VOL. 76.

COLBY & RICH, 89 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, MARCH 2, 1895.

{ \$2.50 Per Annum, }
Postage Free.

NO. 26

Written for the Banner of Light, FALLING LEAVES. BY MRS. M. A. STONE.

Oh! the golden-tinted leaves, How they whisper in the breeze, As they whirl and twirl and fall Over fence and garden wall.

Oh! the rustling of the leaves As we walk among the trees; What fond memory lingers round Fallen leaves that strew the ground.

Tinted leaves of every hire, Ever changing, ever new; Solemn sweetness o'er me steals As Dame Nature oft reveals

Grand and noble works of art, Cheering mind and warming heart; Power divine with joy we greet, Blessings scattered at our feet.

Fallen leaves, in you I see Promise of eternity; Immortal life I catch a gleam, Life is real and not a dream.

Like leaves we drep the mortal form, And had the resurrection morn; And soar away on wings of love To mansions tair in worlds above Swampscott, Mass

Glints from our Foreign Exchanges

Translated for the Banner of Light, BY W. N. EAYRS.

[From La Revue Spirite.]

Guardian Angels.

La Revue Spirite introduces this astonishing story with these words: This is a well authenticated statement of facts that demonstrate in a consoling manner the protection that good spirits accord to the unfortunate, when he who is the victim retains his trust and loyalty to the Supreme Being, and, when in the most frightful peril, joins to his resignation his fervent prayers. That which gives to the facts here related a particular stamp of authenticity is this consideration: that the individual to whom these events occurred was far from being disposed to mysticism, and had never heard of Spiritualism:

"Joseph Bassot, a Frenchman, forty-five years of age, was employed by a Spanish baker to superintend his mill at Bethliem, which was situated about a mile and a half from Mexico, and near the little village of Santa Fé This happened in the month of August, 1873. He dwelt in a small house a few hundred feet from the mill, and was in the habit of returning each evening after supper to the mill to

look after the grinding. Bassot was an honest and excellent man, exact in the different duties that devolved upon him, of simple habits and of good conduct One night as he was going to the mill, he met, in the middle of the short bit of road that he had to go, a company of five horsemen. They alighted, surrounded him, and gagged him, and, placing a dagger at his breast, forced him to mount one of the horses, and then tied his arms behind him. They led him thus bound through cross-roads for nearly an hour, and halted at a little house, in front of which, about twenty feet distant, was a small hut covered with a roof of laths and standing on short stone pillars. Here they caused him to

dismount and unbound his arms. The brigands then told him that they were going to keep him in confinement until a ransom of 7,500 francs, which they were to demand by letter, was paid for his release by his patron, the Spanish baker. They led him then to the little hut, in the earthen floor of which a hole had been dug. Into this hole they thrust him, covered him with heavy planks, upon which they rolled a number of heavy stones, and left him.

In this hole, but little more than three feet in depth, the unfortunate Bassot could not stand upright, but was obliged to keep his body bent nearly double. It was the rainy season, and the ground was soaked with water that was oozing through the walls of his prison He could not lean against the side, nor could he sit down, for beneath his feet all was mud. Day and night he could hear the footsteps of the bandits who were guarding him, and the voice of the woman, who handed him each day through a narrow opening a small corncake and a little water. This was all the nour-

It is hard to understand how the wretched Bassot could have lived upon this miserable food for the seventy-two days that he spent in this hole, forced as he was to keep the same painful position. Piece by piece his clothing, rotted by the excessive dampness, fell from his

After his escape, he used to tell his friends that for the first twelve days, he did nothing but cry and pray to God. Sometimes he abandoned himself to despair, but soon he began again to weep and to pray, and each time he did so a ray of hope would cross his mind.

In the night of the twelfth day, as he was engaged in prayer, there suddenly appeared to him in the hole, a woman, fair, very beautiful and enveloped in a white mantle. She spoke to him in French, urged him to be patient, to trust in God, and after joining him in prayer, she disappeared. The following night, at the same hour, another woman appeared, also fair, equally beautiful, and wrapped in a white veil. She addressed him in Spanish, consoled him with kind and sympathetic words, gave him the same exhortation to be patient and to trust, and after praying with him she gave him hope of deliverance, and vanished from his sight. Every night one or the other of these forms which he used to call his angels when in after times he spoke of his imprisonment, came to him and revived his hope. He ceased to weep over his fate, but continued earnestly to pray, and waited impatiently for the night to come, that he might see again his angel who brought him consolation and hope. These heavenly visitors used to remain with him two and even three hours.

At last the night of the seventy-second day came. The miserable hag who used to give him his little cake told him that if the ransom was not paid on the morrow she was to put an end to his wretched life with the dagger. He made no reply, but in silence waited for the hour when his angel should come.

At the usual hour she came, and after the prayer in which they joined, she said to him:

Now it is the time to go from here; raise the planks; I will help you.' Many times when he had thought that he was being less carefully watched, had he tried to lift the heavy timbers and cried out at the top of his voice; but the with their resistance. with their weight of stone, but he had never been able to move them, and consequently he had now but little hope of success. However, he followed the instructions that his angel gave him, and to his joy a plank began to give way to his efforts; he exerted all his strength; now he had moved a plank so far that he could pass an arm through the opening. How should be get his body through? It appeared to him impossible to stand wholly erect, so long had he been compelled to remain in a stooping position. And then there was the

Encouraged by the presence of his angel, he exerted himself with hands and feet, so that after a time he succeeded in getting out of the hole; he displaced the roof, which was more easily done, and now, at the end of his strength, he let himself elia from the well without recommends. he let himself slip from the wall without examining the place into which he was to fall, a swamp, out of which he crawled, wet and covered with mud. Fear of being captured made him cross as quickly as he could some cultivathim cross as quickly as he could some cultivated fields; but, entering a piece of ground sown with beans, he fell, completely exhausted, his face upon the ground, without the power to rise. Quickly, however, he felt himself seized by the arm, lifted and placed upon an even road, and, in spite of the darkness, he could see by his side one of his angels. She said to him: 'You are saved; some people are coming—they will conduct you to a safe place. Good-by.'

In fact, three belated musicians, returning from a festival, came up at that moment. He

from a festival, came up at that moment. He approached them. In answer to their ques-tions he replied that he had lost his way and had fallen into a swamp, and offered them a sum of money on his arrival at Mexico, if they would be charitable enough to conduct him there, for he did not know where he was. The musicians told him that he was in the village of Atzapotzalco, three miles and a half from Mexico, and after much parleying one of them consented

to be his guide.

Bassot was so weak that he was obliged to rest many times; but at two o'clock in the morning he reached Mexico. He went to the house of a friend and knocked, and was admitted; the musician was paid, and poor Bassot

could now get some rest.

The sound of a bell that he had frequently heard during his imprisonment served as a guide for the police to discover the haunt of the bandits. Officers in disguise went about the village of Atzapotzalco, and sometimes they took with them, in a carriage, the rescued Bassot; they led him through the numerous shady pathways, in the hope that he would recognize the places through which he had been obliged to pass. One day, passing near a little church, Bassot, concealed as usual in the rear of a carriage, heard the bell ring, and remembered it as the one that he used to hear; it was but a short distance from the place in which he had been concealed. He was able then to indicate to his conductors the direction they were to take. The officers surrounded the place by a body of armed men. The hole was found, the little house near by, and the woman also; her they took away with them. Shortly after, the larger part of the gang of bandits was arrested, and one was tried and received the punishment of death.

Bassot had suffered so terribly in his place of concealment, that two months after his deliverance he resolved to return to France. Notwithstanding his painful experience, he had retained unharmed all his mental powers. Nothing in his life indicated that his reason

had suffered any shock capable of making him the victim of hallucination.

He told his story of the apparition of his angels always in the same simple, honest manner. He could not understand how they saved him, but he consistently asserted that without them and their aid he would have died. Some friends to whom he used to repeat the story of his sad experience, among them M. Champain, who has authorized the use of his name in this matter, caused poor Bassot to be examined by the learned and honorable French that Bassot was in possession of all his intellectual faculties uninjured, and that this condition was beside very surprising, considfined in such an unwholesome place and to such an insufficient nourishment.

We cannot help believing that to these life, which would have been destroyed without their presence and the means that they were to employ to save it; for Bassot in his horrible confinement was reduced to such a degree of weakness that he took no notice of what was going on about him, except the presence of these angels who used to come to console him.

To the objection that some would raise that this condition of weakness was perhaps the the poor. cause of an hallucination, the declaration of I gave t the bandits is a sufficient reply. From them we learn that the night in which Bassot escaped was the only night when he had been left unwatched. That night those whose charge it was to watch him, trusting to their belief that their victim was too weak to make any attempt to escape, inasmuch as they expected that he would soon die had gone away with the woman to a carousal such as is frequented by persons of this class. This fact explains why the angels chose this night, when there would be nothing to interfere with their action, and when there would be time enough to effect his release.'

[From Le Messager.]

The Miraculous Rescue of a Child. A. Smirnof, a priest of the diocese of Astrakan, Russia, sends to The Journal de Peters bourg the following account of a miraculous escape from death that lately occurred, and vouches for the truthfulness of his narrative:

"In the village of Sredné-Ahtoubine lived a poor farmer, whose son, Grégoire, a lad of thirteen years, was employed as shepherd on a farm belonging to another farmer of the same village. The little Grisha, for so was the little shepherd called, had been sent to drive the sheep from the farm to the village. It was the memorable day on which that fearful storm burst upon the country; a hurricane that lasted three days, and was more violent than any other that had been known. The little Grisha foreseeing no danger-who, indeed, of us did suspect the terrible tempest?-was peacefully walking over the well-known road, driving his sheep slowly before him, when suddenly the

ments. His sheep, moreover, buffeted by the resistless wind, kept wandering from the road. The poor fellow, frightened, began to sob, and cried out at the top of his voice; but the sound of his voice was lost in the noise of the storm, and involuntarily he followed the sheep, which were running with the wind and going farther and farther away from the road.

Bewildered by the storm, he had lost his way, and clad as he was in wretched garments he had no longer any hope of safety; he must

he had no longer any hope of safety; he must inevitably freeze to death in the cruel steppe. So the little Grisha thought; but God was

watching over him.

Making an effort to pierce with his sight the dense fog, he discovered semething black that rose about twenty paces in front of him. Exerting all his strength, he hurried to it, and found it to be a stack of half-rotted straw. This was the refuge that sheltered the child, now nearly benumbed with the cold.

Grisha called his sheep about him, and gave to them a little of, the straw. The storm increased steadily, and threatened to blow down the pile that sheltered them from the flercely cutting air. The night came, and with it the cold increased in intensity. The boy was beginning to freeze that God sent to him an unlooked for succor. The sheep, as if to thank him for the nourishment that he had given them, lay down closely about him, and given them, lay down closely about him, and with their bodies warmed his stiffening limbs. In this way passed two days. From time to time the boy got up, and gave some of the straw to his sheep, and then resumed his place in the midst of them. He embraced them, and caressed them, not knowing how to thank them enough for the warmth that they imparted to him.

him.

The third day came. The storm had somewhat abated; but the little Grisha had given up all hope of seeing his home again. The anguish of mind that he had suffered, the cold, and expecially the gruel hunger, had exhausted

guish of mind that he had suffered, the cold, and especially the cruel hunger, had exhausted his strength, and with great difficulty only was he able to give, for the last time, the straw to his sheep. This done, he tell back unconscious. As he lay there helpless, and near to death, he thought that some one was lighting a fire in a stove for him, that some one was dressing him, and others were preparing something for him to eat. In the midst of this dream he saw distinctly the form of an old man, who said to him, 'Grisha, get up, and go to the highway; there are people passing, and they will take you with them.' The boy awoke; after repeated effort he got up, and tried to find the road. As he was plunging and falling in the snow, the father, who had for two days been in search of him, saw him. of him, saw him.

Grisha uttered a cry of joy as he recognized his father, and fainted. Not until he was in his home did he open his eyes or recover his consciousness. An idness of some weeks followed his exposure on those dreadful days; but after his recovery he told to every one the story of the old man who came to him, and his miraculous rescue from death.

Appeared While Yet in the Body. [From Psychische Studien.]

Dr. Carl du Prel relates this instance of the apparition of a spirit while still connected with the mortal form:

"A gentleman of high position in the church reports this case: When I was a country parson I was summoned to the bedside of a dying friend, who dwelt about sixty miles from my home. I reached her house at three o'clock in the afternoon. I found her asleep, and took a seat in her room, while I waited for her to awake; this she did shortly after my entrance. Expressing surprise at seeing me so soon, she told me that she had just come from my parishchurch, and described in the minutest details the changes I had made in it, although she had never been there to see them, and outside of my parish they had never been spoken of. A few days after this she died.

I had never told any one of this remarkable instance of the clairvoyance of my sick friend, and in fact I had thought no more about it, until a month later an old servant, employed by the parish to care for the church, said to me that she had something to tell me which physician, M. Fénélon, to determine if possible troubled her very much, but of which she had the sanity of his mind. M. Fénélon declared not dared to speak to any one for fear of being not dared to speak to any one for fear of being laughed at.

She said that on the day when I had been called to my sick friend, she was at 3 o'clock ering the length of time that he had been con- in the afternoon busy with her work in the church. Suddenly there appeared a lady, kneeling in one corner of the church. As she looked steadily and wondering who she was, she rose, angels the charge was given to sustain this and disappeared through the closed doors of the sacristry.

I remembered now the story which my dying friend had told me, and asked the servant to give me an exact description of the strange ady. This she did; her description was faithful, even to the curious jacket, unusually pro vided with pockets; a garment that my friend used to wear when she went on her visits to

I gave to the servant then a package contain ing photographs, and asked her to see whether he photograph of the strange lady was among them. She came to one at which she looked closely, continued her search and finally came back to the first picture, and giving it to me, she said, 'that is the portrait of the stranger.' I asked her why she hesitated at first. She replied that the lady whom she saw in the church was thinner than the picture indicated, and at my request, she described her precisely as she appeared when lying on her sick bed, and not as she had looked at the time the photograph

This servant had never seen that lady, and I had never told any one that I had been summoned to her in her sickness."

A Test by Mr. Baxter.

At the Boston Spiritual Temple, Berkeley Hall-J. B. Hatch, Jr., Sec'y, writes-on Sunday morning, 17th ult., Mr. Baxter spoke of a spirit that attracted his attention during the singing, and said she was a sister of one present, and had recently passed to spirit-life. She was assisted in the manifestation, as it was impossible for her otherwise to accomplish her desire. Her brother was right, and by her asserting her presence to him thus it would not only carry out her intention, but strengthen his belief. Dr. U. K. Mayo was pointed out as the man.

The Doctor arose and stated that one year ago his sister, when sick, had promised that if she passed over first she would return to him as soon as possible if there was any truth in his Spiritualism. "Now it is fulfilled," said the wind began to blow cold and violent. This soon increased to a hurricane.

The boy's first impulse was to hurry home with his flock; but the storm so rapidly increased in violence, the thickly falling snow so season. Doctor, "she having passed away four days be-

Original Essays

HELLOLOGY.

BY WILLIAM FOSTER, JR.

HE Boston Sunday Globe of Nov. 4, 1894, had a symposium on Hell, in response to the following query: "What and Where i. Hell?" There were seven answers, the spring ers being Rev. Francis G. Peabody, Unitarial Very Rev. William Byrne, Catholic; Rev. Geo. B. Vosburg, Baptist; Rev. Solomon E. Brun, Methodist; Ernest Mendum, Agnostic, of the Boston Investigator; James Reed, Swedenborgian; Gen. William J. Brewer, of the Salvation

Army.

