on sale at all our meetings.

nie 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, afternoon and evening.

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.

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

## RHODE ISLAND.

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 audience spellbound by his masterly eloquence, logic and reason. At the conclusion of each lecture he gave

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

and much interest is manifested.

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 was held, home mediums taking part in Inspirational poems, speaking and tests.

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 knowledge, effort and love were found to be the only saviors needed to redeem the human family from ignorance, superstition and blootry.

was a masteriy effort.

Mr. Tisdale sang at each service, by special request.

The selections of the quartet were excellent and well

Next Sunday Joseph D. Stiles will occupy the platform.

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

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

#### MEETINGS IN NEW YORK.

Adelphi Hall, 584 Street, betwern Brondway and 7th Avenue.—The Ribical Spiritualists' Society meets each Sunday at 11 A. M. and 7M P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West it a treet. Eyery Wednesday, 87. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building; between 86th and 57th streets; on Seventh Avenue; entrance on 57th street, where the Banwale Of Light' can be had. Spirices Sundays, 10% A.M. and 74 P. M. Afternoon meetings for facts and phonomens at 24. Henry J. Newton, President.

The Ladies' Ald Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 82d and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox. (749 Columbus Avenue), Sec'y.

Soul Communion Meeting on Friday of each week. 3 P. M.—doors close at 3 14—at 330 West 33th street. Mrs. Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 48d street.

- Meetings Sunday evenings. J. W. Fletcher, regular speak

The New York Psychical Society (Spencer Hall, 114 West Fourteenth street). - J. F. Snipes writes: Wednesday evening, 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 me-

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. Wallord.

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. Kempster, 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 had 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

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. Moorey concluded with very successful psychometric 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 analities.

Spiritual Thought Society, 108 West Forty-Third 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 prac-

plete 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 allay fever or stimulate the circulation, and yet be a failure 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 its 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.

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

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.

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 upon "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."

reth."

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, 52d 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 sneep'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 Dayison 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 citles. 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, BKACKHEADS, FRECKLES, or other dis-colorations of the skin. Price \$1.00 per pkg. Sample by mail 25c.

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

## Always Something New.

The announcements of the great seed house of Peter Henderson & Co. of New York, which are published 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 encyclopædia 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 Danielsonville, Ct., Wednesday evening, Feb. 13; Norwich, Ct., Thursday evening, 14, and Willimantic, 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 Spiritual Temple.

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

F. Alexis Heath, inspirational speaker and platform test medium, spoke in Lowell last Sunday; is engaged to speak and give tests in Quincy Feb. 17, and Meriden, 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 weekevenings 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 she 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 282 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 : bottle gave me good sleep and toned my merves, my cough ceased and I gradually gained flesh. Hood's Sarsaparilla made me a well man. It hits the right spot. JOHN BAILEY, Grocer, 498 Chelmsford Street, Lowell, Mass.

## Hood's Pills are purely vegetable, and de

not purge, pain or gripe. Sold by all druggists.

#### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's pariors, 1024 Bedford Avenue (near DeKalb Avenue), ever; 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, 162 Gates Avenue. Miss Irene Mason, General Secretary.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P.M. Prominent speakers and mediums. Au-gusta 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 regu-larly provided.

The Weman's Progressive Union.—E. F. K. writes: F. 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. we have with us to-day.

On Feb. 15 we shall have Miss Abby A. Judson, and

we expect a crowded 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 undenlable 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

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, LL. 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, grant-

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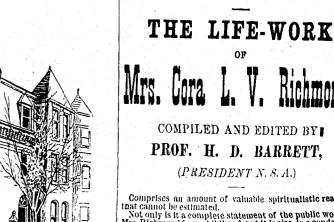
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Jan. 19.

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Parentage; Place of Birth; Childhood; School Experiences; First Mediumistic Work; Letters and Statements from Relatives and Friends Hopedale; Mr. Scott in Massachusetts; Removal to Wisconsin; The Ballou Family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou.

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

NEW YORK CITY CONTINUED. Prof. J. J. Mapes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clercy; O her Places in the East; Mead-ville, Pa., 18-4; Hon. A. B. Richmond.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julien; Gen. N. P. Banks; Nettle Colburn May-nard. England; Robert Dale Owen; George Thompson; Countess of Calthness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al.

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

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1. 1. 1.

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

Lowell .- A correspondent writes: Mr. F. Alexis

Fitchburg.-Mrs. E. O. P., Sec'y, says: Mrs. Min-

says: On Sunday, Feb. 10, E. A. Titus spoke for us, Sunday Feb. 17, W. A. Hale, M. D., of Dorchester,

Providence. - Mrs. F. H. Roscoe writes: The

reason. At the conclusion of each feetite 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

society.

Our meetings are drawing the best class of people, Spiritualist Association—writes Sarah D. C. Ames, Sec'y—meets at Columbia Hall, 248 Weybosset street, services at 2:30 and 7:30 P. M., Progressive Lyceum at

tion and bigotry.

The evening address was upon "The Three Great
Evils; Their Causes and How to Remove Them," and

each evening.



## SPIRIT

Message Bepartment.

SPHOIAL NOTICE. The Spirit Messages published from week to we well and we well

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

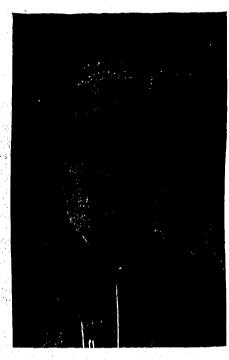
The sour earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so dis osed, to place natural flowers upon our séance-table, the reasons for which were stated in earth-life, so dis osed, to place natural flowers upon our séance-table, the reasons for which were stated in earth-life, so dis osed, to place natural flowers upon our séance-table, the reasons for which were stated in earth-life, so dis osed, to place natural flowers upon our séance-table, the reasons for which were stated in ear distributions of a recent date. Also, we are requesting to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

#### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Dec. 7, 1894-Continued from last issue.

### INDIVIDUAL MESSAGES.

## Maria Howland.

I am invited to speak here to-day, but at first I hesitated to accept the invitation, for I thought I would rather listen to what others might say than to make the attempt to speak myself. However, as father stood beside me why he decided to day that I should be the one and was so anxious I should report, thinking it might be of some benefit to George, I concluded to try to send a few words. I do not know, but most certainly I hope my message may do some little good.

I knew of the existence of your Circle-Room here in Boston, Mr. Chairman, when I was in the mortal form, and mother was firm in her belief that she could communicate with father. Often she would say to me, "'Ria, I have had a good talk with your father." I did not want to | very lonely, and you say, "Oh, why were all hurt her feelings, but the question would spring up, "If father really does come, why does he not came right home to us?" I know now that he did, but I did not realize it then.

I was well known in Melrose Highlands. My husband is George Howland. He will read my words and do a great deal of thinking. He has often asked, mentally, "Oh, 'Ria, if you are here why can't you make me know it?"

I promised myself faithfully, before I passed on, that if it were true that spirits could return and make themselves known, I certainly would

come, and to day I have fulfilled my promise. I am very happy, and would send tenderest greetings to all.

Danny is here also, and says, "Don't forget

to send a word to father and mother for me.' His parents are on the earth-plane. What a sweet thought it is that we shall

all meet again, not to be separated in a day or a year, but to dwell together forever. It gives us of the spirit-world much joy and comfort, as well as yourselves.

I was called 'Ria for short, but my name was Maria Howland. I was Maria Baldwin before my marriage. There are others who love me dearly, as well as George. I know, George, of the changes when you and

mother went westward. Aunt Lizzie is with me a great deal, and it is very pleasant for us. for we know each other so much better than we could in mortal, because we were not privileged to be together as we are now.

No one ever had a better mother than I, George, and I love the memory of your father and mother, too. Father has often said to me since I passed away so suddenly, "It was a hard stroke for your mother, but not so hard as it would have been had she not known of spirit-communion."

I am grateful for the time granted me, Mr. Chairman, and I hope my words may not only be a comfort to George, but a benefit to some doubting mortal.

## Dr. Jabez S. Holmes.

Good morning, Mr. Chairman. [Good morning.] It is a pleasure for me to greet you to-day. While in the mortal form I had the title of M. D. I thought I understood a great deal about anatomy, and the practice of medicine. Well, I did, but I could have learned a great deal more. I would say to mortals, Don't call your doctor too much. I do n't mean by that here. that there is no need of your ever calling a physician, but there are times when, if you only knew a little more yourself regarding the care

of the body, you could dispense with the doc-

tor's services. I recently met Drs. Ingalls, Warren and Strong, the latter of whom used to live on Beacon street, Boston. We met in a lecture room on the spirit side of life, and we had a very pleasant talk and discussion. I never knew them when in the flesh, but have become acquainted with them since I passed on. As I have just remarked, we have in spirit-life another name for God, and if they are Nature's our lecture-rooms, where we convene to hold consultation and exchange opinions as do mortals while on the earth-plane; we can be of a of one great family. great deal of assistance to you-more than you give us credit for; our interest for you here in

the physical will never cease. My father used to say to me sometimes, "Jabez, you will never be too old to learn," and I am glad to say I am not past learning | ed day-grateful to all who have been instrunow; in fact, I feel that I have just entered a mental in providing us with this channel of great life of learning, and that there are vast communication with earth.

fields of knowledge yet to be explored by me.

Holmes, and I have not changed my name or | world, I have often marked the look of intense forgotten it since I passed away. I still retain surprise on the face of the new-born spirit as my interest in the welfare of the human race he awoke to the fact that we inhabit a form on earth.

I want to send warm greetings to Mr. William Foster-he will know who I am-and to Mrs. Ailen, and many others who will remember me, and who have heard from me before, for I have given my name on several occasions in the halls where they hold spiritual meetings, and also at this place some time ago. I do not feel attracted to any special medium or instrument of communication; but I feel an overshadowing impulse to manifest whenever it appears that good can be wrought thereby.

As I said to you before, Mr. Chairman, I have become acquainted with many people in spirit whom I never met while on earth. It would be very strange indeed if we only kept up our acquaintance with the few, comparatively speaking, whom we came in contact with on earth throughout\_all the years of eternity, for this life-is only a probationary state. I cannot tell you why we are placed here, but it must be for some good purpose, for I cannot believe that God ever made a mistake. I am satisfied to accept life as I find it, go on and learn what ever I can, and impart to others all the knowledge of which I am possessed that I can convey to them, and bring them all the good influences possible.

#### Nellie Holmes.

[To the Chairman:] The spirits in charge tell me I may speak. [You are welcome.] I did not think when I came here to-day that I should receive an invitation to send a message, although I have asked for the privilege of coming once before. I am very happy to come, for my mother will be so pleased to read a few words given by one or her children. At first Carrie wanted to come if there was an opportunity; then she said Marion might, or perhaps I had better; but father said Nellie should speak, and I am so glad to be given the chance.

My shoulders are all right now, dear mother, for the new form is not affected by the old one. Father stands beside me. Marion and Carrie are here, and Aunt Helen, too. She says tell them we are all here, and send them loving thoughts.

Dear mother, I know you would like to commune with us every day if you could. You do commune with us a great deal mentally. When you were over to Aunt Skinner's you knew very well we were there, and when you went to see Aunt Mary and were talking with her and Anna, you thought some of us were there also. Mr. Gilbert came in while you were talking, but not to say anything.

Oh, I am so glad papa said I could speak! He says Nellie was the one always favored, be cause of the physical misfortune that befell me. Papa always made a pet of me, and that's to give the message; I know dear mother will be delighted to read it. I wish Aunt Carrie would like to read it, too. Mother will keep it choice, and will read it often.

We know all about May, for we have been there so much, and have seen the changes that have come to her. Away she goes to Nev. York and Florida, and so on.

Mamma. I want you to realize that you are never alone. I know you often do feel very, my children and my husband taken away?" We cannot answer that question, any more than you can, but remember that some of us are ever by your side, and that the years will soon roll away, and you will meet us all in the beautiful Summer Land.

I lived in Chelsea, Mass., and my mother dwells there now, Mr. Chairman.

I would like to say further that Aunt Helen sends word to mother not to look so intently at the dark clouds, for there will be sunshine for her by-and-by. She does not mean to say that there will never be any more clouds in this life for her, for such a condition is impossible to those who live on earth; but the present worriments will gradually fade away.

Marion says: "Mother, don't forget about the piano." Mother will understand to what she refers.

Frank is not present here to-day. Aunt Helen was away on the coast in California, but she returned and came in after I began to speak.

My name was Helen, but they called me Nellie-Nellie Holmes.

## Tom O'Riley.

[To the Chairman:] And can I not be sayin' a word for mesilf? [Certainly.] I thought so-leastwise yer President, the gintleman here, said I might.

I'm Tom O'Riley, an' I want to say I want to sind this letter to me wife Mary in Boston, and me brother Jim. Maybe me name was Thomas and his was James, but I called him Jim, and he called me Tom.