I read the papers with much interest, for in I read the papers with much interest, for in my boyhood days hell was the stock in-trade of Orthodox theology, worked for all it was worth. I was born into a hell-believing community of the fiery, brimstone sort, the current opinion being that hell, like a wallet, would be crammed with God's reprobate. I wished to see if there were the old-time horrific ideas set out in the Watts hymn, entitled "The Death of the Sinner," which read as follows:

"My thoughts on awful subjects roll— Damnation and the dead; What horrors seize the guilty soul, Upon a dying bed.

Lingering about these mortal shores, She makes a long delay: Till like a flood with rapid force, Death sweeps the wretch away. Then swift and dreadful she descends Down to the flery coast, Among abominable flends, Herself a frighted ghost.

There endless crowds of sinners lie, And darkness makes their chains: And darkness makes their chains;
Tortured with anguish keen they cry,
Yet wait for fiercer pains.

Not all their anguish, and their blood,
For their old guilt atones;
Nor the compassion of a God
Shall hearken to their groans."

Then there is the "Assembly's Catechism," the summation of Orthodox doctrines, inculcating a literal lake of fire and brimstone, the sinner's eternal bed, where in utter darkness he is ever to wail and gnash his teeth.

Such were the religious ideas inculcated and made the bed-rock of piety. How often, fifty and sixty years ago, did I hear such utterances from the pulpit and in conference meetings, the terrors of hell iterated and reiterated, til

sixty years ago, and at these there were a dozen or more preachers, of the brimstone type, to work on the fears of their hearers, to scare them to getting religion, thence to swell the roll of the church, after which they be-came "lambs of God," furnishing wool and provender for the trumpeters on the walls of Zion. The successful revivalist used to have three points to stir up his hearers; original sin from Adam, through which came the uni versal curse, an angry God, and a fiery hell presided over by the devil with horns and hoofs. Plying these, he wrought up the fears to tell them there was a way of salvation through the blood of Christ, if they but be-lieved and had faith. This was the machinery of conversion, a constant iteration and reiteration of the damnation of hell with its everseething flames of torment, burning yet not

consuming.

Though the hell idea is retained, and plays ts part in the ministrations of the pulpit, it is less gross than it used to be, and is shorn of much of its repulsiveness. Of the Catholic is not one who goes the length of the old divines like Edwards and Emmons. Father William Byrne comes the nearest to it, though he says "certain passages of Scripture, interpreted literally, would justify the belief that after the end of the world the evil spirits now seemingly allowed to roam at will through the world, prison. This in a long, far off future, as it is psychical laws are free from the limitations of time and place.'

doomsday is in a state of independency, enjoying a sort of an Indian summer time. He nowhere answers the question, "What and where is hell?" He declares that the "church makes no attempt to locate hell, nor has she ever defined what the torments of hell are, or how they are inflicted." So the Rev. Father really sheds no light on the question.

Brigadier Brewer of the Salvation Army though strenuously asserting there is a hell and terrible torments, does not answer the question "What and where?" He presents us with many theological platitudes, which he seeks to fortify by a few quotations from Scripture. These, however, are not authoritative, though said to be the oracles of God. The originals are in an ancient tongue, and to be properly understood we must know the scope of the language, the idiosyncrasies of the people of the time when they were penned. It is a well-known fact that translators have studiedly falsified in numerous instances, sectarians, torturing and twisting passage after passage to prove their tenets. A system of dogma had been formulated, then the partisans of dogmas sought to bend the translation to their purpose. This fact should be kept in mind when disputed points are made to hinge on a Bible text.
The answers of Rev. Mr. Vosburg, Baptist,

and Rev. Mr. Brun, Methodist, are decided as to the things themselves, but the what and where are wanting. Evidently they have writ-ten guardedly, lest they should compromise their Orthodoxy among their fellows. Between the lines they seem to border on the idea that hell is a condition, and as to its duration they are somewhat shadowy. Rev. Mr. Reed, Swedenborgian, is out of the

Orthodox theological sect. His concept of hell is "something vividly real and terrible," not situated in some "far-off region of the universe," being "only too manifestly present with us in the world where we are now living." This eliminates an angry God, and all the infernal machinery run by him in the government of the universe, particularly in this world. There is so much of good sense in elucidating the subject that I quote:

"When our Lord declared to his disciples, 'Behold the kingdom of God is within you,' he gave utterance

to a great law of man's life. The obvious meaning of that saying is, that heaven in its essence is a state of mind. The real heaven does not consist of outward conditions, embodied in a beautiful paradise, buttin the true thoughts and gentle affections which men cherish. The briefest definition of it is a state of love

the first. The briefest definition of it is a state of love to God and man.

The same law applies to hell, which, as being the opposite of heaven, is in its essence a state in which self-love is supreme. . . . Man is not a body, but a spirit clothed with a body. His body belongs to the natural world, but he himself, or his spirit, belongs to the spiritual world. That world, therefore, is always near and present, an inner realm of being, which gives life to the physical cosmos. Man is, even now, interiorly associated with angels or devils. Death simply terminates his connection with the body and awakes him to a consciousness in the other world. Then he makes his abode in the place of his choice. He is not by any arbitrary decree elevated to heaven or thrust down into hell; but, according as he is dominated by the love of others or by the love of self, he chooses heaven or hell for his home."

What a contrast is the foregoing to the the-ology of the olden time, which our fathers en-deavored to plant in the soil of the New World deavored to plant in the soil of the New World and make the basis of our government. Reason and free thought ever challenged its horrors and inconsistencies, gradually liberalizing the public mind, even making inroads in the Church. Henry Ward Beecher once, in Plymouth pulpit, stamped out the fires of the pit. A council of the clergy met and consulted, with the intent to call the heresiarch to account for censure, but the matter was dropped. Beecher was such a sturdy white oak that his brethren dare not try their axes on his gnarled and tough trunk. Since then a lusty crop of heresiarchs has sprung up, to the infinite vex-

heresiarchs has sprung up, to the infinite vex-ation of associations and synods.

Mr. Mendum of The Investigator had part in the symposium. Being an agnostic he, of course, takes no stock in Orthodoxy. His pen rolled off grape and canister, scathing, in no uncertain language, the dogma and its concomitants. That he was invited to contribute is an evidence of a larger liberality, and that his utterprace have not called down more him the utterances have not called down upon him the vengeance of the magistrate who was supposed to guard the creed and Church. A hundred years ago, if Mr. Mendum had then lived and been as bold-spoken, he would have been arrested for blasphemy, and sentenced to fine and imprisonment, after a public exposure in the stocks, as a warning to all not to give loose

reins to their thoughts.

Prof. Peabody, from the Unitarian stand-point, pursued a rationalistic train of thought? He recognizes the law of retribution existent in the nature of things, inexorable. Evil doings have their reactions, reflex in their nature, and as to the continuousness of these reactions or penalties he believes they are not

eternal. He says: the terrors of hell iterated and reiterated, till
the very atmosphere became blue.

All the revival seasons the church used to
enjoy were based on hell, and the wrath of
God, whose implacable vengeance was set
forth in the direst imagery. Protracted meetings, among the evangelicals, were popular

He says:

"I do not so read the Bible or the thought of God.
Outside the walls of Jerusalem, in the valley of Gehenua. burned all day and all night the offal heap of
the city; and into it was cast all that was hopelessly
foul, lest it should poison the city's life. It was not
for punishment, but for the extinction of evil, that
this fire was not quenched. So I may believe the new fernsalem is to be ruled. That which is hopelessly dehumanized and evil, is to be cast out and de-stroyed. The dead leaves are heaped up and burned. If there is nothing but bad in a man, there is nothing to live eternally. But in whom is nothing but bad? What soul is so degraded that it has not some seeds of kindness, courage, lovalty and self-sacrifice? That is the soul's claim on immortality."

I have succinctly set forth the salient points involved in the papers embraced in the symposium, thinking that possibly the readers of THE BANNER might find some food for thought. The utterances of the writers show some advance; that the old type of Orthodoxy of his susceptible listeners, and when he had has been permeated by a liberalizing leaven, reached the proper point of excitation began giving some hope that in time the whole lump will be leavened. Having once lived and breathed the stifling, mephetic air of Orthodoxy, and seen it largely purified by reason, like an old soldier I love to recur to the battles I have been engaged in. It is well that the present should now and then be reminded of the past, that it may appreciate the progress which has been made and the trials and tribulations which have been its cost.

I intended when I sat down to say something as to those passages upon which Orthodox theand Orthodox writers of the symposium there ology seeks to establish its dogmas of the devil, hell and eternal torments. These passages are translations of the words Sheol, Hades, Gehenna and Tartarus, Hebrew and Greek terms, neither one having a like meaning in the translations. For instance, Sheol is rendered hell and grave, and there is a like diversity in the rendition of the other terms. To would be confined, together with the lost apply them as is usually done, is doing violence souls of men, within certain limits, as in a to their generic meaning. The common verto their generic meaning. The common version was made at a time when religious conto take place at doomsday, when soul and body troversy was at its zenith; and the tenets of unite; in the meantime, said "spirits un- the translators, whether designedly or not, did, the translators, whether designedly or not, did, hampered by material bodies being subject to on many occasions, give a wrong turn to words and sentences bearing upon their favorite dogmas. It is well known that Theodore Beza According to this proposition, the soul, or and the fathers of the Geneva theology were spirits, during the indefinite period before somewhat unscrupulous in this respect. Their sectarianism was too strong for their honesty and religion. If God's word did not square with their ideas in the original, it was doctored in the translation to mislead the com-mon people. Modern and the higher criticism has exposed the wrong and is paving the way for a revolution in thought and action, harbingers of a time when-

" Earth 's crammed with heaven. And every common brake aftre with God."

THOUGHT.

BY CHARLES T. WOOD.*

TTE have been too prone to regard thought as of little consequence, so long as it does not find utterance through the medium of language either spoken or written; but I think if we closely examine and analyze its far-reaching potency, we shall be more careful how we allow ourselves to entertain for a moment unchaste thoughts or wicked intentions, and shall learn to purge our minds of envy, hatred and malice.

I can conceive of no better definition of thought, than that it is a wave of magnetic intelligence wafted hither and thither, finding lodgment in the sensitive brain-tissues, and imbedding itself for all time, whence it is capable of being called forth at any moment, and sent vibrating through the brain-tissues again and out into the world with a force that may never cease. Thought may or may not be aided and accentuated by outward expression of tongue or pen, but it has power for good or ill though never clothed in language as we can demonstrate in the ordinary affairs of life.

Perhaps one of the most common instances of this effect in our time may be seen in the increasing practice of what is known as mindcure, and by various other names which depend upon the same vibration of thought for their

The person to be treated has only to remain

*Read by Mr. Wood before the Children's Progress Lyceum, at Red Men's Hall, Boston, Mass.

in a passive condition (or what we would call a negative state) while the mental physician projects from his or her thought-centre a positive inspiration which enters, fortifies and strengthens the power of the patient to overcome and throw off weak conditions. This is a subject which we may treat at greater length on some future occasion, but this allusion is sufficient to illustrate our purpose in the present aufficient to illustrate our purpose in the present instance.

Have you ever noticed that when there are a number of people seated in a room for any length of time, even in silence, how the trend of sentiment when one or two finally give utter ance seems to be either upon the same subject or inclined in the same directica? Perhaps a third or a fourth will say, "That was just what I was thinking."

As another proof of the power and force of these strata of thought is the fact that nearly all the important inventions of the present day have often been conceived in part or com-pletely by people at different places and in distant parts of the world at about the same

We recently had a practical illustration on this point, where a friend applied for a pat-ent which he felt sure had not been anticipated, and to his disappointment had his application returned with the remark that a patent had been issued a year before to a party in California upon an article which involved the same principle, although it had not been so applied as to make it of such practical utility. The party conceived the idea, but the brain could not elaborate and give it expres-

We find that the human mind has power to take these thoughts that are absorbed and weave them together into more perfect ideas. For instance, the reasoning faculties assume that if such and such a force will produce such an effect, a combination of like forces will produce a still greater result, and this power of combination is what has produced the array of inventions which has so transformed our world of science and philosophy that we are awestruck when we make comparisons of time, and prophesy the improvements of the next

Then, my friends, if we find thought to be so powerful for good, it must be equally powerful for evil, and it certainly stands us in hand to be careful how we use it. When we become so spiritualized that we can understand this clearly, we shall see that we might often with far less injury strike our neighbor than to send out to him constantly feelings of enmity. Let us strive, therefore, not only to say nothing of others if we cannot say any good, but to send out kindly and sympathetic thoughts even to our enemies that will destroy their power for evil, generate happier impulses, show them their error. Thus shall we attract to ourselves spirits of a high order-it may be a tender, loving mother or guardianto assist us in rising step by step up the ladder of progression, and as we grow older and wiser we shall exert an influence that will draw men and women after us up the heights of spiritual grandeur.

The Spiritual Rostrum.

SYNOPSIS

Of Remarks made at the Boston Spiritual Temple (Newbury and Exeter Streets), Sunday, Feb. 17, 1895,

BY W. J. COLVILLE.

R. COLVILLE, on Feb. 17, addressed a large audience at the Temple on "An tiquity Unveiled from Two Standpoints." Alluding to the external view of the origin of the varied systems of religion in the world entertained by those who stoutly contend that one system was derived from another, the lecturer contended that, though plausibility might attach to the Indo Germanic, Egyptism, or any other special theory of the career of religious ideas and ceremonies, there is another side to this question which is often overlooked, namely, the tendency of observers and thinkers in different parts of the earth to arrive at similar conclusions and adopt similar ceremonies wherever they are at all equally developed intellectually and morally, regardless of the physical distance which separates them.

The two most widely prevalent theories of the origin of worship are not reconcilable, though at first sight there may seem no possible agreement between divine revelation and human invention. Discovery is the reconcil ing word. Man does not invent: he discovers and that gradually, whatever he expresses.

The nature of man is such that he interro

gates the universe, and receives replies according to his state. Progressive revelation is the necessary corollary of human development; for though, as Swedenborgians and some others assert, there is an interior or celestial sense in such documents as are divinely inspired this inner meaning is not by any means under-stood by the majority of Scripture readers.

There are six distinct elements in what is known as mythology, which may be enumerated as follows: Astronomical, astrological, historical, spiritualistic, prophetic and idealistic; by combining the two first and writing the two last, four great divisions of the subject remain, and these four are again divisible into two, namely, the esoteric and the exoteric. The esoteric side is that which deals with the spiritual life of humanity, with the preëxistence of the soul, its ultimation in the realm of sense. and final ascent to the paradise or heaven, which it must enter by its own efforts or never

The controversy in which so many people are interested concerning the likelihood that many of the works and sayings attributed to Jesus of Nazareth are properly attributed to Apollonius of Tyana, is a different controversy than it superficially appears, as in many of its aspects it may be compared to the famous Shakspeare-Bacon controversy, which is still by no means settled.

These two controversies resolve themselves at length into the following inquiry: Are there geniuses born on earth who attain to superlative degrees of intellectual attainment with out study, and who thereby render a complete re-statement of the commonly accepted theory of edication necessary?

Jesus at twelve years of age, and Gautama at eight, are said to have proved themselves wiser than the wisest of the sages of their time. The story of the youthful Buddha may be five or six centuries older than that of the youthful Christ; consequently the claim has been made in some places that the Christian tale owes its origin to the earlier Indian legend. The purely historical side of the question is always an open one, but the point we are most interested in as psychological students is the phenomenon of mental and spiritual precocity regardless of the chronological and geographical elements in world-famous stories.