I want to say to Jim it's all right with me: I don't hold any hard feelin' agin him. We both showed a little temper, and we had a few words. I'm sorry now, but it's all right, Jim. [To the Chairman:] Ye see, sur, Jim wurruked in a machine shop off Sudbury street, and I'd loike me words to reach him, so

he'll know I have a good feelin' for him. Your paper goes everywhere, does n't it, sur? [Nearly everywhere.] Well, what I want to say is this: If Mary should change her mind and not go to New York, it would be a good thing for her. She'd better be careful of her money, and not let others have the handling of it. Tell her that's the best advice Tom can give her, and she'd better take it, fur I can see a little further ahead than when I was

I thank you, sur, fur your kindness, and I'd loike ye to say to Jim that I feel kindly. I'll do anything I can for him, and don't think I won't; and when he comes where I am, I'll give him a hearty shake of the hand, and say, The top o' the mornin' to ye.

## Clara Wellington.

How grateful is the influence of the red men, which I feel so strongly in this Circle-Room. They are indeed a privileged race, for they live near to the heart of God. Nature is only children they are God's children. I rejoice to feel that we are all God's children, the members

A large assembly is gathered here to day, Mr. Chairman, for these four walls are as nothing to us. With grateful hearts we congregate in this Circle Room, which has been set aside especially for our use on the appoint-

When those creed-bound souls who knew In Providence, Olneyville and Newport, little or nothing of spirit-life as it is given R. I., I shall be remembered as Dr. Jabez S. | Spiritualists to know, have entered the spirit-

fashioned after the one we wore on earth, and are live, active people, going about our several duties the same as when we were on this plane. My pity has been excited for their ignorance and the unspiritual state of the inhabitants of this world, which not only allows such erroneous teachings to be disseminated age after age, but actually fosters them.

It is but natural, I think, that while we remain on earth we regard with a certain feeling of sadness the fact that the body we do light to care for and deck and adorn, must some day be laid away to return to dust through the natural processes of death and decay; but after we have vacated that earthly tenement we no longer regard it with such a tenderness as being a part of ourselves. Why? Because the house we have lived in, and which has served its purpose well, has outlived its usefulness, and we are now clothed in one better adapted to our wants as spiritual beings. The old form, with its physical infirmities, aches and pains, has been taken from us, and in the new form our spirits are free to express themselves more perfectly than ever before. We would have our friends care for the old garment of clay, with due respect for the service it has rendered us, and lay it reverently and tenderly away, but that is all.

I am Clara Wellington. In Cambridge, Cambridgeport and Boston I am well known.

I like dearly well to visit the spiritual meetings in the various halls, and listen to what other spirits may say, or to what some inspired speaker may utter. And when I hear words idly spoken in regard to what has been thus given, I think, Oh! dear mortal, if you knew the power of even a thought for good or ill, you would pause long before you censure any. Perhaps the guide could not control perfectly at that particular time; perhaps conditions were unfavorable, but both the medium and the spirit guide might have been doing the very best they could. As friends of the cause of spiritual advancement on earth and in the realms above, be charitable, and uphold all true mediums, who stand on the borderland between the two worlds, and who are strongly swayed by countless unseen psychic influences on both sides of life.

I am happy to speak here to-day. I have often been one of your number at these gath erings, and I enjoy listening to the various ones as they voice their messages of love to the dear ones of earth. I reported at the Banner of Light Circles once before, years ago; I still have a strong desire to report, and would do so every day if I had the opportunity, to help humanity. I hope my words may be of benefit to some one by strengthening the belief of one who may be faltering, or by cheering the heart of one who needs comfort. I am with you, Mr. Chairman, in this grand and glorious work; and may God, the Infinite, All-Wise and All-Powerful Father of mankind, be with you ever.

#### Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles. through the mediumship of MRS. B. F. SMITH; they will appear in due order on our sixth page:

Dec. 14.—Jacob Hedley; Nettle J. Wentworth; George Beckwith; Matilda S. Grantman; Theresa A. Metcall; Jointhan Hosmer; Charles Heyward; Mary A. Wheeler Wood; Louisa Theobald.

Linia Hossier; Charles Heyward; Mary A. Wheeler Wood; Louisa Theobald.

Dec. 21.—Harry L. Ta't; Capt. John Lindsoy; Alexander A. Campbell; Thomas Mooney; Annie Maria Osborn; William J. Sloane; Emma Sloane; Anna E Stacey; Eliza P. Chaso.

Dec. 28.—Sarah J. King; William H. Brown; Hannah E. Lucas; Thoodore Grant; Hannah Constantine; Charles Wass; Hannah M. Bates; John W. Harris; Isa Richardson.

Jan. 4.—Honace Treat; Henricita Weston; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden; Ethel Parker; Mary Merrili.

Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perham; John Wooster; James Burke; Elen A. Sloan; John H. Leigh; Hannah E. Markham; Homer W. E. Metcalf.

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

Jan. 25.—Walter Wood; Charles Winkley; Lizzle C. Reed;

Jacob Worthen.

Jan. 25.—Walter Wood; Charles Winkley; Lizzie O. Reed;
Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Matthews; Dr. John H. Currier; George Smith.
Feb. 1.—Chester A. Merrifield; Willie Hawkins; Rev. Samnel S. Kelly; Samuel Prentiss; James H. Ewings; Alice
Dearborn; Robert J. Campbell; Artemas L. Ford; Annie

Louise McIntyre, Feb. 8.—Henry R. Sherman; Eben Cox; Mrs. Thomas S. Simonds; John Wm. La Croix; Almon Humphrey; Ressie Newton; Herbertip. Damon; Alex Vogile; Alec Clark.

#### Memorial Services. To the Editor of the Banner of Light:

Memorial services for recently-arisen spirits were held in Cadet Hall, Lynn, Mass., Jan. 27, at which ( W. Fowler made remarks, speaking, in substance,

as follows: Mr. Chairman and Friends: I do not propose to oc cupy much of your time in this important service. But it seems meet that in the event of the transition of our dear friends that we as a society organized for the promulgation of the truths of Modern Spiritual ism and the engagement of all reforms, including phi-lanthropic and practical work, should take some note

of these events for which we have gathered. It is needless for me to assure you that our dear friends are with us, and are taking full cognizance of what will transpire. In considering the life, character and example of

our brother, Isaac Frazier, much has appeared in one of our daily papers, which no doubt most of you have read. It is needless for me to eulogize him have read. It is necessary to the contents the contents the contents the contents and the contents and the contents are contents and contents are contents and contents of you know of him only by hearsay, or reputation; but I think I may safely say none can have aught but admiration for a man who has ever been true to his convictions of truth and duty; and in the face of a frowning and prejudiced public, he has ever in a kindly manner advocated those principles

which are to-day so dear to us all.