The point to be kept in view when consider ing the source and nature of astonishing genius is a purely psychical versus an intellectual Illumination and inspiration are directly involved in the argument. Does the soul speak instantly through specially prepared organisms, or is it necessary to attend colleges to be-

Apollonius, the sage of Tyana, was not necessarily a seer. A seer or prophet (the two words are properly the same) is one who by means of direct interior illumination grasps a truth and expresses it without having received scholastic training of any sort.

A sage is one who, like the seventy elders in Israel, is an aged man who has given his life to careful résearch and deep philosophic medita-

Between Jesus and Buddha there are many points of resemblance and there are also very

many between Paul and Apollonius.
When we witness a Shakesperian drama magnificently staged we can learn the valuable lessons it is sure to teach whether we have any idea as to its literal authorship or not, but we are interested to prove as far as possible whether an illiterate man's inspired genius lies at its root, or whether it is the product of a scholar's diligent efforts. There are two rational theories of genius, and only two, and these two may possibly be blended ere long into one ampler theory.

"GIVE US A SIGN."

Synopsis of a Lecture upon the Above Topic De livered Before the Spiritual Thought Society of New York, Feb. 17,

BY J. W. FLETCHER.

R. FLETCHER addressed a goodly attendance at 108 W. 43d street on Sunday evening, Feb. 17. This demand [he said] has been that of all the ages; and vainly seeking an answer man has wandered from one phase of thought to another, in the hope of at last being gladdened by some demonstration which shall carry conviction along with it.

Spiritualism has, from the first, been com-pelled to occupy a position more or less ag-gressive to the accepted thought of the day. instead of being welcomed as a harbinger of better things, it is looked upon as a disturbing element which is likely to antagonize the es-tablished beliefs, and thereby create unrest. "These signs shall follow them that believe,"

does not apply to Spiritualism; it is compelled to prove its claim, in the face of the strongest opposition; and what is that claim? "That man is an immortal spirit, and that after death he is still an active factor amidst the scenes of his earthly life." The sign given is in proof of this claim, which, while of a general character, must be brought down to individual experience or it fails. The church can go back two thousand years and point to the handwriting on the wall and say, "behold God's presence," and instantly inspire belief; but the Spiritualist cannot point back a year or a day, to what happened then, no matter how intelligent the witnesses, and expect to gain credence. He is compelled to furnish fresh proof every day to every inquirer, for your facts are in this domain, not my facts, and each has a right to see for himself.

The time will come ere long when each individual will develop psychical power, just the same as now every one endeavors to educate the mind, and then will the demonstration of this universal law of life, of spirit-return, be come common property. The sun will then dispel the dark shadows of error and doubt, and at last the day will have come wherein the destiny of the human soul will stand forth revealed to all mankind.

Mr. Fletcher followed his lecture with an interesting séance.

How Jenner Got a Degree.

It appears that on Nov. 23 a correspondent wrote to the Glasgow Herald to inquire how Edward Jenner came to possess the M. D. degree, as there was no record of his having ever been at any college. The query seems to have attracted the attention of Dr. Hadwen, who thereupon contributed to our contemporary's columns in condensed form an exposure of that portion of the Jennerian false pretences, which alike for concentration and completeness is worth remembering. Writing in the issue of Dec. 3, Dr. Hadwen thus sets forth the

JENNER AND HIS QUALIFICATIONS. HIGHBRIDGE, SOMERSET, Nov. 26, 1894. the inquiry in your issue of the 23d inst. concerning the professional qualifications of Edward Jenner, the "discoverer of vaccination." He was apprenticed to a surgeon and apothe cary named Ludlow, of Sodbury, near Bristol, and at the completion of his apprenticeship, when twenty-one years of age, was sent for two years with Dr. John Hunter of London, better known as a naturalist than as a medical man, and whose assistants had to devote most of their time to work connected with his particular hobby rather than to patients. In 1772, when Jenner was twenty-three years of age, he started practice in his native village of Berkeley, where his father had been for many years vicar; but although he at once styled himself surgeon and apothecary, he took out no diplomas that warranted the assumption. As med ical examinations were not then compulsory, Jenner evidently judged them a superfluity he preferred profiting by the easy-going styl of those "good old days when George the Third was King," and which allowed a latitude that medical students of the present day look back upon with envy. In 1792, twenty years after commencing practice, he appears to have a woke, for the first time, to the advisability of obtainng a medical qualification, so he applied to the University of St. Andrews for the honorary degree of Doctor of Physic, which cost him £15-nothing more! In 1789, however, thanks to the support of his old master, John Hunter, he had been elected a Fellow of the Royal Society upon the very questionable merit of an original paper concerning the cuckoo which contained a few commonplace facts already well authenticated, but which for the most part was a tis sue of absurdities and reckless imaginative freaks such as no scientific man of the present day would give passing heed to. In 1813, evidently dissatisfied with the only medical degree he possessed, Jenner applied to the University of Oxford for its honorary degree of M. D., and after several fruitless attempts he succeeded in obtaining it. Waxing bold by his success, he next applied to the Royal College of Physicians of London, in the hope of securing their diploma on the same easy terms; but although he presented his Oxford degree as an argument in his favor, the authorities considered he had obtained quite enough "on the already, and to the last they sternly refused admittance to this less than ordinary, and very disappointing man. But for the letters F. R. S., following his name, combined with the despair of the profession at the breakdown of the inoculation remedy for smallpox, Jenner's so called "discovery" of vaccination would have been left where Jenner himself found it, viz., as a crude superstition of the Gloucestershire dairymaids. We are told Jenner was "a great thinker," "a great student"; we are frequently reminded of "his patience his caution, his modesty"; the manner in which he dressed up the folk-lore of his neighborhood with a scientific garb, dubbed cowpox disease by a brand new name, and palmed the whole thing off upon the profession and the public as "the result of years of patient and anxious sci-entific investigation," is spoken of as a "mas-terpiece of medical induction." But when we turn the fierce light of history upon this strange page of medical fatuity, we find we have to do with a man who, as Dr. Charles Creighton has well put it, was "vain, petulant, crafty and greedy, and who had more of grandiloquence and bounce than of solid attainment." "It may be that our standard is higher now," he emarks in his classical work on the "Natural History of Cow-pox and Vaccino Syphilis,' but I am bound to say that when I did come to study thoroughly Jenner's three essays on cow pox inoculation, I seemed to find myself dealing with reasonings which were anything but masterly; and with a writer who was never precise when he could be vague, and was never straightforward when he could be secretive. Sir John Simon has told us in a flourish of panegyric that for thirty years—from the period of commencing his apprenticeship—this unquali-fied country practitioner "incessantly thought,

and watched, and experimented on the sub-

ject" of vaccination. But what are the facts? Until the year 1796—i. e., twenty-four years after starting in practice—Jenner had never

made a single experiment in regard to it, and

through successive embodiments a soul has reached a culminating point along a line of special development.

The spiritualistic view is that direct inspiration from the spiritual world accounts for the phenomena. When these two views are united Spiritualists and Theosophists will have ceased to differ; for then the theory of repeated embodiments and that of inspiration will have been welded into one, and the conclusions reached will be that whenever one is prepared for it, the enjoyment of uninterupted communion with higher spheres is assuredly his portion. ward of £30,000 has been proved by experience to have been nothing but a fraud. The closing years of Jenner's life were years of misery, as instances of the failures of the vaccine fetish to ward off or even modify smallpox increased and crowded round him. The excuses he so glibly provided to meet emergencies failed to dispel the gathering clouds of discontent and annoyance expressed upon every hand. "Never was I involved in so many perplexities," wrote the disconsolate man to his friend Gardner on Jan. 23, 1823, and within two days of that last recorded sentence he passed suddenly away.
I am, etc., WALTER R. HADWEN,
L. R. C. P. L., M. R. C. S. E., L. S. A.

It seems hardly credible that at the very time when this and other letters in the Glasgow papers were setting forth the origin of vaccination, our friend, Mr. S. Brown of that city, was just then receiving a letter from Mrs. Mc-Corkindale, informing him that her husband—who never bought a bogus degree, nor obtained an F. R. S. by false pretences about a fabulous cuckoo-was there brought before the sheriff for the fourth time for the non-vaccina-tion of his children, and, failing the payment of the fine imposed, was committed to gaol. What a mockery it all is! The impostor and charlatan rewarded with piles of gold and hon-ored with statues; and the honest and conscientious man sent to gaol for refusing to purchase from the other his wares alike dirty and deceitful.-The Vaccination Inquirer for January, 1895.

Banner Correspondence.

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

Massachusetts.

LYNN .- T. H. B. James writes: "The Spiritualists of Lynn Society held services at 33 Summer street, Thursday evening, the 15th ult. Exercises commenced at 8 o'clock with a beautiful song by Miss Amanda Bailey of Salem. Dr. Charles F. Faulkner presided, and introduced the veteran lecturer, Mrs. A. H. Luther of Indiana, whose subject was 'The Origin of and the Power which Syndicates Hold Over Labor, and Its Application to the Present Times.

Mrs. Luther showed her ability as master of the subject under consideration. She said the occasion is one of momentous importance to the people of this country. In this age of syn-dicates we should look to the causes.

She spoke in detail of the growth of money power, and of monopolies, and of the rights of the laborer; she proceeded to discuss the remedy to be applied, which, in the opinion of her guides, was the issue of money for bonds and the curtailment of immigration for twenty years. The lecture was well received by the large audience.

At Mrs. Dr. M. K. Dowland's spiritual meet-

ing, 130 Market street, Tuesday evening, the 12th ult., Mrs. Luther gave a fine lecture on 'The Power of Spiritual Thought.' Sunday, at 2:30, she took her subjects from the audience, all of which were handled in a masterly manner. In the evening she spoke on 'Religion, Spiritualism and Mediumship,' giving one of the grandest discourses ever heard in Lynn."

LYNN .- G. W. Fowler writes: "The an-SIR: Will you kindly permit me to reply to nouncement that Mrs. Juliette Yeaw of Leominster, Mass., would occupy the desk at Cadet Hall, 28 Market street, Lynn, Mass., the 17th many old friends and admirers, and others

who have known her by reputation only.

The exercises were opened with a solo by res. Kelty, who introduced the speaker in well chosen words. Mrs. Yeaw, after offering an invocation, prefaced her lecture by a feeling allusion to her platform work in our city in days gone by, and of the valuable services and transition of those who had been our co-workers during those years of her ministrations among us. She then announced as her subject, What is Spiritualism, and what are its demands to-day?' She gave a very concise elucidation of what Spiritualism is, and what are its demands upon its believers and workers. While she criticised the dogmas of the church and theology, she spoke in praise and commendation of the methods employed in systematic efforts in reaching the minds and hearts of its votaries, inspiring them to concerted action, which had built up an organization of strength. that it might be well for us to follow, for the accomplishment of great good for our Cause.

She paid a glowing tribute of love to those who had labored so faithfully in behalf of our Cause, now fast becoming popular, and meeting with full acceptance at the hands of our most scientific and scholarly minds in all profes sions. Mrs. Yeaw referred with a great deal of feeling to those unfortunates who were weak in their moral forces, giving scientific reasons therefor, and urging her hearers to ex ercise more charity and patience, selecting the grains of gold which should be enduring, leavng the dross to perish, and to so correct the discrepancies in their own lives that their influence may be the greater upon the lives of others, summing up in words scintillating with

intellectual brilliancy.
W. H. Rollins, President of the Spiritualist Society in Marblehead, was then introduced who made very interesting remarks, followed by numerous tests and personal communications, all being fully and gratefully recognized Mr. Rollins has an enviable future before him as a platform test-medium.

In the evening Mrs. A. H. Luther spoke in lerk's Hall.

The exercises were opened by a vocal duet acceptably rendered by President and Mrs. Kelty, Mrs. Cross of Saugus accompanist. After an invocation the guides announced as their subject, 'Wealth: Which Shall It Be, a Servant or Master?' For over an hour she held the close attention of the audience, while in thrilling word-pictures were depicted the evils exist-ing in our social, political and financial sys tems, all operating against the best interests of society and the business world at large. The lecture closed with a high tribute to woman, and recognizing in her influence more largely developed morality and spirituality, in the solu tion of these weighty problems which affect the welfare of the human race.

Many friends pressed forward to the platform at the close to congratulate her upon her admirable effort, and express regrets that her engagement with us was limited to only one

BROCKTON.-The Enterprise, in reporting W. J. Colville's lecture there, 13th ult., says among other excellent things:

"Mr. Colville spoke in Joslyn Hall, Wednes day evening, on Mental and Spiritual Healing. The speaker said that discoveries have shown that man's inherent powers are vastly greater than is generally supposed or suspect ed. Spiritual Science is not limited to any class or age. In ancient times it was a function of the prophets and elders both to teach and to heal. Mr. Colville made a plea for the inherent perfection of human nature in its purity. Man has, as God's own child, absolute control over all external things through his divine humanity and human divinity. Mental susceptibility and lack of will power he characterized as the radical cause of disease. He argued that man should exercise his individuality rather than succumb to the conventionalisms of the crowd, showing the connection between health and the observance of the dithen simply repeated an operation that an old farmer had performed on his wife and family some twenty years before. He did not experiment the good die young.' We, and not our discome the theory.

The first is the theosophic, which teaches that

man obeys them. The will is the great factor of man's success, placing before one the ideal desired. To attain anything, bring your will to bear upon it.

The lecture was greatly enjoyed by the audi-

BOSTON.-S. H. Nelke informs us that the wife of Mr. E. J. Bowtell has made pencil drawings of spirits during the meetings held at Harmony Hall, some of which were recognized as excellent likenesses. This phase will be welcomed by societies engaging public mediums, as Mrs. E. J. Bowtell has declared her willingness to accompany her husband wherever their services are required.

Dr. Nelke further says that he has received a letter from Lincoln, Neb., stating that owing

to the depressed business conditions there me-diums cannot obtain engagements sufficient to warrant a change of residence from other sections of the country.

LYNN.-Dr. Arthur Hodges writes, under date of Feb. 15: "In Bro. G. W. Fowler's letter

of Feb. 3 he speaks of Mr. F. A. Wiggin, Mrs. May S. Pepper of Providence, R. I., and Drs. Hodges and Faulkner in such a way that one might receive the impression that they all appeared at the same hall. Mr. F. A. Wiggin was present at Cadet Hall, and the others mentioned at Clerk's Hall, under the auspices of the First Spiritual Society of Lynn, T. H. B. James, Manager, which has no connection with the Cadet Hall Society. Mrs. May S. Pepper was engaged by Mr. James, and her next appearance in Lynn will be at the same hall, 33 Summer street, in connection with Drs. Hodges and Faulkner."

New York.

NEW YORK CITY .- "Mrs. K. L." writes: 'Will you please give me space in your paper to acquaint your readers with the lasting impression our speakers are making at Carnegie

The Society is presided over by the much esteemed President, Henry J. Newton, and his devoted, enthusiastic wife, who keep open their home to entertain our tired wanderers, always awaiting their coming with welcome and pleasure, thereby making their stay enjoyable and restful

joyable and restful.

We have with us from month to month the finest talent in the field, and I find the speakers attach themselves very closely to the hearts of their listeners.