As I had not the pleasure of an acquaintance with our arisen sister, Mrs. DAVID SHEPARD, of the Ludies' Aid Society, it will be impossible and unnecessary for me to make more than a passing allusion to her, as others better qualified to offer a tribute of love to her memory are to follow me.

But in behalf of our arisen sister, MRS. MARY A. C.

DARLING, who was, as many of you are aware, among the early pioneers in this city in our beloved Cause. and did valiant service as such, I desire to say a few

I find that Mrs. Darling was born in Lynn more than eighty-two years ago. She was the last sur-viving child of Samuel Alley, who was a consistent Quaker, and her mother was as equally a consistent Methodist. But either of these faiths were all too narrow for her, and when her attention was called to Modern Spiritualism and all which it embraced in the way of reform-for hers was a peculiarly progressive mind - she accepted it at once, and was ever after a faithful adherent and a consistent advocate of its teachings; amid unfortunate circumstances in many respects those teachings were a comfort and a support to her in her hours of trial. Especially was this true during her last sickness and during the later years of her life when her bodily infirmities pre-

vented her attending these meetings.

Being herself a medium, her doors and her heart sympathy were ever open for the reception of all our true workers, and many a discouraged medium has received under her roof and through her instrumentality those loving words of sympathy and encouragement which have proved a stimulus and a blessing.

Dear friends, we cannot too highly appreciate the labors which these faithful workers have performed

in making it possible for us to enjoy the conditions which we do to-day. Let us appreciate their work, and let us emulate their example; and may I be allowed to suggest in this connection that we ought not o wait until our workers have passed to their reward o give them that meed of praise and support which justly their due.

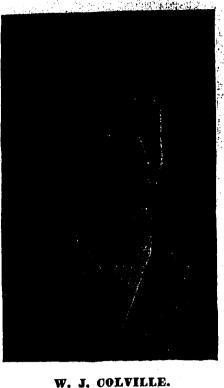
Let us here pledge ourselves anew to unite heart and hand to carry forward the good work which these dear friends have laid down—that when we shall be called higher we too may hear the plaudits, done, good and faithful servants.

"Ez soon," said Uncle Eben, "ez er man begins ter t'ink de worl' kain't git erlong widout 'lm, he stahts out ter meck it ompossible ter git erlong wid 'lm."— Washington Star.

## A Perfect Remedy.

The extraordinary success which has always result ed from Adamson's Botanic Cough Balsam is due to the happy combination of the most effective and suit-able medicine known to science. It is a perfect remedy for all Throat and Lung Troubles.

### ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMENIP OF



QUES – [By Francis Fl'zsimmons, Brooklyn, N.Y.] Do flowers have a spiritual signification? If they have, will you give the meaning of the lotus flower?

Ans -Every form in the universe being a distinct expression of life, must have its own particular significance, which is clearly known in the higher spiritual states where flowers and many other beautiful and fragrant objects are as letters and words in a divine universal language. Vibrations proceeding from floral growths produce melodies in the heavens, and each distinct sound emanating from a special type of blossom being characteristic of the mental state of which it is an expression; conveys definite information to all who are sufficiently open to the meaning of vibrations to interpret it.

Roses always signify affection; lilies denote innocence in their simplest forms and purity in their richer and more glorious expressions. The lotus flower is an emblem of a well ordered human life, and has been regarded as a sacred emblem from time immemorial by Egyptian Hermetists and many other schools of Theosophists in India and other lands. A favorite mystical expression is "the jewel in the heart of the lotus," which is intended to suggest the essential ego or atma, the highest or most interior principle of humanity. The lotus being regarded as the most perfect and tragrant of all flowers, and its centre being considered a most exquisite piece of divine workmanship, it has for ages enjoyed the royal distinction in the East of typifying, when in perfect bloom, the state of humanity in ideal perfectness. The symbolical suggestiveness of flowers is a beautiful and refining study.

Q —Can we apply the law of vibration to reformatory and educational work, say with backward and refractory children, and if so, how?

A.-We certainly can apply this universal law in our treatment of everybody; and as children are usually more sensitive than their elders, they are the easiest people to deal with.

Love is in all cases the fulfilling of the law;

his cosey home. Mr. Church's specialty now, therefore you must first make yourselves loved by the children in your care before you had Miss Josie A. Slattery of this city were dren love you they desire to imitate you; and what is imitation but joint activity, participation with you in what you express?

If children are refractory and you behave beautifully because you are in the love of order, as soon as the children love and admire you they will wish to be orderly because you are orderly. The first step will thus be taken, as they will, through affection for you, effect a conjunction with you in your state. In this way they will be drawn out of their previous disorderly relations into orderly ones.

As orderly states are conducive to happiness, peace and general good feeling, while disorderly states are not, nature always favors and assists upward growth through the agency of the law of consequence. Good habits being formed produce agreeable results, and as a good, satisfactory reason can be given for continuing in the upward path after one has found it and entered upon it, there are far stronger inducements held out by nature to continue in well doing than to depart from the heavenward track and revert to the ways of error, which always brings suffering in its train. The philosophy of education and reform on the psychic plane is simply that from an aroused centre in the teacher and reformer there goes forth a radiant emanation which successfully awakens a corresponding but hitherto dormant centre in the one to be instructed and reformed.

[On account of the non-arrival in the mail of expected MS., we are obliged to go to press this week with a somewhat smaller number than usual of Mr. Colville's admirable Answers to Questions.—ED.]

## Passed to Spirit-Life.

From his beautiful home on Euclid Avenue, Cleveland, O., Jan. 31, J. C. Saxton, in the 84th year of his age.

He has resided in Cleveland almost his entire life, and has witnessed the growth of the city from a village of scarcely five hundred inhabitatis—not only witnessed but been prominent in public works. He was a leader in reform; among the first to befriend the emancipation of the slave; to agitate the question of woman's rights—and among the first to accept Spiritualism.

In 1837 he married Miss Emeline A. Morse, and they have lived to pass—by several years—their golden wedding. She still survives, and is sustained in her great loss by her abiding faith in Spiritualism. Three daughters and a son blessed their union, all of whom have departed this life—the son sacrificing his life for the preservation of the Union.

They leave seven grandchildren and two great-grandchildren. The grandsons acted as bearers, and it was a pleasant sight to see.