During the present month [Feb.] Prof. W. F. Peck is ministering to us, and this being his second call since Oct. 1, you can readily see how fully he is appreciated in New York. He is a man of a scientific turn of mind, a profound thinker and great student, one of the most able speakers on the spiritualistic rostrum, and we find the numbers increase at each succeeding

Of Lyman C. Howe, who was with us during the month of December, what can we not say in his favor? He is one of our choicest speakers, with high aspirations and true nobility of

During January Mrs. Helen Stuart-Richings favored us with her genial presence. She i a fluent speaker, with a charming personality, and has gained the admiration of all her listeners.

I trust all these workers may see the day of larger opportunities (they seem to be toiling in so unpopular a field), and may their wisdom and thought, like sweet blossoms, send forth their fragrance to the world at large."

[M. Hertig sends additional facts regarding the work accomplished at Carnegie Hall:]

"Prof. W. F. Peck's discourse of the 10th ult. on 'Sin and Sinners' was exceedingly instructive, elevating and eloquent. In the afternoon the exercises opened with remarks by our President, H. J. Newton. Mrs. Florence White, under control of 'Dewdrop,' gave some remarkable tests to a number in the crowded audience, which were fully recognized and appreciated. Dr. L. Freedman, the Australian clairvoyant, diagnosed the cases of several in the audience, which were verified, and acknowledged to be correct. Dr. E. N. Wright of New York indorsed Dr. Freedman. Such a statement coming from Dr. Wright, who is a member and lecturer of various medical societies in New York should have great resident to ties in New York, should have great weight to abolish the obnoxious laws that the bigoted regulars are trying to have passed by the Legisatures of the different States in this so called free country.

In conclusion let me say to the small socie ties that wish to grow in knowledge, to get lec-turers like Bro. Peck's class, because he can reach the greatest skeptics. New York will be sorry to lose him, although we have had him with us three months.'

OTSEGO.-F. E. Pierce writes: "Geo. F. S. Twilight is giving evidence of his healing powers, making a tour of this part of the country, and creating an interest wherever he goes. I find him to be a gentleman, and a healer of considerable note."

SARATOGA SPRINGS .- Lazro writes: 'The First Society of Spiritualists had, Feb. 17, Miss Georgie Reynolds of Lansingburg, N. Y., as a test medium. Over seventy five descriptions were given at each service, clear, and of best satisfaction. She was engaged for Sunday, the 24th, and may occupy our platform during the month of March. I would say to all societies in want of a good test medium, to give her a trial.

Mrs. Helen Temple Brigham we have once a month, and she is a decided favorite with our

people. For the month of April, George V. Cordingly of St. Louis is engaged and will be one of the speakers at our anniversary, which will take place on Sunday, March 31. We are already making preparations for a fine affair. The best talent will be secured for the occasion. Our society is very harmonious, and the fruits of 1895 I hope will yield abundantly.

District of Columbia.

WASHINGTON .-- Nellie E. Dashiell writes: 'It is with sincere gratitude, as well as with pleasure, that I am able to report a great change in the popular current of thought in these grand old communities of Wicomico and Somerset, since three years ago when I first unfurled the Banner of Spiritual Philosophy, under bitter protest, to a people seemingly impregnable in their allegiance to the belief of their forefathers. Intelligent, clannish, con ventional and conservative in the extreme, it seemed at first impossible to stem the tide of prejudice, bigotry and superstition.

The old community of Somerset was my birthplace, and also that of my ancestors as far back as 1664. They were the first vestrymen of the old English brick church on the Wicomico river, near Salisbury and Princess Anne, build in the early part of the eighteenth century still standing and the pulpit in excellent repair.

I know you will say at this point that subscriptions to the good BANNER do not come very fast from that section of the country, but be patient, the light will shine more and more. On my last visit I found one of the most Orthodox families in the township of Salisbury, to whom I had sent my copy of THE BANNER for months, now a regular subscriber, and in possession of many of your publications. One of its members frankly admitted that he had become more interested in it than in any other type of literature."

Maine.

BATH.-Thomas L. Ward, Sec'y, writes: The People's Society of Psychical Research had with them as speaker and medium on Sunday, Feb. 17, Dr. C. H. Harding of Boston, who lectured in City Hall. The attendance in the afternoon was small, but in the evening the hall was well filled, representing some of our most prominent and intellectual men, who at the close of the lecture complimented Dr. Harding on the pleasant and instructive man-ner in which he had demonstrated the principles of Spiritualism. Nearly all the tests were recognized by the audience.

Canada.

CEDAR SPRINGS .- "J. J. S." writes: "There appears to be considerable agitation in

this part of the country on the merits of Spiritualism just now. There is a little girl through whose mediumship certain phenomens have occurred. Wherever she is, whether in her home or in her neighbors' houses, sounds are heard on the wall, and answers to questions have been obtained. The manifestations have occasioned much inquiry.

In recalling old times I remember well my visit to my brother in Boston, in 1876. I was interested in The Banner of Light Free Circles, several of which I attended. I also called on Mrs. Emma Hardinge Britten, who stayed at my house when she lectured in Lou-

stayed at my house when she lectured in Loudon, Can., and was pleasantly received.

Pure Rich Bieed is essential to good health, because the blood is the vital fluid which supplies all the organs with life. Hood's Sarsaparilla is the great blood purifier.

Hood's Pills are purely vegetable, harmless, ef fective, do not pain or gripe.

The Anti-Toxine Fad.

T. A. Bland, M. D., has an article in the Washington Post of the 18th ult., in which he expresses doubt as to the efficacy of the new serum for diphtheria. The article reads:

Editor Post: My attention having been called to a speech of Senator Gallinger on the appropriation of \$20,000 to be used by the health department in propagating and distributing antitoxine, I beg to invite, through your journal, the attention of the general public to some of the Senator's criticisms upon this new medical fad. He began by saying: "It is a well-known and generally acknowledged fact that medicine is not an exact science." Indeed, it was not so very long ago that good old Dr. Rush declared that "the science of medicine is the art of guessing," and facts go far toward justifying that statement.

We all remember when bloodletting and calomel were the sheet anchors of medical practice. It is also on record that some of the leading physicians have declared that "bloodletting had destroyed more lives than war, pestilence and famine combined."

The modern idea in medicine is that most diseases are due to bacteria, bacilli, spores, etc., undiscoverable except in the laboratory of the chemist and bacteriologist. Of late years we have had all sorts of pretended discoveries in that line. A few years ago Dr. Brown-Séquard's "Elixir of Life" was a seven days' wonder, when it disappeared from view.

Koch's lymph, recently heralded as a cure for consumption, was indorsed by leading members of the medical profession in this country and Europe, but was soon abandoned as worthless. Many other illustrations could be given.

If we believe what is now being said by scientists on the subject of bacteria, we would neither eat, drink nor breathe, but would encase ourselves in hermetically sealed coverings in self-defence from the ravages of these enemies of human life. Diphtheric anti-toxine is now engaging the attention of the medical profession. Beyond doubt, a large proportion of the profession believes that this so called discovery has great merit. I prefer to wait be-fore giving it unqualified indorsement. It is already declared to be of no value by some physicians of world wide reputation. Here the Senator quotes Prof. Housemann of Berlin, Assistant to Prof. Virchow, who came out strongly against the claims set up for this new remedy

The Senator could have quoted as strong statements from Virchow himself, also from Gottstein, Sleich and Rosenbach. Senator Gallinger closes his speech with these words:
"I trust anti toxine may become an established cure for diphtheria (a disease, by the way,

which under favorable conditions and intelligent treatment is far from being as fatal as is sometimes represented), but I feel bound to express grave doubts on that point. On the contrary, I expect to see it in due time relegated to the tomb that already contains thousands of boasted medical discoveries, which, after a fair trial, have been declared worthless, if not absolutely harmful."

Senator Gallinger's remarks on anti-toxine deserve special notice and respect by reason of the fact that he is himself a physician of dis-tinction in his own State, New Hampshire. That eminently Orthodox medical journal,

The American Practitioner, says: "But alas! There is nothing new in this alleged discovery; nor has it been proved that anti toxine stands upon any better basis to-day than Pasteur's similar attenuations of Koch's tuberculin. Let us not forget that the real millennium must come through the perfect work of hygiene. It would be well for those who claim so much or anti-toxine, 'id omni genus,' to remember that yellow fever and cholera can be barred out of the country, that tuberculosis can be stamped out of existence, and that when politicians, socialists and moralists come to be as much in earnest in matters that make for the physical good of man as they are in mate-

rial prosperity, disease will be wiped out."

The Health Monthly says: "All our previous experience with foreign fads originating in laboratories of 'medical science' justifies us in doubting their utility, and refusing to subject ourselves or patients to the dangers of experimenting with them, especially with those which originate in what Dr. Alexander Wilder has so appropriately called 'disease-mongering.

As The Homeopathic Envoy said of the failure of Hoffkin's cholera vaccination: "In time perhaps even scientific men will learn, what seems plain to the simple-minded, that poisoning the blood is not the road to health. But the mania for this sort of thing is raging, and probably must run its disastrous course."

Surely the time will come when physicians will learn that disease cannot be cured by poisons, obtained from the mineral, the vegetable or the animal kingdom.

T. A. BLAND, M. D.

Nothing equals Ayer's Sarsaparilla for purifying the blood, and as a spring medicine.

New Publications.

Pessimism, Science and God. Spiritual Solutions of Pressing Problems. A message for the day. By John Page Hopps. Paper, pp. 71. London and Edinburgh: Williams & Norgate.

This is a series of papers written in the essayic style, every one of which has thought, beautiful expression and marked intelligence to commend the collection. It is an interesting compilation, a great deal of good sense and able argument being woven in the small space which forms this little treasure volume. It will set many to thinking, while it will convince those who are still unsettled in views expressed in this book. It cheers the down hearted, gives hope to the suffering, presents a living God to the seeker after light, and leaves a most beautiful impression upon the mind.



Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by .- Thomas Carlyle.

> THE PINE AND THE PALM. A pine-tree standeth lonely In the North on an upland bare; It standeth, whitely shrouded With snow, and sleepeth there.

It dreameth of a palm-tree That far in the East alone. In mournful silence standeth. On its ridge of burning stone. -Heine.

To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he himself is as unconscious as a lamp is of its own light.

Greatly begin! Though thou have time But for a line, be that sublime-Not failure, but low aim is crime. -Lowell.

We should avoid with our utmost care, and use our utmost endeavors to remove, sickness from the body, ignorance from the mind, predominence from the appetites, discord from our families, and excess from all things.—Pythagoras.

The possible stands by us ever fresh. Fairer than aught which any life hath owned. -Jean Ingelow.

We have only to do our work, and wait for the triumph of Truth, which is one of the attributes of and has the immortality of God, and He will take care of his own.-H. E. S.

And he who waits to have his task marked out. Shall die and leave bis errand unfulfilled.

There is less misery in being cheated than in that kind of wisdom which perceives, or thinks it perceives, that all mankind are cheats.-Chapin.

Strive with the wand'rer from the better path, Bearing thy message meekly, not in wrath. Weep for the frail that err, the weak that fall: Mave thine own faith, but hope and pray for all - Oliver Wendell Holmes.

Darwin did more for mankind than if he had built thousand hospitals. Voltaire did more than if he had built a thousand asylums for the insane; he will prewent thousands from going insane.-Robert G. Inger-

Build up heroic lives, and all Be like a sheathen sabre, Ready to flash out at God's call, Oh! chivalry of labor. Triumph and toil are twins; and aye Joy suns the cloud of sorrow; And 't is the martyrdom to-day Brings victory to-morrow.—Gerald Massey.

Foreign Correspondence.

ECHOES FROM ENGLAND.

lish Correspondent, J. J. MORSE.

Once again pen is in hand, after many attempts to indite a long-promised letter to the good BANNER OF LIGHT, and, so, through its kindly columns, to once more hold converse with my friends across the sea. Some months have elapsed since my last communication appeared, and but for the stress of that strife for the bread that perisheth, combined with some | The objects of the meeting are to listen to the slight physical ailment, my budget would long | reading of papers, and participate in their disere this have been dispatched. However, let me trust the proverb, "better late than never," may hold good in this case, as in many

Among the recent notable events in our ranks, over here in Britain, has been a second lecture tour, made by Florence Marryat, the | dent Spiritualists' National Federation, and the world-known novelist, and daughter of the famous author, Captain Marryat. The lecture tour was organized for the deliverance of a remarkable lecture, entitled, "The Spirit-World," which the fair compiler delivered in a large number of our provincial cities and olis, there is little doubt about the impending towns, and in two populous districts in the metropolis. A particularly marked feature of all the meetings was the respectful, not to say eager attention given to the statements of her experiences, which Miss Marryat narrated. The utter absence of sneer and cavil, even over the most astounding phenomena, was happy evidence of the great growth in public opinion, upon our facts, that has occurred during the past thirty years—a growth that the hard pioneer work that has been done by me diums, in all sections of social life, and their devoted supporters in and out of the form, has mainly assisted. Many an unobtrusive worker, many a self-sacrificing friend of the angels, has mingled blood and tears in the making of the road, over which the present-day Spiritualist walks in comfort and security. The press were respectful in their reports, the audiences, as suggested, attentive and respectful, and undoubtedly, much good was done. Mr. J. Fraser Hewes, of Nottingham, a particularly bright and progressive man, was the moving spirit in again organizing Miss Marryat's work for her, and every praise is justly due to him for the practical success achieved. Miss Marryat will visit your shores this year, and doubtless American Spiritualists will be as

much pleased as were their British brethren.

Miss Marryat's two works, "There Is No
Death" and "The Spirit-World," have had
phenomenal sales, and there is no doubt that these unique records of her experiences have opened up a new world entirely to the thousands of people who have perused her pages, while another equally marvelous and fascinating book, issued during the past year, "The Clairvoyance of Bessie Williams"—Mrs. Bessie Russell Davies—has created a widespread interest. Mrs. Davies-Williams is a private lady of means, with whom Miss Marryat has had many remarkable experiences. Though not a public, professional medium, Mrs. Davies has, by her mediumship, rendered invaluable aid to many inquirers, and certainly ranks as one of our most noted servants of the spirits

on this side of the Atlantic.

The sensations of the past few months were, first, in the every-way-to-be-deplored termination to the visit to Europe of Mrs. Williams, the materializing medium of New York City, and, secondly, in the allegations of fraud against Mrs. Annie Mellon, at the antipodes. Those who read both sides of the case as stated in "Light," as concerns Mrs. Williams, assert that our Parisian friends were justified, while the case as concerns Mrs. Mellon was, at worst, non-proven. There seems no help for these recurring difficulties, though possibly the only way to avoid them is to have definite test conditions, and to let each and every séance stand upon its own merits. Crimination and recrimination are useless and senseless. Fraud, either human or spiritual, should be rigorously suppressed, but there is no good end served in making our press into a literary laundry. Mrs. Mellon is well and honorably known to the present writer, and she enjoys the unshaken confidence of numerous friends throughout this country. She has submitted to a rigorous testing since the charges against her, and the

results have been so far entirely in her favor.

During 1894 the white angel has been busy in our Cause, and two of our most noted edi-

places in the spheres. First to receive the summons was Luther Colby, who for so many years was the head and front of the BANNER of Light, and whose name was a household word throughout the world. For nearly twenty years the present writer counted him among his best of friends; was the recipient of un-numbered favors at his hands, receiving letsympathy and loving brotherliness. While others, who knew him longer and more intimately, can also testify to that noble, fearless and faithful soul, who was father and friend to so many of the workers in our Court I. to so many of the workers in our Cause. If good works are a man's best monument, then our departed friend has indeed a monument, broad and high and deeply based, more lasting than enduring gravite or marble shaft. We cannot mourn him dead; he has only gone be fore. "We, who are about to die, salute thee," from the same arena where thou didst valiant battle for the right and true-to slightly vary

the Gladiator's salute to the Cæsars of old.

Then, just as the dying year was slowly ebbing out its sluggish life, we here learned that one who was more than well known to us had "crossed the bar," that James Burns, founder of the "Spiritual Institution," editor and founder of the Medium and Daybreak, a pioneer worker an able leaturer a capatic writer and worker, an able lecturer, a caustic writer, and a personality marked, strong and forceful, had gone to his place beyond. Alas! it must be recorded, dying under a burden of disease, disap-pointment, pain and penury pitiable to con-template. Literally his all was spent upon the work he put his hands to; himself and family jointly suffering in the common wreck. We differed on public questions, widely differed on matters of public policy, but now our differences are ended; the writer of these lines but remembers the hand that was stretched out to help him in the long years ago, when poor, un-known and struggling he was called by the an-gels to play his part in this marvelous drama of nineteenth century Spiritualism. And even as the writer trusts that his errors, failures and shortcomings may be leniently considered when he is no longer here to defend or explain them, so does he forget the differences, remembering James Burns as when first known, be-fore anxiety and disease, and the weary struggle against adverse fate, embittered a life that in spite of all was devoted to the common cause

in which he did a mighty work.

In November last our esteemed and honorest veteran, Emma Hardinge Britten, was called upon to part with her husband, and thus an other noted person passed from among us. It was a sad blow, nobly borne by our sister, for Mr. Britten had been a great sufferer for a very long time. Doubtless, now the claims of care and nursing no longer exist, we shall have Mrs. Britten more frequently upon the rostrum, for she is still as vigorous as ever, both mentally and physically. She is to lecture every month and physically. She is to lecture every month at Liverpool, and will lecture in London—for the Stratford Society—in March, and is invited to address the "James Burns Memorial Meeting," which is to be held within a few days of her appointed London lecture.

Judging from a little booklet, "Isis Very Much Unveiled," by Mr. Garrett, and a larger work, "A Modern Priestess of Isis," translated from the Russian by Mr. Leaf and published

from the Russian by Mr. Leaf, and published by the Society for Psychical Research, the Theosophical movement must be in a parlous state. Doubtless those lofty-minded quasi-Spiritualists, who saw in the new cult something so very superior to Spiritualism, and its mediums and superior to Spiritualism, and its mediums and spirits, will presently feel that their sense of superiority was a trifle ill-timed and out of rlace. How the wise immortals must have smiled as they saw the slow unwinding of the theosophic "great sea serpent," with its "rounds," its "satral light," its "karma," its "spooks," "shells," "mahatmas," "precipita tions," and what not other marvels.(?) Personally the writer never felt the slightest any. sonally the writer never felt the slightest anx-NUMBER FIFTY-FOUR.

Specially contributed to the Banner of Light by its Eng
matter how plausible such may be.

A Conference of Spiritualists is announced to be held in London during the month of May next. The initiative has been taken by the London Spiritualists' Alliance, and the cooperation of the various London Spiritualists Societies has been secured. The affair is to be opened with "a religious service" in St. Andrew's Hall, Sunday evening, May 12, "conducted by Mr. J. Page Hopps," the well-known cussion, upon various subjects of interest to the spiritual movement, the readers of the papers being: Messrs. E. W. Wallis, editor of The Two Worlds, Thomas Shorter, Alfred Kitson, Hon. Sec. British Spiritualists' Lyceum Union, J Traill Taylor, editor British Journal of Photography, J. Robertson, President Glasgow Spiritualists' Association, S. S. Chiswell, President Glasgow present writer; while the conference will close with answers to questions by Mrs. Britten. A grand conversazione will be held on the third evening of the gathering.

As it is now quite a number of years since any similar assembly was held in the metrop-

And now, in closing, just a word of greeting to our new editor, Bro. John W. Day, who so worthily succeeds his predecessor. Long may he continue to wield the pen of chief, and ever may THE BANNER'S friends attest their sympathy by loyally sustaining him through an ever-enlarging subscription list. THE BANNER has done and is doing a great work. Support it, help it to do better, and better still. Wherever Spiritualism is known there is THE BANNER to be found. May you, my good brother, receive that full support that shall carry you safely on, and enable you to continue the dispensation of that food for mind and soul with which your pages are ever so richly freighted.

Morse's Hotel, and Spiritualists' Headquarters, 26 Osnaburgh street, Euston Road, London, N. W., Feb. 5, 1895.

March Magazines.

THE MAGAZINE OF ART .- The current number opens with a photogravure, "Ophelia," in which Shakspeare's character is seen braiding Margherites into her long tresses, while she seems in a reverle. Other full-page engravings are "Under the Empire' and "Reverie," the latter being strikingly attractive. Of the literary part, Claude Phillips describes four winter exhibitions, and illustrates them liberally. The Architecture of Theatres-What It Has Been -What It Ought to Be," is by Gustave Redon. Prince Bojidar Karageorgevitch writes of Adolphe Schreyer. F. G. Stevens tells about Mr. Yerkes's collection at Chicago, and has the second installment relating to the old masters. "Pen Drawing and Pen Draughtsmen" is a review. Rev. J. Middleton Macdonald has an article on "Orissa, the Holy Land of India," preceding "The Chronicle of Art," which is timely and interesting. There are many illustrations in this number. The Cassell Publishing Co., 31 East Seventeenth street, N. Y.

THE QUIVER .- "When the Heart is Young," is the pretty frontispiece of the Spring number. Of the reading articles are the following: "Some Professional Deceivers," "American Quakers," "Missionary Ships," " Mademoiselle de la Poste," " The Candlestick and the Olive Trees," "Mrs. Clifton's Courage," " A Day in the Life of a Bishop." The serial, "August Vaughn's Window," has a large installment, and "For Poorer, for Richer," comes to an end.

THE INDEPENDENT PULPIT .- J. P. Richardson opens the number with "Illusions, and the Comfort to be Derived from Them." J. M. Wheeler has a paper on "Hypocrisy." Edward 8. Smythe writes of "The Music of the Spheres." A. S. Grant has an article on "Bigotry." D. MacKay writes of "Hylo-Idealism." H. Wettestein gives utterance to his views on "Ghostology." There are many other interesting papers. J. D. Shaw, Waco, Texas.

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WASHINGTON.

Only a baby, fair and small,
Like many another haby son
Whose smiles and tears came swift at call,
Who ate and slept and grew—that's all—
The infant Washington,

Only a boy like other boys,
With tasks and studies, sports and fun,
Fond of his books and games and toys,
Living his childish griefs and joys— The little Washington.

Only a lad, awkward and shy.
Skilled in handling horse and gun,
Mastering knowledge that, by-and-by,
Should aid in duties great and high—
The youthful Washington.

Only a man of finest bent, Hero of battles fought and won, Surveyor, General, President, A neople's pride, an honored son— The patriot Washington.

America's most honored son-Why was he formed above other men? Tell me what was the secret then, His name on every tongue and pen-The illustrious Washington,

A mighty brain, a will to endure,
Passions subdued, a slave to none,
A soul that was noble, brave and pure,
A faith in God that was held secure— This was George Washington.
—School Moderator.

In Memoriam.

At Kelley's Island, Lake Erie, on the morning of Jan. 31, Addison Kelley passed to the higher life, in the eighty-fourth year of his age.

in the eighty-fourth year of his age.

Peacefully he passed away, with an unshaken faith in continued life and a retuion with the loved ones gone before. He has been an ardent Spiritualist from the time of the earliest manifestations at Hydesville. For more than forty years Spiritualism has been as a lamp to his feet and a light to his path, and he walked the valley day by day with firm feet, and an abiding faith, such as only those have who, are fully assured of the reality of things not seen, and are confidently expecting to join the loved ones on the other side, from which, with quickened power and resurrected life, he will return to the waiting ones here, and prove to them that he has wakened from his earthly death.

Through his long life he has been a great reader, and his mind was stored with useful information, which he could call up as occasion required, and the great variety of subjects upon which he could converse intelligently was most amazing. He retained his mental faculties undimmed to the last.

The literature of Spiritualism was to him a cons'ant source of delight and satisfaction. He has been an interested reader of the Banner of Light since its first publication, and he will be remembered by some of the earliest sneakers and mediums, who have hy

first publication, and he will be remembered by some of the earliest speakers and mediums, who have by his invitation visited the island and made his house their home.

He loved children and was always lenient with

them, granting them abundant avenues in which to exercise their activities. A local notice says of him: When a subscription was taken up, Mr. Kelley was

"When a subscription was taken up, Mr. Kelley was one of the first to contribute, and many a poor person has been the recipient of his generosity."

The deceased was the eldest son of the late Datus Kelley one of the early settlers of Rockport, Cuyahoga County, O., not far from the now prosperous and beautiful city of Cleveland, and was the first white male child born in the county. His father, in company with a brother for whom the island was named, purchased it when it was covered with a dense growth of red cedar timber. red cedar timber.

red cedar timber.

Mr. Addison, then a young man, came to superintend the cutting and shipping of the timber to market. He chose to remain, and has been a resident of the island for more than sixty years, acting in every capacity which the needs required. He was prominent as a school director, and it was mainly through his efforts that the "Cable Telegraph Company" was formed, he acting as one of the directors up to the time of his decease. He was identified with the improvement and settlement of this island town, and lived to see it under a state of high cultivation, and peopled with more than one thousand intelligent and industrious inhabitants.

more than one thousand intelligent and industrious inhabitants.

He erected, many years ago, a large and commodious stone house, which is he first conspicuous object that is noticed from the deck of the steamers as they glide in from the mainland to deposit their freight and passengers at the island dock, and from the broad porches of this magnificent residence, which is accredited with a greater hospitality than that accorded to portners of this hag tracent restricted. Which is a greater hospitality than that accorded to any other in the county, can be seen the different water-craft, and all that passes to and fro on the lake. It will long be a landmark and reminder of him who dispensed his generous hospitalities to both friends and strangers and people of every variety and shade of haller.

The community manifested its respect by filling his large house, in which the funeral services were held, listening with profound attention to the writer as she, expounded the faith that was so dear to their friend and fellow townsman. He wanted no ostentatious display, and none was made. A few flowers, carna-tions, roses, callas and smilax were brought and arranged by friendly hands. His work was finished, and he waited patiently for his summons.

We mourn not that the angels have taken home the weary waiting one, for we know that he, with other loved ones, will watch for our coming, and meet and greet us on the other side, when we, like him, have laid aside the mortal, and "put on immortality." E. ANNE HINMAN.

Dr. Blank's little daughter Margaret, whose doll was suffering from an attack of "teeth trouble," in-formed her grandmother that she was very anxious, and that she had taken the baby to papa's office for med cine. "And what did papa say?" asked grandmamma. "Was it aconite or belladonna?" "He said, 'Threedollars,'" replied Margaret gravely.—Ex.

A propos of Feb. 22, "an almanae" remarks: The inability of George Washington to tell a lie left a gap in our national system that his fellow-countrymen have since used every exertion to fill.



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Dr. Greene's Nervura is the Best and Surest Spring Medicine. Mr. Crouch and Editor J. C. Gere, in the Daily Hampshire Gazette, Give This Wonderful Remedy a Glowing Tribute.



The editorial columns of the Northampton (Mass.) Daily Hampshire Gazette of Dec. 28, give the particulars of the remarkable cure by Dr. Greene's Nervura blood and nerve remedy, of Alderman Charles 8. Crouch, one of Northampton's ablest and best-known

Editor J. C. Gere, of this leading newspaper, personally investigated the facts of this wonderful cure, and his widely-read editorial states the details of the cure exactly as they occurred, giving Hon. Mr. Crouch's own words.

Following is the editorial in full:

Learning that a great cure had been effected in Alderman Chas. S. Crouch of Northampton, Mass., by give Dr. Greene the praise of giving them a medicine Dr. Greene's Nervura blood and nerve remedy, a reporter took occasion to call on Mr. Crouch and talk with him about it, and, among the thousands of testimonials given to this world-renowned medicine, none will be more widely read or give greater weight than this one, coming from so noted a man as Alderman

Mr. Crouch is one of the plain, old-fashioned kind of men, outspoken, and always means just what he says. In onversation with Mr. Crouch, he said:

"Last spring I did not feel in my usual health; felt s tired in the morning as when I retired; had no energy or ambition to go about a day's work; no appetite with which to regain strength and energy. In this condition I worked along from week to week, thinking that after a while matters would right themselves, and I would feel like myself again. But to the contrary, Lorew worse. "Knowing that Dr. Greene's Nervura was not a pat-

ent medicine, but a medicine put up from a prescription discovered by the doctor in his private practice, I resolved to try it. The first bottle helped me so much that I purchased another one, and even a third bottle, I was in my life; and furthermore, have remained so." In further conversation he said:

is no humbug about it! It was made to cure, and it Greene is a guarantee that this medicine will cure, does cure! No one need be afraid to use it."

friends and neighbors, as the one sure way to regain

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The young girl who reads this book will have reason in after years to bless the influence it had upon her destiny. rice, in handsome cloth, \$1.75; paper, 50 cents. or sale by COLBY & RICH.

His wife, also, used Dr. Greene's Nervura blood an nerve remedy to great advantage, and like her busband, has been cured and now enjoys her old-time health. Mr. Crouch has always been an active man in town

and city affairs. In old town-meeting days he was always on hand to help with his eloquent oratory the pressing needs of the time, and since Northampton has been a city he served for several years in its government, and at the last election he received the largest vote for alderman he ever had. He is a contractor, and during the past few years has built some of the finest houses in the city. Both Mr. and Mrs. Crouck that will cure and keep them well.

The word of this widely known city government official, Alderman Crouch, should have the most convincing weight with the public, but when we have added to this fact that the Northampton Daily Hampshire Gazette, a newspaper of the highest standing, vouches editorially for the truth of every word, and its editor states that he has personally investigated all the facts of the marvelous cure, there should be no hesitation by the people to use this great medical discovery, this wonderful curer of disease, Dr. Greene's Nervura blood and nerve remedy. It is a fact, no longer to be doubted, that this remedy cures-that it makes those who use it strong and well-that it is the surest and most certain cure for disease known at the present

It is the very best of all spring medicines, and should be taken now by all who are weak, nervous and run down, to strengthen the nerves and invigorate the

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous when, to my great joy, I found myself as well as ever and chronic diseases, Dr. Greene of 34 Temple Place. Boston, Mass. He has the largest practice in the "Dr. Greene's Nervura is a great medicine. There of his vast experience. The great reputation of Dr. and the fact that he can be consulted by any one at Day by day he praises this wonderful medicine to his any time free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

world, and this grand medical discovery is the result

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sent to any address free. Any book published in England or America, not out of print, will be sent by mall or express.

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BANNER OF LIGHT BOOKSTORE. SPHCIAL NOTION.

Colby & Rich, Publishers and Bocksellers, 9
Resworth Street (formerly Mentsemery Place),
corner of Province Street, Boston, Mass., keep
for sale a complete assertment of Spiritual, Progreetwe, Reformatory and Miscellaneous Books
at Wholesale and Retail.
TRANS OASH.—Orders for Books, to be sent by Express,
must be accompanied by all or at least half cash. When the
money forwarded is not smicient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by
Mall, must invariably be accompanied by each to the amount
of each order. We would remind our patrons that they can
remit us the fractional part of a dollar in postage stamps
—ones and twos preferred. All business operations looking
to the sale of Books on commission respectfully declined.
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will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for
our publications can be sent through the Purchasing Department of the American Express Co. at any place where that
Company has an agency. Agents will give a money order
receipt for the amount sent, and will forward us the money
order, attached to an order to have the paper sent for any
stated time, free of charge, except the usual fee for issuing
the order, which is 5 cents for any sum under §5.00. This is
the safest method to remit orders.

the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Pight.