The funeral, on the 2d of February, was attended by the remaining friends of olden days, and some of the most prominent citizens of a younger generation.

Hudson Tuttle, as the city papers took occasion to widely announce, officiated, and his discourse received more than usual attention from the reporters present. The remains were deposited in the vault of the beautiful Lake View Cemetery. He has resided in Cleveland almost his entire life, and has

From Peconic, N. Y., Jan. 30, James R. Corwin, aged 61 vears.

years.

He had suffered through a long and trying illness of more than three years' duration. His acceptance of the truths of Spiritualism many years ago assured him of the safety of all when the last change comes, and afforded support during all when the last change comes, and anorued support during this long period of pain.

His wife, a son and daughter, will miss the kind, loving husband and father. They do not mourn as those with faint hope, for evidences of the spiritual life are theirs.

Mrs. Helen Temple Brigham was engaged to conduct the services, Feb. 2. but an accident detained her and prevented the furfillment. Rev. Mr. Keenes, a Universalist minister, officiated acceptably.

S. D. CORWIN.

Brooklyn, N. Y. From the home of her son-in-law, B. D. Jackson, 399 South

1895, Mrs. Janette Hagan, mother of Jennie Hagan-Jackson, She fell asleep—heart disease being the cause. She had been a true Spiritualist for over forty years. She is the last member of the Abei Bennett family of Yer-

Lafayette street, Grand Rapids, Mich., Monday, Jan. 21.

Mrs. Hagan's native town, for interment.

JERRIE HAGAN-JACKSON. (Oblivary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an overage make a line. No poetry admitted under the above heading.

Mr. and Mrs. Jackson took the remains to Tunbridge, Vt.,

#### Cleveland (O.) Notes. To the Editor of the Banner of Light:

The thermometer ranging between zero and twelve degrees for three straight weeks, with numerous snow flurries and occasional blizzards, is hardly propitious weather for spiritualistic meetings, however well it may suit the several church revivals now going on in this city, hence the attendance at all our meetings the past month was particularly light.

The Woman's Edition of the Cleveland Plain-Dealer, issued Thursday, Jan. 24, was a pronounced success, from whatever standpoint it may be viewed; especially so financially, it netting the ladies \$8000—the proceeds going to the W. C. T. U. "Friendly Inn." It was a voluminous paper of forty-four pages-well illustrated, and covered an extraordinary variety of subjects. As showing the growth of Liberalism, it is only necessary to say that your correspondent was invited, with some twenty others. ers of different denominations, to answer in one hundred words the question propounded by one of the editors (Ellen J. Phinney, the President of the W. C. T. U.), "What can you suggest for the greater good of Cleveland?" Quite a notable event for Orthodoxy to ask of spiritualism its opinion in such a public way need hardly say the request was complied Our Lyceum Anniversary.—The twenty-ninth

anniversary of the organization of the Children's Progressive Lyceum of Cleveland, O., took place Sunday, Jan. 29, B. F. Bellows, the new Conductor, presiding. A delegation from the West Side Lyceum, led by N. B. Dixon and Ellen Grueber, Conductor and Guardian, with banners flying, marched into the hall during the morning session and participated in the exercises. Brief speeches were made by Thomas Lees, Thomas A. Black, Mrs. Clara Hopkins, Mrs. Effic Moss, N. B. Dixon and others. In the evening, after short addresses from several of the old workers, and jubilee songs by the Russell family and scholars, the festivities concluded with a well rendered program by the R. F. Moseley Entertainment Co., which celebrated Company includes three rising artists, late members of the C. P. L -Mr. William E. Kritch, violin virtuoso, Miss Mabel McCaslin, dramatic impersonator, and Master Walter A. Lionel Kritch, the phenomenal boy soprano. Cleveland also claims the honor of the ongest continuous existence of any Lyceum in the country

A Surprised Guardian. - On Monday, 31st ilt. about twenty-five adult members of the C. P. L., who had previously conspired to surprise the Guardian, Mrs. Clara L. Hopkins, assembled at her home and presented her with a handsome red plush couch, as a slight testimonial to her great worth as a Lyceum worker. Mr. Arthur I. King, the retiring Conductor, made the presentation speech, others following in eulogy of the ability and untiring devotion of Mrs. H to the Cause. Refresh-

ments and a right good social time followed.

Interesting "Chalk Talks."—Miss Edith Slade,
a young lady teacher in the public schools of
this city, has kindly volunteered two or three chalk-talks to the Liceum scholars lately, which not only interested them, but proved her ability as a lightning artist. Such objectlessons leave a lasting impression on the minds of little and big.

Portrait of Thomas Paine-The one hundred and fifty eighth anniversary of the birthday of this world renowned reformer was made the occasion by Mrs. H. S. Lake, of "The Peo-nle's Spiritual Alliance," for a fine address on his life and character; "à propos" of that event a life size oil painting was donated to the Peo-ple's Spiritual Alliance by the artist who executed it—Mr. Henri Church of Chagrin Falls, O. It is a striking likeness of the original, though somewhat too florid, we think. A look through this gentleman's studio recently showed the versatility of the eccentric blacksmith and artist. Stone and wood carvings, many and mammoth oil portraits, landscapes,

can effectually treat them so as to cause them united in marriage by your humble servant to behave well because they wish to. If chil-have received the congratulations of their many surprised friends. May happiness and

prosperity be theirs. A Change of Pastors .- Mrs. Celia M. Nickerson, the able and eloquent platform speaker, who has been ministering to the Buffalonians the past six months, is filling the rostrum this month of "The People's Spiritual Alliance," during Mrs. Lake's absence in Indiana. is Mrs. Nickerson's first appearance in Cleveland, we think, but she is fairly well known to the friends here, through the very excellent impression she made on all who heard this

gifted speaker two years ago at Lake Brady. The National Spiritualists' Association. - At last the Washington National Society has mentioned the Lyceum work, and has promised to give the spiritual education of our children a portion of its time and means. Hitherto (with very few notable exceptions), all our mediums, speakers and societies have either altogether ignored the Children's Progressive Lyceum, or given it very faint praise and attention.

Physical Manifestations. - The professional physical mediums now in Cleveland are: Mr. and Mrs. Hatfield Pettibone, A. W. S. Rothermel, Mrs. Effie Moss and John Randall, who report says has recently developed a new phase of mediumship for "Independent spirit type writing." We learn from those We learn from those who have witnessed the phenomena through him, "The manifestations leave no doubt of their genuineness." Mr. Randall has voluntheir genumeness. Mr. Kandan has volunteered to give a public scance in the near future for the benefit of the Children's Progressive Lyceum.