BOSTOM, SATURDAY, MARCH 2, 1895. ISSUED EVERY THURSDAY MORNING FOR THE WEEK

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

Published by

COLBY & RICH. ISAAC B. RICH AND JOHN W. DAY, PROPRIETORS.

Isaac B. Rich.....Business Manager

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BUSINESS MANAGER.

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 ia its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

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

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from

Volume Seventy-Seven!

The BANNER OF LIGHT commences with its issue for MARCH 9 its seventy-seventh volume -which means a course of continuous appearance (with one exception, i. e., at the time its establishment was consumed by the great fire in Boston, in '72,) as a weekly advocate of the Spiritual Philosophy and Phenomena for over Thirty Seven Years.

Do the Spiritualists of this country and Europe realize this great fact in the bistory of the movement? It has been only through hard labor, and pecuniary outlay under tremendous pressure, that THE BANNER has been thus far kept at the masthead of the Cause, in the face of the conservative forces of popular, social and theological conditions.

Will Spiritualists everywhere, now rally to its assistance, and gladden the hearts of its publishers, by extending a pecuniary welcome to the NEW VOLUME which shall eclipse all former efforts?

There is no better way for Spiritualists to show their loyalty to the paper that has so long, and, as we think, faithfully presented the Truths of Spiritualism, than by becoming regular subscribers to The Banner. A subscription with the beginning of the new volume means much more than at any other time, and though the amount of money invested by a single individual is small, yet in the gross many such amounts mean a great deal. Let us have your names,

We shall print in No. 1 of the New Volume: The opening installment of

THE HEIRESS OF GROVE HALL, A ROMANCE, BY CARLYLE PETERSILEA.

Author of "The Discovered Country," "Oceanides: A Psychical Novel," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlisle, a Romance," etc.:

An interesting sketch of the life and labor of Robert Dale Owen, by Henry Forbes of New York-being No. 4 of his current series of Twice Told Tales regarding the early workers for the Spiritual Cause:

A suggestive essay, in narrative form, setting forth certain difficulties in the pathway of the believers in an "inerrant" scripture, entitled "THE YOUNG CHRISTIAN'S ENDEAVOR SO-CETY," by Hudson Tuttle, Berlin Heights,

An original poem by Rev. Wm. Brunton: Entertaining and thoughtful TRANSLATIONS FROM OUR FOREIGN EXCHANGES, by W. N Eayrs: and other matters of importance.

THE BANNER'S special Department-on its sixth page-will be, as usual, of goodly interest, messages from individual spirit intelligences, through the trance mediumship of Mrs. B. F. Smith, being reported verbatim, and questions of current significance considered by the guides of Mr. W. J. Colville.

Maggie Waite, the celebrated platform test medium, writes us from San Francisco. Cal., on renewing her subscription: "The dear old BANNER-like good wine it improves with age. I would not be without it."

Progress of Woman Suffrage.

In the past twelve months the Woman Suffrage cause may be said to have advanced twenty years by the practical illustration of the workings of political equality. The question has reached the point of discussion in localities that are not so progressive, and public interest is aroused, which is accounted the first step toward actual results. The women of New Zealand were enfranchised in 1893, and voted at all the elections for all the candidates. In consequence of the example of New Zealand, the enfranchisement of women was also discussed in both the Parliaments of Victoria and New South Wales, in both of which colonies it is likely to be adopted during the present year. In the Hawaiian republic the leading women have made an appeal for the franchise under the Constitution, and secured a provision for the extension of the franchise in the future by popular vote instead of by an amendment of that instrument.

Massachusetts has felt the dash of the movement. In New York it was a year of unprecedented activity among women, headed by Mrs. Stanton and Miss Anthony. They were defeated in their main purpose to have the word "male" stricken from the Constitution, but the contest was of incalculable benefit in enlightening the public mind and solidifying the suffrage forces. Over half a million names of representative men and women were appended to the petition presented to the General Assembly. Permanent organizations, with some women leaders, are continuing the work of agitation and education, which will not be relinquished by them until they have entirely accomplished what they have pledged themselves to do. Women Superintendents of Public Instruction were elected in Wyoming and North Dakota. In Colorado the women cast sixty per cent. of the entire vote of the State, and elected of their own number a State Superintendent of Public Instruction, and two members of the Legislature.

In Illinois, where women are entitled to vote for University Trustee, the interest manifested was very wide and intense. The women were thoroughly organized, held meetings that were largely attended, and registered to the number of nearly fifty thousand. They voted in the face of discouraging and confusing legal complications. The interest was very marked among the educated classes, women of position and culture working and voting for their chosen candidate. The vote upon the suffrage amendment in Kansas resulted negatively, owing to a lack of unity and the public disfavor of the dominant party, but, as is the case in New York, the defeat is but temporary. The interest in Nebraska is likewise great, clubs being formed for political discussion and work, which must result in future good. It can no longer be asserted with truth that women do not want to vote, and that they would not vote if they could. An unmistakable change for the better has been brought about by what has been accomplished for the cause of equal suffrage so far, and the work will go triumphantly on. Public opinion is rapidly changing on the subject, and woman's enfranchisement throughout the entire civilized world is considered to be a matter of very few years.

"OR."

We are informed that the father of the medical bill which the Massachusetts Legislature passed last year, is out this session with a magical amendment of two letters, which will, if other countries. passed, do all the Regulars hope for in their warfare against the rights of the people.

He wishes to insert after the word "Commonwealth," in Sec. 10 of this act, the word "Or"; this change will effectually prevent any one in this State not registered from calling him (or her) self a "Dr.," "M.D.," "Prof.," etc., or from presenting him (or her) self to the public notice as a physician for the relief of sickness or healing of disease. The expression of the law is 'holding themselves out" (in any way) as curative agents. It will thus be seen that the oldtime antagonism of the "regulars" to advertising (unless they can get it for nothing in the way of personal special notices) is to be emphasized by this neat little amendatory conjunction! We shall see if the legislators are "caught napping," or if they will prove themselves wide awake for the preservation of the constitutional privileges of our citizens.

We understand that the committee to which the medical matters of this session are referred on Public Health-contains six doctors and one member who has already shown himself violently in tavor of the "medicine men" and their bill-out of a total of eleven men; what justice is there in referring any matter for deliberate judgment to a body of men whose minds (the majority) are already made up on that subject? "A change of venu" would seem to be in order.

The National Women's Congress.

This now notable gathering of representative women in Washington, for a session of two weeks-coming from all parts of the countryembodies the beliefs and principles that unitedly make up a noble cause for the support and advocacy of the sex. Neither color nor station is a consideration in its make-up. It is the second triennial meeting of the national council. Assembling, as it does, at the close of an expiring Congress of political representatives at the national capitol, in interest it justly divides the attention of the country with that body. to it is that it is not a congress of women for the promotion of any special object or the adboth in the introductory announcement and in the debates, the work of the congress is of and others will participate. great breadth and variety, including, as it does, education, health, home and household economy and duty, dress, diet, and all other interests in which woman is regnant and sustaining: Showing conclusively enough that this is in no sense a political gathering, nor yet in the interests of a rigidly defined cause, but rather a means of bringing out into plainer view and distincter meaning the interests equally with the claims of woman in sharing with man the responsibilities no less than the enjoyments of an organized social existence.

A gentleman in New Jersey sends us his check for \$5, with the explanation that the donation is intended to aid some of the veteran patrons of THE BANNER who feel the pressure of "hard times" in keeping up their subscriptions. Our earnest thanks are returned to him. Will not others feel to follow his generous example?

Conan Doyle will contribute to McClure's Magazine for March a dramatic story of the Franco-Prussian

Vs. Texas "Medico" Law.

According to the Express of San Antonio, Tex., Dr. J. D. McLennan (better known in San Francisco) is making a vigorous fight against the passage of a bill by the Texas Legislature proscribing medical treatment. Among other excellent ideas advanced by the learned doctor are these:

"Allopathy & Co. want not only the earth, but they want a monopoly of heaven also; they want a law that will suppress the gifts of the spirit, and if the Lord Jesus Christ came in the body to Texas, and exercised the gift of the Holy Spirit as he did eighteen hundred and seventy years ago, he would be arrested and put into jail under the provisions of the

Many are born with the gift of healing, and they heal the sick by the laying on of hands; for it is a great truth and cannot be denied what the Apostle Paul said, that 'To some are given the gift of healing, to others the gift of speech, to others the gift of prophecy, to others the discerning of spirits, etc. If it were not so Allopathy & Co. would not have inserted a clause in the bill making it a misdemeanor to heal the sick by anything 'not ma-

terial,' for only spirit is unmaterial. If we must have a change of law, in the name of God and in the name of our free Republic give us a law for the benefit of the peo-ple, and not for the benefit of any sect or set of men; give us a law for the benefit of all and not for the benefit of a few; give us a law that will protect and reward the true physician who cures his patient, and not a law that will reward a doctor for letting them die on his hands; give us a law that will protect and encourage the development of the healing art by simpler, safer and surer means than is generally used by the 'reputables'; give us a law that will put to the test all schools, systems and methods of practice, whether material or not ma terial.' and we are willing to abide by the rule of the 'survival of the fittest.'"

Boyle O'Reilly's Idea.

A letter of the late John Boyle O'Reilly was not long since made public for the first time. in which he gives off-hand expression to the following sentiments: "You strike"-he says the very key of my inmost thought when you bemoan the departure from childhood and simplicity. God surely meant the child-soul to continue through our lives. Living for 'the world' is the most awful folly. We must 'be as one of these little ones' to be happy. There is no other way, even to playing with children and entering into their interests. Not books, not intellectuality, not money-children, children, children are the teachers. . . . The 'inner skin' of the mind grows over the outer skin of the soul, and makes us monsters.

God meant the world to be ruled by the spiritual thing. The intellectual is a natural servant, a beast whose only test of right or wrong is expediency or experience. The soul sees the truth always; the mind sees the practicable. The servant, the upstart, has taken the helm from the soul and manacled it and put it in the hold, and is steering the world to the progressive devil." This is good spirit utterance. The lesson we all need to learn is to ascend constantly to the higher, or inner, level of our being, and hold the intellectual and the physical subordinate.

Spiritualism's Work Since Its Advent.

The anniversary of the coming to mortals of a recognized intelligent communion with the spirit-world is approaching, and early indications are that it will be widely commemorated as they reach us through the mail from the all over this continent, also in England and

This is as it should be. By the Modern Dispensation, which dawned in '48, the sting of death has been taken away and the grave has lost its victory. Where doubt and gloom and fear before held their dreadful court, is now the abode of joy such as language cannot describe. It is evident that for all those who have experienced such alleviation life is almost an entire restoration, bearing an almost new character, and peopled with other hopes and images and aspirations. Grief is dissipated like the cloud in the risen sun. The dead live, a close circle, an endless procession, a multitude that none can number. Everlasting life is brought to light; love never dies; SPIRIT IS REAL AND ETERNAL!

Kansas Astir.

Our friend and correspondent, F. P. Baker, of Topeka, informs us that the Kansas Legislature has a number of bills before it to "regulate" the practice of medicine: "The opponents of the bill managed recently to secure a ioint meeting of the committee of the two houses, and went before them. The Senate Committee reported against the bill, and the matter-to my mind-is virtually dead. The House Committee may, however, get their bill before that body, but we feel sure it cannot pass. Mr. T. E. Bowman, one of our most prominent citizens-a humanitarian doing a great deal of good in this community-read a paper on the above occasion in favor of the widest freedom in medical practice, which produced a profound impression."

The James Burns Memorial Services

We are in receipt of the information that at the meeting of the friends convened by Mr. Morse at his home, 26 Osnaburgh street, London, N. W., for the purpose of making due arrangements for a tribute to the memory of Mr. Burns, it was decided that the Memorial Service be held at the Holborn Town Hall, on But the chief thing to be considered in respect | Sunday evening, March 10, the proceedings to commence at 7 o'clock. Mr. J. J. Morse will deliver the opening address and conduct the vancement of any single purpose: Though the service; and Mrs. E. H. Britten, Mrs. Russellcause of woman suffrage is made prominent | Davies, Miss Rowan Vincent, Messrs. Thomas Shorter, Paul Preyss, W. E. Long, D. Younger,

Decease of Mrs. Banks.

Mrs. Clara H. Banks, wife of Burr W. Banks one of the best-known Spiritualists in Western Massachusetts, passed away at her home in Haydenville Wednesday evening, 20th ult., from the effects of a paralytic shock. She was born in Cummington in 1845, early became an enthusiastic Spiritualist, and was heard and highly appreciated on many platforms.

Moses Hull in Boston.

As will be seen by the announcement elsewhere, that veteran Spiritualist lecturer, Moses Hull, is to address the Boston Spiritual Temple Society at Berkeley Hall, morning and evening during the Sundays of March.

Prof. Alexander Wilder writes: "Not much to be said on medical legislation now-adays. Money makes the mare go-money buys legislation. It is entirely a question of money. Justice and liberty are out of style."

Special Notice-A New Volume.

THE BANNER begins Volume 77 with its issue for March 9, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

No Simulation.

Emma Hardinge Britten declares that she knows of no more criminal deed, or one so likely to be severely punished hereafter, as the cruel and degrading act of simulating the blessed ones who have left us with broken hearts and wounded spirits, only to be healed by the divine opening of the gates that permit their glorious inter-communion with earth. She would solemnly urge thorough preliminary search at séances. She says much sentimental writing on the subject of the cruelty and degradation of such preparatory tests has been done, but that nothing is said of the shocking cruelty practiced by frauds on trusting hearts and bereaved mourners, seeking for proof of their beloved one's return in vain. She earnestly declares that she herself, and many more of the most thorough early investigators, is assured that medium spirits are as essential to give communications and perform phenomenal acts as medium mortals are required to receive the same and complete the battery for spiritual telegraphy. But this does not relieve the investigator from the duty of determining that there is no attempt at fraud or deception on the mortal side of the spiritual telegraph.

Pity the Dumb!

Here is a current item that is not likely to receive the condemnatory criticism from the press it deserves. It appears that at a recent special meeting of the Nashua, N. H., board of education, a committee of three, appointed several months ago, reported favorably upon the proposal to introduce vivisection as a regular study in the High School, and the report was adopted by the board. Now who will say that the inhumanity and consequent demoralization of youth by such murderous practices are not pressing subjects for the public journals to discuss with the utmost plainness and the most courageous candor? Vivisection to be taught in the public High Schools? Forbid the very thought of such inhuman cruelty!

Those who have sent Sealed Letters to us will please exercise patience. Unavoidable circumstances compel delay on our part. We will forward the answers to them as rapidly medium.

THE LYCEUM BANNER for February, which has just been received, opens with a continuation of the interesting and instructive allegory, by Alfred Kitson, "The Adventures of Prince Trueheart"; under the heading of "Phrenology in the Lyceum," Prof. Timson treats of "Temperaments"; Aunt Editha's nephews and nieces contribute numerous entertaining letters; H. Taylor writes of the value of forming good resolutions at the beginning of the year, which, he affirms, can be kept. "Lyceum Notes," "The 'Banner' Letter Box," Work and Progress," and editorials, are particularly interesting, not alone to the young people, but to the older members of the family circle as well. Published by J. J. Morse, 26 Osnaburgh street, Euston Road, Lon-

We received lately a call from our friend, Dr. Dumont C. Dake, the noted healer, whose name has for twenty-seven years appeared in the BANNER OF LIGHT. He is now, as he ever has been, the friend of progress. Since his coming to Boston he has done much good among the sick, and he has found it necessary to take larger offices, which are at 144 Chandler street, at the junction of Dartmouth street and Columbus Avenue. Dr. Dake is a true physician, sympathetic, warm-hearted and generous; the poor always find in him a friend. Among his patrons have been many of the most noted men and women of the country. He now divides his time and field of labor between Boston and New York.

The committees on the coming Pharmacy Fair in Boston are getting down to work in good order. Every branch of pharmacy, surgery and hospital work is to be represented in this auspicious affair. The Fair will open in the Mechanics' Building May 1, and will continue until the 25th.

The effort to prevent Col. Robert G. Ingersoli from lecturing in Hoboken, N. J., last Sunday, proved futile, the opposition only serving to increase the enthuslasm, and gave the eloquent agnostic additional opportunity to lash his traducers.

THE ANNIVERSARY.

The Children's Progressive Lyceum Association

Is, we are informed, arranging a very attractive program for March 31-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 baying the matter in charge will aim to make this occasion, both as a literary and musical treat, one long to be remembered.

The Boston Spiritual Temple Will celebrate the Forty-Seventh Anniversary on Sun-

day, March 31, morning, afternoon and evening, in ODD FELLOWS and BERKELEY HALLS.

The committee having in charge the arrangements will endeavor to make this the grandest celebration ever held in Boston; and have engaged, at a large ever held in Boston; and have engaged, at a large exp-nse, the best lecturers, mediums, music and elocutionists that can be procured for the day. Below are a few who have already been secured:

Moses Hull, H. B. Storer, A. K. Tisdale, Mrs. M. T. Longley, Mrs. May S. Pepper, Miss Lucette Webster, Mrs. Cora Simes Barker, Edith Lane Thompson, J. N. Lane, Master Willie Sheldon, Master Charlie Hatch, Master Eddie Hatch, 'Little Eddie,' the Longley Quartet (mixed) and the Concordia Quartet (male).

Quartet (mixed) and the Concordia Quartet (male).
Others will be announced in THE BANNER when engagements are made.

he price of admission has been put at the low sum The price of admission has been put at the low sum of 10 cents for each session, and 25 cents for all day tickets—admitting to all sessions.

Tickets are now ready, and can be procured of members of the Biston Spiritual Temple and at Berkeley Hall Sundays. Out-of-town pairons and societies wishing quantities can obtain them by addressing

J. B. HATCH, JR., Sec'y,

74 Sydney street, Savin Hill, Boston, Mass.

Tickets also for sale at THE BANNER Office.

Tickets also for sale at THE BANNER Office.

NEWSY NOTES AND PITHY POINTS.

IN THE PASSION.

Did ye see them dames of fashion Jack,
With all of their sails set wide?
They filled the walk with cauvas and riggin'
As they came down side by side,
Afore the wind of this wintry weather
Like square-rigged brigs a-sailin' together. Atop was a floatin' pennon o' plumes,
An' a bird jabbed through with a pin,
An' fur of the otter, and fur of the seal,
An' a power o' glass beads mixed in. Must use some ballast this wintry weather— These top-heavy brigs a-sailin' together!

Frederick Douglass, the noted colored orator and leader of the negro race, died suddenly in Washington, D. C., Feb. 20. He was born a slave in February, 1817, and became a well-educated, literary and patriotic citizen. He had held, among others, the offices of Marshal and Recorder of Deeds of Washington, and leaves a reputation for honesty, industry and sobriety in his private, political and civil life.

PUTTING IT DIFFERENTLY.—She—"Am I the first woman you ever loved?" He—"Yes. Am I the first man who ever loved you?" She (tempestuously)—"You are insulting!"—Tid-Bits.

Elizabeth Stuart Phelps, Mrs. A. D. T. Whitney, Rev. Robert Collyer and Walter Besant are all to tell in The Ladies' Home Journal of either the man or woman who most influenced their lives.

Washington's Birthday was celebrated Feb. 22, with appropriate and varied services all over the United

A new paper, Progress, has made its advent in San Francisco, Cal., edited by Lida B. Browne, at 1422 Folsom street. It is small in size, but has much that is readable and pithy.

Now that our friend Rev. Dr. Edward Everett Hale has donned the Salvation Army badge, it is possible that some of his Orthodox friends will think that he. too, is in a way to be saved.

The Woman's Suffrage bill passed the California Assembly at Sacramento, Feb. 19, by a vote of 45 to 29.

That person is free who does as he pleases, but pleases to do right .- Geo. P. Brown.

In Memoriam.

Translated to the higher life from his earthly home in Mount Vernon, N. Y., Tuesday, Feb. 19, 1895, MR. G. W. COTTRELL.

For twenty years or more he has been an earnest Spiritualist, so it was eminently fitting that Mrs. H.
T. Brigham, in her wonderfully gifted manner, should
not only bring comfort to the sorrowing family, and
eulogize our so-called dead brother, but most deeply
interest and impress the friends assembled to pay the last tributes of love and respect in the funeral rites. The service was held at his late residence Thursday evening, the 21st ult., and was so marked in contrast with Orthodox funerals that quite a number of church people present commented wonderingly and favorably upon the difference. Rev. Mr. Douglas of New York City, a relative, and in close intimacy for years with Mr. Cottrell, also took part in the exercises, giving pleasing evidence, in his touching and beautiful remarks of the broadening influence which his intermarks, of the broadening influence which his inter-course with so liberal and reasonable a mind had had

upon him. The floral tributes were rare in beauty and fragrance. Warm, loyal friends, their volces tremulous with emotion, sang sweetly the selections which Mr. Cottrell himself had made, and which they had promised to sing, just as they had sung for him, to his great delight, many times before.

The interment, at Greenwood Cemetery, took place

the following morning.

Mr. Cottrell suffered agonizing pain and weariness Mr. Cottrell suffered agonizing pain and weariness many weeks, but was uniformly patient and serene, seemingly never rebellious or inclined to murmur, always ready to talk of his anticipated release, having no fear of death, and welcoming those who would speak to him of his approaching transition; although, for the sake of his faithful wife and his childrenthree daughters and a son—he would have borne still labour the charlest reads and disconfizer that the charlest reads and disconfizer that the charlest reads are sent as the charlest reads and disconfizer that the charlest reads are sent as the charlest reads and disconfizer that the charlest reads are sent as the charlest reads and the charlest reads are sent as the charlest reads longer the physical pain and discomfort which made the days and nights long and dreary.

He was in the publishing business in Boston for forty years, and was about the last survivor of those publishers who lived in the fifties, when "Uncle Tom's Cabin" and "Hiawatha" were the literary excitements of those days, and also when "The Autocrat of the Breakfast-Table" was delighting the Englishments was delighting the Englishments was delighted.

speaking world. We have lost the physical presence of a man of integrity, and a loyal adherent to Spiritualism. In whose philosophy and facts he found the rock upon which his feet were firmly fixed, and from which neither the storms of affliction nor the joys of prosperity could storms of affiction nor the joys of prosperity could drive or entice him. He was a devoted husband and father, kind and loyal, a true friend, a pleasant neighbor, possessing sterling qualities in character, commanding the respect and esteem of all in his wide circle of acquaintances and friends. In so far as he has set us an example for good, may we follow in his footsteps.

MRS. MILTON RATHBUN.

The sad event, the passing on of Mrs. CLARA H. BANKS from Haydenville, Mass., is giving lessons to many individuals.

May each accept the lesson as it comes to him, and

Knough will there be to whom she has become endeared in the past fifteen years of her public work to speak of that grand, noble and courageous labor; the earnestness and enthusiasm with which she entered upon it, and which characterized it throughout; also of the many rich rewards for the fearless sowing of seed which have already been hers, and of the many friends she has made during her public career, who have again and again testified to the strength given them through her mediumship in the belief that the dearly loved ones gone before yet live, and can send messages of love. Many, too, will testify to her gift of true mediumship, and the sacredness with which

Let, therefore, my tribute be the expression of one who has been her life-long friend from the days of childhood, when both learned the same lessons in school, being companions in the recreations as well as the work belonging to childhood and youth, until both were called to take up the varied duties of life even then still frequently meeting to exchange thought for the encouragement and uplifting of each other. And now the going forth of one to an experience altogether new has seemingly broken the connecting link: but let it not be so.

Since the dreaded tidings came the earnest desire of my heart has been, "Oh! that I might see behind the vail a little more clearly. May I not send out to her any thought which may be an obstacle to her advancement in the changed life which must henceforth be

According to natural law in the spirit-world, and according to the teachings of all those gone before, she most certainly has yet an experience before her ere entering in all its fullness the life of the spirit, which is the only real life.

Would it be natural that a life so full of promise, taken from a work for which it was so well fitted, from a beautiful earthly home and loved ones, should suddenly enter a state of complete happiness? Oh, no! She loved her home, and a little time will be needed for her freed spirit to become en-tirely satisfied with her new surroundings, however much more beautiful they may be than those she has

A life having gathered so much of spiritual knowledge must soon be prepared for greater attainments.
For the relief from the intense physical suffering of the past months let all those who loved this sister h thankful and resoice with her. Let us also dry our tears and help her on her way.

As we listen for the sweet angelic voices whispering to our souls, we may hear them say that all the heavenly host is rejoicing because this one has been added to their number. She will dwell on the threshold until her aged father may be released; then with renewed vigor take up the work in her new home, never forget-ting to send blessings manifold to the loved companlon who has been so kind and true, bidding him show by a brave and cheerful life that he will not cast a shadow upon the spirit of her who will often be near him;

and the brother around whom she has ever thrown a mantle of love, may he sense the sweet presence near him as she call; him to begin life with her anew.

The sister and friends so numerous, she would have cease their mourning and grieving, for by so doing they hold her still in the valley. She will not wholly leave them, but as she gathers strength will come to them again, although now for a while her spirit would look upon other scenes until they shall become familiar. Pittsfield, Mass.

J. M. KINGMAN.

J. M. KINGMAN. Mrs. J. A. Chapman sends a copy of the Norwick (Conn.) Bulletin, which alludes to the passing away of Mrs. Clara H. Banks. The following is an ab-

stract: "Personally she was a lady of pleasing address and enjoying manners, and was respected and beloved by many of her faith. On the rostrum she spoke with earnestness and power, and for several years has filled engagements at Lake Pleasant during the summer months, to the edification and pleasure of the large audiences which assembled there. For several years she has filled engagements with the Norwich Spiritual Union, and warm hearts always welcomed her to the Rose of New England. She had here a large group of admiring friends, who will miss her helpful words and gental presence." "Personally she was a lady of pleasing address and

The use of Hail's Hair Renewer promotes the growth of the bair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

Dr. Geo. A. Fuller will lecture at Manchester, N. H., March 54; Worcester, Mass., the 10th; Providence, R. I. the 17th; Norwich, Conn., the 24th and 51st. He also lectures for the Spiritual Conference Society, Philadelphia, during the month of April. Would like engagements for the Sundays of June; also from Aug. 25 to Sept. 1 inclusive. Address 42 Alvarado avenue, Worcester, Mass.

Mrs. H. S. Lakehas been speaking during the month of February in Indianapolis to large and interested audiences. She returns to Cleveland, and resumes her regular work for the People's Spiritual Alliance, March 3. Mrs. Cella Nickerson of Buffalo occupied the platform during her absence. Mrs. Lake speaks at Cassadaga Aug. 4, 6, 8; at Lake Brady Aug. 14, 16, 17, 18; at Haslett Park, Aug. 21 to 25 inclusive. During the week days Mrs. Lake is busy at her office, 143 Euclid avenue, which is her permanent address.

Erank T. Rinley lecturer and platform test medi

Frank T. Ripley, lecturer and platform test medium, has just closed a most successful engagement of two months with the First Spiritual Church in Alle-

gheny, ra.

Dr. F. H. Roscoe will lecture and give tests for the Cadet Hall Society of Spiritualists of Lynn, Mass., on Sunday, March 3, and for the First Spiritual Society of Stoughton, Mass., on Sunday, March 10; can be engaged for Anniversary Sunday, March 31, if written to at once. The Doctor has been giving tests in connection with Dr. F. L. H. Willis's work for the People's Progressive Spiritualist Association, at B. T. Hall Providence for the least three Sundays and meet. Hall, Providence, for the last three Sundays and meeting with marked success.

Mrs. C. M. Whipple of 520 Smith street, Providence R. I., will accept calls to lecture. Struggling socie-ties would do well to engage her services, as her terms are very reasonable. Her tests are convincing. E. J. Bowtell spoke at Lawrence, Mass., Feb. 24.
Desires engagements for March and April and for
Camp-Meetings. May be accompanied by Mrs. Bowtell, who will take spirit sketches. Address 12 Dover street, Bostou, Mass.

Mrs. L. E. Buck, inspirational speaker and platform test medium, spoke in New Bedford, Mass., Feb. 10; Quincy, Feb. 24; would like engagements for March 10 and 24, April 7 and 21. Can also be engaged for camp-meeting work. Address 13 Indiana street, Suite 2, Boston, Mass.

F. Alexis Heath, inspirational lecturer and platform test medium, spoke and gave tests in Meriden. Conn., last Sunday. Will speak in Quincy, Mass., March 3; Pawtucket, R. I., March 10; Fitchburg, Mass., March 31. Is open to further engagements for platform work March 17 and 24. Would like to conclude engagements with the different camps the coming season.

Mrs. M. E. Cadwallader of Philadelphia will be in Boston Sunday, March 3.

Dr. H. F. Merrill, now of West Gardiner, Me., assisted by Mrs. Edith Carville of Lewiston, will hold Spiritualist services at Golden Cross Hall, Lewiston, Sunday afternoon and evening, March 10. All wishing to unite in this effort to organize a society are in

Mrs. M. E. Saunders was in Chelsea on the 17th ult., in Waltham, 24th, and would like engagements with societies. She will be the recipient of a testimonial at Eagle Hall, Saturday evening, March 2, when fine talent will assist in tests, music and speak

J. Frank Baxter closed a most successful work in J. Frank Baxter closed a most successful work in Boston S. anday, Feb. 24, his evening lecture and seance, before a very large and appreciative house, proving the climax. On Sundays, March 3 and 10, he will lecture in Somersworth, N. H., and on Sundays, March 17 24 and 31, in Lyan, Mass., for the First Association in Cadet Hall. The Sundays of April he will lecture in Indianapolis, Ind.; the first Sunday in May in Salem, Mass., and all others of May in Allegheny City. Pa.

Dr. L. F. Webster of Lewiston, Me., has conducted public meetings with great acceptance on the Sundays of February in Grand Army Hall, Augusta. His seances, held at the houses of prominent Spiritualists in the latter city, have also been productive of much good. A letter regarding his work has been received from a correspondent, and will appear next week. Abby N. Burnbam will speak in Marlboro March 3. Address 350 Salem street, Maiden, Mass.

Letter from Mrs. M. E. Cadwallader.