Passed to Spirit Life. - Death, so-called, has been unusually busy in this city lately; beside a score or more of public men and women recently passed away, several have been removed from earth life in the spiritualistic ranks in and around the city: Mrs. Nancy Eldridge, eldest sister of Esquire Palmer, Jan. 9, aged 73 years; Mrs. C rnelia Punderson of Troy, O., sister of our widely-known friend, I. W. Pope, Jan. 30, aged 69 years; Mr. J. C. Saxton of Cleveland, Jan. 30, aged 84 years—one of the oldest Spiritualists of the city, and father of the late well known Josephine Ammon; the latter's obsequies were conducted by Hudson Tuttle of Berlin Heights, the two former by the writer.

Now comes the sad news of the transition of everybody's friend, Mrs. Marion Skidmore of Lily Dale—who passed away at Cincinnati. Why regret going to The Beyond, where the majority of our friends are fast gathering? Lyman C. Howe of Fredonia, N. Y pies the rostrum at Weisgerber's Hall the month of February, and negotiations are pending for the services of Marguerite St. Omer for the month of March. THOMAS LEES.

#### In Memoriam. To the Editor of the Banner of Light:

At the weekly meeting of the First Spiritualist Ladies' Aid Society, held in their parlors, 1031 Washington street, Boston, Friday afternoon, Feb. 1, 1895, the following preamble and resolutions were adopted:

following preamble and resolutions were adopted:

Whereas, Under the dispensation of the All-wise Spirit a a most worthy and honored member has been removed from the First Spiritualist Ladies' Ald Society of Boston, one whose integrity and untiring energy gave to his associates an inspiration to nobler and more earnest activity for the welfare of its Cause, and whose counsel was ever wise; therefore be it

Resolved, That this Society, in mourning the loss of a beloved member, Mr. Thomas Dowling, desires to express its appreciation of his inestimable services in behalf of Modern Spiritualism and to record the high standard of his instructions as an exponent of the truth of immortality, and the sublime manhood which gave to him the courage of his convictions.

Resolved, That to his bereaved family we tender our deepest sympathy, and pray that each member may find convictions.

convictions.

Resolved, That to his bereaved family we tender our deepest sympathy, and pray that each member may find consolation and joy in the memory of his upright and useful life, and the knowledge of a glad reunion.

Resolved, That these resolutions be spread upon the journal of the Society, and a copy of the same be sent to the afflicted family and to the BANNER OF LIGHT for publication.

JULIA F. RATON, Committee of the committee of the same be sent to the tendence of the committee of the same be sent to the afflicted family and to the BANNER OF LIGHT for publication.

JULIA F. EATON,
ALIOE WATERHOUSE,
OR
OLIVE DOOLITTLE,
Resolutions. Boston, Feb. 1, 1895.

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy, Hall's Vegetable Sicilian Hair Benew-

#### Pebruary Magusines.

THE ARENA. -The Countess of Aberdeen has her portrait as a frontisplece, and it shows her to be the able woman and writer that she has long had the reputation of being. Her paper mid way in the current issue. The Coming Triennial Meeting of the Council of Women of the United States at Washington," is a fine presentation of the subject. "Penology in Europe and America," by S. J. Barrows, ably discusses the science of public punishments. "The Dynamics of Mind," is one of Henry Wood's best pieces of literary work. Editor Flower writes of "The Italy of the Century of Sir Thomas More," and brings out some startling and interesting data. Congressman Bryan's handsome, full-page portrait precedes his article on "The President's Currency 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," criticising 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 Annah Robinson Watson has a fine paper. J. Bellanger writes on "Sexual Purity and the Double Standard." "Bimetallism and Legislation," is by C. S. Thomas. A. L. Munzey has a poem, "The Hour." Will Allen Dromgoole has a fine story, "Aunt Angelina's Triumph," followed by another paper by editor Flower, "Social Conditions as Feeder of Immorality." "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 heartful story-theologico-romantie-"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 Mascarene Hubbard, and "Study of the Mob," by Boris Sidis, a Russian, concerning the action of mobs (which is largely attributed to hypnotism); "A Village Stradivari is," 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 Allopathic "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 remidies without a license-even if her kindly services were rend-red free on all occasions! The usual reviews, the "Contributors' Club," poetry, and other articles not here men tioned, 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 Wolseley, K. P.; "The Fall of Louis Philippe," Emile Olliveer; "A Three-Stranded Yarn," W. Clark Russell; "The History and Progress of the Ballet," Rosita Mauri; "Finny Protégés 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 Rack," Julian Hawthorne; "The Story of a Thousand," Albion W. Tourgee. 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; "Tweedle-dee and Tweedle-dum," by Stanley Clark; "People One Would Like to Know," "The Penny Trumpet," "As One of the Pennlless Poor," by T. Sparrow, and "The Top of the Ladder," by L. T. Mead, being among the principal ones. The serials "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 there was such a general interest in our glorious Cause all 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

Editor of Post-Press: Monday evening, the 28th inst., the Rev. Moses Hull of Chleago closed a most successful series of thirteen lectures delivered before the Progressive Spiritualists' Liberal Society of this city, which for diction 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 phi anthropist. 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 greeting him 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 Thomas Paine—the author-stateshan. In secture was replete with patriolic incidents and distorical 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 de liver another course of lectures, when we hope the press of the city will give the printer, publisher, author and preacher that recognition his eminent abili-

uary 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 Day

ton, 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 "Encyclopædia of Biblical
Spiritualism" will be issued in a few days. We probably have one thousand orders for the same. All orders and remittances for this 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.

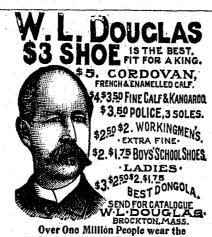
Wishing you continued success, I am, cordially, MATTIE E. HULL.

Dayton, O., Feb. 6, 1895.

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After sickness, take Ayer's Sarsaparilla



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All our shoes are equally satisfactory They give the best value for the money. They equal custon; shoes in style and fit. Their wearing qualities are unsurpassed. The prices are uniform, --- stamped on sole. From \$1 to \$3 saved over other makes. If your dealer cannot supply you we can.



OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will 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 vitalization decrease meet delicate. flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC INSOLES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use teet warm you cannot catch cold. What's the use of suffering from those tired, all gone, worn out feelings? 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, "4 Plain Road to Health," free.

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"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 delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of the state of the same that the mark arrelated but the transition of the same than the same that the same than the neary doctors only. It is by the Indicious use of such arti-cles 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 blood and a properly nourished frame."—Civil Service Gasette. Gazette.

Made simply with boiling water or milk. Sold only is balf pound this, by Grocers, labelled thus:

JAMES EPPS & CO., Ltd., Homeopathic Chemists, Dec. 8. 9teow London, England.

## Miss Judson's Books.

Why She Became a Spiritualist." 264 pages. One copy, \$1.00; six, \$5.00.

'From Night to Morn; Or, An Appeal to the Baptist Church.'

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

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

## SOUL READING,

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



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Feb. 2.

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Feb. 18.

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4w Jan. 26.

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Mrs. Fannie A. Dodd,

## MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Ellot street, Boston. Mrs. A. Forrester,

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Jan. 19. 9teow\*

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Bertha E. Robinson, MAGNETIC HEALER, 260 West 43d street. Office hours 1 to 6 P. M. Will visit patients by appointment. Feb. 9. Mrs. Stoddard-Gray and Son, De Witt C. Hough, THE Materializing, Physical and Mental Medium, hold séances Sunday, wednesday and Friday evenings, Baturday at 2 o'clock, at their residence, 323 West 34th street, Private sittings by appointment.

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Jan. 6.

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## Banner of Pight.

BOSTON, SATURDAY, FEBRUARY 16, 1895.

#### meetings in Boston.

Beston Spiritual Temple, at Berkeley Hall, Odd Fellews Building, 4 Berkeley street.—Sundays at 10% A.M. and 7% F.M. Speaker for February, J. Frank Baxter. William H. Banks, President; J. B. Hatch, Jr., Sec'y, 74 Sydney treet Sayth Hill

First Spiritus! Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigat-ers at 11 A.M. Lectures at 2% P.M. Wednesday evenings, at 1%; sociable, conference and phenomena. Other meet-ings announced from the platform.

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

Weteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7% P. M. Dr. H. B. Storer, President, 406 Shawmut

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

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

Esthbone Hall, 694 Washington Street, cor-ser of Kneeland.—Spiritual meetings every Sunday at il A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commer-dial Hall.) Thursday at 2½ P.M. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; Tuesday 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 Endeavor meets every Tuesday evening at 1½, in hall. T. Kiernan, President.

America Hall, 724 Washington Street.—Meetings Sandays at 10% A.M. and 2% and 7% P. M. Good mediums, Ene music. Eben Cobb, Conductor.

The Ladles' Spiritualistic Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremonts seet. Mrs. M. J. Davis, President. Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11.A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 618 Tremont street, wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Montgomery Hall, 735 Washington Street.— United Spiritualists of America. Sundays, circles il a. M., 1½ and 7½ P. M.; Wednesdays 2½ P. M. Mrs. M. C. Weston, President.

The Boston Psychic Conference holds meetings at Hollis Hall, 789 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., 2½ and 7½ P. M., Saturday at 2½ P. M. Mrs. M. A. Wilkinson, Conductor.

Chelsen, Mass.—Spiritual meetings every Sunday: Developing circle 2½, meeting 7½. 196 Division street. 196 Chestnut Street—Sunday evenings. E. S. Wells, Con-

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

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 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 pure. You will make sin and 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 is 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 en-ouraged amid all discomfiture, and especially so if a solutaged amid all discomilitire, 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 graphly progressive one. and brotherhoods for the protection of fights, an 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 peo-ple are daring to speak as long-blinded eyes are open-ing dering to declare as a better understanding pre are daring to speak as long-binded eyes are opening, daring to declare, as 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 happilest are those expansive enough to embrace the welfare and happiness of all their fellow-men. If 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 direcalamity befalls a community or a family; when life is imperfied, as in a burning building, a sinking ship, an attacked country, they are the noblest who promptly offer themselves to face death or danger, to rescue or protect the terrified or helpless

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 sallor, 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 and is not necessarily, the laying down to utrilves for the same. Often there are as great, and sometimes greater heroes and heroines who labor for principle, for right, in accord with their far-seeing souls, whom the world in its love for 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 con-quest, fame, gold and monopoly count for nothing, and allow to struggle or die with their cause, in their day, unaided.

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 selfto court as to deny to ourselves, for they feach 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 decries it. It is a mistaken view, and thanks to the powers that be, the masses are rising above such thoughts and are demanding their lights above such thoughts, and are demanding their rights and their better conditioning 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 conversa tion, in thought.

tion, 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.

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—whoever you are—are cowards at the post of duty, if you allow yourselves to be awed back by them into ignorance again. Yes, moral cowards. As ignominious and as truly false to the good of humanity as a man who would see a brother drown, or burn, or be killed, and offer no assistance, at the same time knowing he could saye him. ance, at the same time knowing he could save him,

ance, 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 trammeled by the errors and superstitions of the past than a large bulk of their fellowmen. They should become really the light of the world, and be 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 preëminence of well-directed and intelligent effort over blind faith, superstitious ignorance and so much moral coward-

superstitious ignorance and so much moral coward

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

portals of the tumb, and have learned that our condition, happiness and growth in spirit-life depend largely at first upon our character, education and aurroundings 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 ecclesiastical changes caused by Spiritualism, but I desire to show how it revolutionizes reform, political and national affairs. Spiritualism means oothing 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 aldirected by unseen power. As proof Mr. Baxter al-luded interestingly to the experiences of Lincoln, Gar-rison, Wilson, Phillips, Parker, Queen Victoria, Vic-tor Emanuel, Garibaidi, the la e Czar of Russia, and others, with Spiritualism.

others, with Spiritualism.

He reierred to the many clergy worked upon by these forces—many of them learning the power to be spirits, and acknowledging, had come from pulpits to the spirits ual platform. He cited many by name, also many who acknowledged the power leading them from the pulpit or church to the lectureship, 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 was a clergyman allowed to remain in his church, and Mr. Baxter opined because greater issues were at

to their own surprise. Rarely when moved upon was a clergyman allowed to remain in his church, and 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 a belief in something members do not understand. The lecturer is freer to act, to speak, and this freedom is a power which is constantly unfolding minds to important events which time is steadily bringing forward.

Spiritualism is not man-made; theologies are. Spiritualism is beyond mortal control; theologies can be and are 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. Then 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 discriminating in the analysis, we shall soon know that much of this influence is exerted by the risen of earth—immortal spirits—still interested in the welfare of their people and their nation.

"Vox Popult, Vox Det!" 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 spiritworld."

Following the lecture, Mr. Baxter gave several de-

Following the lecture, Mr. Baxter gave several delineations which were readily recognized.
Mr. Baxter will speak for the Boston Spiritual Tem

ple two more Sundays.

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

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

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 \$73.19 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

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. Utterly unlike Phillips 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 carrying their pretentious hierarchical 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 striv-ing for recognition as catholic and inclusive to a degree 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 pro-tested, but to-day the establishment in England is far more liberal than this manifesto of American bishops makes the American Episcopal Church appear. This pronunciamento has, however, the decided advantage of being dogmatically definite, though extremely nar

row 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 Episconel band. tum of an Episcopal bench.

tum 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 emboldanced to make direct attacks upon freedom of conened to make direct attacks upon freedom of con-science so far as Episcopalians are themselves concerned.

To outsiders the situation is only important as one

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 only performed a "solemn duty," 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 "by sure and certain warrant of which the Catholic faith is proved."

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,

agreeable to the belief of these presumptions men, who undertake to limit the resources of God within the province of their own most puny judgment. The striking fact of the case is that the prophetical utterances quoted from Genesls, Isalah 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 no particle of light on a very ancient and perplexing mystery, while they have reaffirmed, without a shadow of proof, in they have reiffirmed, 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 conservative church-

from the Holy Ghost, and many conservative church-men 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 hav-ing thus decisively proclaimed its position. If such a ing thus decisively proclaimed its position. It such a manifesto is representative of a great and growing Christian body, which many people have fondly thought was rapidly becoming so liberal that it could be 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 anded in New England. tinctive mission was almost ended in New England, will now find their denominational importance great-

er 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. Sirami Vivekananda, and other Orientals who are still teaching in American expellent work in demonstration the and other toricities work in deaching in America, are doing an excellent work in demonstrating the unity of faith as to its essentials. 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 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 voiced the feelings of a group, was right; but think of the immensity of her admission from the Christian standpoint, for it is tantamount to admitting that one religious system at its best is really about equal to another. its best is really about equal to another.

The best features of all religions are identical, and

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it is not desirable that we should seek to relinquish one faith for another; what we require is to know that the inmost vitue 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.

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 "Cocultism, Theory and Practice," are very interesting, and largely attended. They commence at 8, and are followed by answers to questions.

largely attended. They commence at 8, and are lollowed 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 seance 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. and the seance was pronounced a fine success. Next Sunday at the same morning hour Mr. Keeler will hold another seance, 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. Wil-liams, Mr. McLane, "Little Delight" and Mr. La-

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. La-throp, 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 Na-ture as Revealed in Spiritualism." Tests and read-ings will be given also.

ings will be given also.
Our socials on Wednesday evenings are highly ap-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 Tre-mont street, is remarkable.

mont street, is remarkable.

Last Sunday meetings were well-attended. The Chairman, Mr. S. H. Nelke, was ably assisted by Mr. J. M. White, Mrs. Irvin, Mrs. Wheeler, Mr. Geo. B. Emerson, Mrs. J. A. Woods, Mrs. Reltzel, Mrs. Nason, Mr. Quimby, Mr. Robbins of Salem, Mrs. Clark, Mr. C. D. Fuller and others. As Miss Sadle B. Lamb was quite ill, the music was furnished by Mr. Frank W. Jones and Little Eddle, Mr. S. H. Nelke and others. 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 medium's being present. The afternoon 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. Peabody-McKenna, Mrs. A. Forrester, Mrs. A. Howe, Peter McKenzie, Mrs. Fannie Stratton, Geo. F. Slight, Mrs. M. E. Saunders, Mrs. Peak, Mrs. M. Chandler, Mrs. I. 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 on sale each session.

Ragle 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 satis-

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factory. Afternoon and evening sessions were well attended. Remarks, readings and tests were readered by Mrs. J. E. Woods, Mrs. O. M. Robbins, Mrs. M. Knowles, Mrs. M. E. Saunders, Mrs. O. H. Clarke, Mrs. F. Stratton, Dr. E. M. Saunders, Dr. O. W. Quimby, A. W. Thayer, E. H. Tuttle; select reading, Mrs. Townseud; song, "Little Rddle, Mr. Hill gave interesting remarks on "Hypnotism;" duet, Mrs. and Master Saunders. 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, Sec'y, 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 carlied out: Recitations, Flossie Yeaton, Eddie Chase, Merton Bemis and Helen Hermanson; songs, "Bells of Fate," Mark Abrams; "Palm Branches," Little Eddle; 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 at Red Men's Hall, 514 Tremont street, on the 10th, low, 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

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. Address, Mrs. Portester. At 7:30 P. M. address was given by Dr. Adding rester. 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, Sec'y, writes: Feb. 8 the regular meeting was called to order at 4 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. Shack-ley; fine selection, Mrs. Bates; remarks, Mrs. Shirley. We had the pleasure of entertaining at supper Mrs.

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 stereopticon views, upon "Soul Development." All invited to attend; admission ten cents.

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

speedy recovery.

The Ladies' Spiritualistic Industrial Society-8. 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 sliging came remarks by Mr. Bowtell and Mrs. Haven; tests, Mrs. Wilkinson, Dr. Huot and Mr. Saunders; barmonica solo, Miss Higbee; songs, by Mr. and Miss Hammond, Mrs. Carrie Bishop; psychometric readings, Mrs. Atkinson; recitation, Miss O. J. Smith. J. Smith. Feb. 21 all are invited to patronize our sale of arti-

cles and turkey supper. The Ladies' Lyceum Union-writes L. Wood.

Sec'y-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, 789 Washington Street. - A correspondent writes: The Boston Psychic Conference held meetings at Hollis Hall Sunday. At the morning scance Mrs. Chandler, Dr. Bowtell, and others, gave spirit communications, tests, psychometric readings, etc.

The subject for the afternoon was "The Power of

it for granted that you want to get the best results in painting, you will have to use Pure White Lead to obtain them. There are many mixtures branded "White Lead," "Pure White Lead," etc., which contain little, if any, White Lead, but are principally barytes, which is of little value, if not worthless. To be sure, accept only a genuine brand (see list).

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Spirit." Dr. Leighton made a forcible address, followed by another of the same name, manager of the Philips Memorial, and other public works.

Dr. Coombs made interesting remarks, and gave

Mrs. Dr. F. J. Miller delivered a short lecture in the

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 plano 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 connec-tion with spirit influences. Mrs. Conaut 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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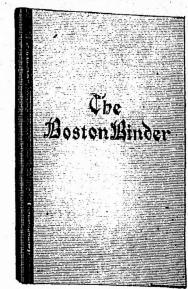
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