The past week, though full of work, has been one of pleasure, because of the many new friends made through my work for the National Spiritualists' Association. The interest in that body seems to increase. As one sincerely interested in the National Spirit-

As one sincerely interested in the National Spiritualists:
"Help us. Give the officers your cordial support."
I reached Chicago on Feb. 14, and visited the "Band of Harmony." To my disappointment, as well as that of others, Mrs. Richmond was not able to be present, owing to her poor health. In her absence, we were treated to some remarks by Mr. E. C. Getsinger. He instructed us by presenting some of the new theories which are attracting the attention of the world because of their originality and the inability of critics to successfully relute. Dr. Hallowell, Dr. Willis Edwards and the writer also took part in the services.

Saturday found me the guest of Mr. and Mrs J. R. Francis, at the beautiful home of the Progressive Thinker. They have learned how to make those in their midst feel how good it is to be there. Other guests were Mr. E. C. Getsinger, that well-known worker, W. C. Hodge, and Mrs. Kohler. We spent a most delightful afternoon, only shadowed by the indisposition of Mr. Francis, who was suffering with the arth

Sunday morning I attended the services at Hooley's Theatre, where Mrs. Cora L. V. Richmond presides. At the close of the exercises I attended the Sunday-School connected with that society. From there I wended my way to the South Side to visit the Children's Lyapun. dren's Lyceum.

During the day I spoke in behalf of the National

Spiritualists' Association, at the Progressive Spiritualist Society, and at the First Spiritualist Society of the South Side, where Mrs. Ada Foye is sering this month. I met enthusiastic people at both societies, with the result that two charters were added to the number that the National Spiritualists' Association has already placed. The Spiritual Endeavor Society also made application for a charter, so I feel that we are making progress in convincing the Spiritualists that there is need of a proper organiza-

Wednesday evening I attended a séance given by Mrs. Hughes, a well-known trumpet medium. Among those present were Mrs. M. Clancey, an earnest worker

for the Cause of Spiritualism, well known among those who need her kindly ministrations.

Thursday evening I was the guest of Mrs. E. N. Warne, at the meeting of the "Psychic Club." The evening was spent in social converse, recitations, spirit messages and speeches. By request the writer gave an account of the work of the National Spiritualists' Association. The meeting closed with an im-

ualists' Association. The meeting closed with an improvisation by the hostess, which was well received. There is much discussion going on at present about the bill now pending before the Illinois Legislature in regard to mediums.

Much to the disappointment of friends both in Erie and Cleveland, I find myself unable to visit those places, owing to other engagements.

I leave here on Sunday night to visit a place where I am informed no address has ever been made on Spiritualism. Patterson, O., is my first stopping-place, where I make an address on Monday evening. From there I intend to go to Pittsburgh, thence to Washington.

Washington.
Next Sunday will find me in Boston, that Mecca of
Spiritualism. Will be glad to see the friends of the
Veteran Spiritualists! Union again.
My next letter will be from the "Hub."

"The Life and Character of the Devil." Having concluded to increase the size of my book

Having concluded to increase the size of my book, "The Lite and Character of the Devil," from its original design, and in doing so also to increase its retail price from 25 cents a copy to 50 cents a copy, I make the following proposition to Liberals, viz: Liberals who, desiring one or more copies of the book and will write to me how many they will take, to be paid for upon receipt of same, I will, when the book is published, mail it to such ones upon their written promise to remit me the first named price, 25 cents, single copy; five copies, \$1; twelve copies, \$2. Liberals will please address all communications to me regarding the book when ordering it or otherwise.

Indianapolis, Ind. Indianapolis, Ind.

W. J. Colville's Work.

W. J. Colville's very successful course of six Monday evening lectures in the First Spiritual Temple, Boston, ended Feb. 25. Another course will open Monday, April 1.

W. J. Colville has gone to Florida on important business connected with work in the South. During his visit to that State he will speak several times at Lake Helen, where a great convention of Spiritualists and others is now in session. His first appearance in that part of the United States occurs Sunday next, March 3.

The Brooklon Times has devoted considerable at The Brockton Times has devoted considerable at tention to the four lectures recently delivered by W.

J. Colville in that city.

Mrs. F. J. Miller of Boston is continuing instructions
in Spiritual Science in the hall of the W. C. T. U.,

Tuesdays at 3:30 P. M. Mrs. M. E. Dobson, relict of the late Dr. Dobson, was united in the holy bonds of matrimony Wednesday evening, Feb. 14, to Dr. H. M. Barker, the well-known magnetic healer and steam bath expert. Owing to a recent death in the family, only intimate friends of the bridal couple were present. Justice Dwyer performed the ceremony. The happy couple will reside at the lovely home of the charming bride on North Sixth street.—San José Herald,

MENTINGS IN MASSACHUSETTS.

Lynn,-T. H. B. James writes: At the spiritual neeting held at 130 Market street, Tuesday evening, Feb. 19, Mrs. Dr. Dowland presided and made remarks, and Miss Amanda Bailey of Salem rendered two beautiful selections. Mrs. A. H. Luther then discoursed upon "Liberty and Spiritualism," speaking particularly of the progress Spiritualism has made in elevating, enlightening and freeing mankind. Dr. Franks followed with tests and messages.

Franks followed with tests and messages.

Thursday evening, Feb. 21, Mrs. Luther received her many friends at 130 Market street. After Mrs. Luther had taken each and every one by the hand, and exchanged congratulations, Mrs. Dr. M. K. Dowland called the meeting to order and requested Dr. Chas. F. Faulkner to preside. He made a few introductory remarks, and then introduced Mrs. Luther as the speaker of the evening, who took "Our Country and Its Heroes" for her theme, which she handled in her usual masterly manner. Dr. Arthur Hodges followed with excellent remarks, tests and communications.

Sunday, Feb. 24, the Spiritualists of Lynu held interesting services at Clerk's Hail, 33 Summer street. At 2:30 P. M., a large andlence greeted Mrs. Luther, the speaker of the day, who delivered a forcible discourse.

course.

At 7:30 P. M., Dr. Chas. F. Faulkner presided, and rendered beautiful selections and made interesting femarks. Mrs. Luther then took for her theme, "If

there is No God, what Power Organized Matter?"
Her lecture was pronounced by all the most eloquent
ever given by her. She concluded with a beautiful
improvisation pertaining to the subject.
Next Sunday services at 2:30 and 7:30 P. M. Cadet Hall.—G. H. Green, Sec'y, writes: The Lynn Spiritualists' Association held two meetings to-day. At 2:30 P. M. Life service was devoted to local medi-

ums, all of whom were very satisfactory.
At 7:30 P. M., P. P. Field of Boston gave an able address relating to the medical bill now pending before

our State Legislature.
Next Sunday Dr. F. H. Roscoe, assisted by Hillare Spencer, the spirit-artist of Boston, will be with us. Spencer, the spirit-artist of Boston, will be with us.

The Children's Progressive Lyceum, writes Mrs. E.
B. Merrill, held a largely-attended session last Sunday. The exercises were those of the "Band of Mercy." Singing from "Band of Mercy" meludies and responsive readings from "Lessons on Kindness" were tollowed by light calisthenics. Recitations were given by Albert Metzger, Charlie Woundy, Flossie D. Merrill; song, Carrie Moore; recitations, Laura Metzger, Agnes Colquhoun; readings, Miss M. Estes, Mrs. Lilla A. Winchester, Mrs. E. B. Merrill; plano solo, H. W. Watts; remarks, Mr. Furbush.

Tuesday evening of last week the Lyceum Association held its regular monthly business meeting at 53 Lowell street.

tion held its regular monthly business meeting at 53 Lowell street.

Thursday evening, Feb. 28, the Social Circle for the benefit of the Lyceum will be held at 53 Lowell street. The Lyceum will give an entertainment in the near future, when the operetta of "Grandpa's Birthday" will be given, with a fine program beside. The date will probably be announced in next week's BANNER.

Worcester.-Mrs. D. M. Lowe writes: Mrs. May S Pepper occupied our platform Sunday, Feb. 17. Her remarks and tests were fully appreciated by the largest

audiences of the season. Feb. 24, E. Andrus Titus ministered to us. His lectures were of a high order, and elicited the marked approval of his listeners. He paid a glowing tribute

to the memory of our lately arisen sister, Mrs. Clara H. Banks of Haydenville.
The Woman's Auxiliary will meet Friday afternoon and evening, March 1, with Mrs. Helen E. Smith, 253 Pleasant street. All cordially invited.

Lowell.-E. Pickup, Sec'y, writes: Sunday, Mrs. Shirley of Boston lectured under the inspiration of Achsa W. Sprague, after which she gave some clairvoyant descriptions and psychometric readings. Pro-

yoyan descriptions and psychometric readings. Tro-fessor Jackson sang several solos. Our Lyceum was largely attended, and increases in numbers every Sunday. One little miss of ten years has developed clairvoyance and trance mediumship to a wonderful degree, to the great Joy of her parents and friends.

Next Sunday Mrs. Shirley will be with us again. BANNER OF LIGHT for sale at all the meetings.

Rockland .- "Minerva" writes: J. P. Thorndyke has just closed a six-weeks' engagement with us lecturing and giving delineations of character in his able manner. The Doctor is thoroughly in earnest in elevating the minds of the people to a higher knowl-edge of the grand truths of Spiritualism. Mrs. Thorn-dyke has been with us the last three Sundays, adding to the interest of the meetings by reading poems. They leave us with best wishes for their prosperity.

Lawrence.-Dr. C. A. Stevens writes: Sunday Feb. 24, Mr. and Mrs. E. J. Bowtell of Boston were with us. Mr. Bowtell is doing good work on the spiritualistic rostrum. His discourses were scholarly, and his psychometric readings were all recognized.

Mrs. Bowtell sketched the portraits of spirits she saw clairvoyantly and gave them to different ones in the audience, who immediately recognized them as likenesses of their relatives and friends in spirit-life.

Mrs. Effic I. Webster, test medium, of Lynn, will be with us Sunday, March 3.

Stoughton. - Mrs. George E. Morse, Secretary, informs us that George A. Fuller, M. D., of Worcester lectured for the Ladies' Aid Society last Sunday afternoon and evening, giving two interesting dis-

Sunday, March 3, W. A. Hale, M. D., of Dorchester, Mass., will again be with us. The afternoon session will be devoted to tests; in the evening a lecture will be given, as usual.

Malden.-S. E. W., Sec'y, writes: Mrs. Sarah A. Byrnes gave an eloquent address to a large and interested audience last Sunday, under the auspices of the First Spiritual Association. March 3 we are to have with us Mrs. Hattle C. Mason.

Fitchburg.-Mrs. E. O. Pierce writes: Mrs. Julia E. Davis of Cambridge occupied our platform last Sunday. Her remarks were interesting and her tests all recognized. Mrs. May S. Pepper will minister to us next Sunday.

Salts of Aluminum.

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

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The seances of Mrs. J. K. D. Conant Friday atternoons and Sunday afternoons and evenings, at her rooms, 8½ Bosworth street, Boston, are attracting good-sized audiences. At the last Sunday evening seance Mrs. Conant made introductory remarks, giving personal experiences of "Why I Am a Medium," followed by psychometric readings and tests. Mr. Charles T. Wood spoke on Astrology, and the influence the planets have upon our lives. These seances are to be continued until August.

Great ridicule is often thrown upon "hash" as an article of diet-but properly made it is an excellent dish. Real New England hash is not made from stale meat or bread-crusts. The meat is a choice cut of beef, well corned, and boiled until done. The potatoes are likewise boiled purposely for the hash. Usually both beef and potatoes are cooked the day before using, as hash is a morning dish. The proportion is, meat one-third, potatoes two-thirds. The meat is meat one-third, potatoes two-thirds. The meat is chopped fine, the whole being thoroughly chopped and mixed. It is then placed in a spider with a little water, and butter to suit, and warmed over a hot fire.

"Brother, do you feel sure of your ground now?" asked the evangelist of the new convert. "No, I can't say that I do," replied the honest young farmer. "They's a morgidge on it for purty nigh all its worth."

My Blood

Became overheated, causing pimples all over me, developing into large and Drendful Bunnin



Mrs. Caroline H. Fuller Londonderry, Vt.

Seres, the worst on my ankle. I could not step. Soon after I began to take Hood's Sarsaparilla, the sores healed, and two bottles entirely cured me and gave me renewed strength and health. MRS. C. H. FULLER, Londonderry, Vermont.

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Feb. 16.

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

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

RHODE ISLAND.

Providence.-A correspondent writes: On Thursday evening, Feb. 21, a dinner was given at the resi dence of Mr. Lester Freeman, at Edgewood, R. I., in honor of Dr. Fred L. H. Willis of Rochester, N. Y. Among the guests were Mr. and Mrs. Louis C. Thomas, Dr. F. H. Roscoe and wife of this city, Mr. and Mrs. Glidden of Edgewood, and Mrs. Kate Freeman of Pal-myra, N. Y. It proved a most enjoyable occasion. Mr. and Mrs. Lester Freeman are not professed Spirit-nalists, but are very liberal-minded people. Mr. Free-man is at the head of the Educational Exchange here. Dr. Willis has a large class in soul-science Monday, Wednesday and Friday evenings at the residence of Dr. F. H. Roscoe, 151 Broadway. These instructive lectures are attended by some of our best citizens, many of them having become interested in Spiritualism through his ministrations.

Dr. Willis and Dr. Roscoe had a crowded house at

Dr. Willis and Dr. Roscoe had a crowded house at B. T. Hall on Sunday evening, Feb. 17.

On Saturday evening, Feb. 23, Mr. Louis C. Thomas and wife, of 59 Wilson street, who are entertaining Dr. Willis during his stay in Providence, gave a dinner in his honor, with the following guests: Dr. F. H. Roscoe and wife, Mrs. James M. Brickett, Mrs. Westmacott, Miss Donald, and two young ladies, cousins of Mrs. Thomas. The table decorations were elegant; the favors were red, pink and white pinks, and the menu was of the choicest. The evening will long be remembered by all. Mr. and Mrs. Thomas have endeavored, and successfully so, to make Dr. Willis's stay in Providence enjoyable. They have also aided much with their means and talent in carrying on the meetings at B. T. Hall. meetings at B. T. Hall.

We are preparing for a grand reception to Dr. Willis soon, a full account of which will be furnished The

The People's Progressive Spiritualist Association held two largely attended services on Sunday, Feb. 24, Dr. Fred L. H. Willis being the lecturer, and Dr. F. H. Roscoe the test medium.

This is the fourth Sunday of Dr. Willis's engage This is the fourth Sunday of Dr. Willis's engagement with this Society, and during his stay he has created great interest in the subject of Spiritualism. Many who listened to his lectures ten years ago in this city have attended all of the services, and pronounce his discourses grander, if possible, than ever before. We are pleased to note that there has been an increase in attendance every Sunday.

Dr. Willis has kindly offered the Society the benefit of his very valuable services on Sunday. March 3, and it is the belief of all that the hall will be too small to accommodate those who will be anxious to be present.

Dr. F. H. Roscoe rendered valuable assistance last Sunday by his psychical readings, which were pro-

Dr. F. H. Roscoe rendered valuable assistance last Sunday by his psychical readings, which were pro-nounced correct in every instance. At both services Dr. Willis referred to the work in behalf of Spiritual-ism being carried on by Dr. and Mrs. Roscoe, wishing them every success, and compilmenting them highly for the very earnest way in which they have labored for the good of the Society. Providence Spiritualist Association .- Sarah D. C.

Ames, Sec'y, writes: Services at Columbia Hall every Sunday at 2:30 and 7:30 P. M. Progressive Lyceum sunday at 2:30 and 7:30 P. M. Progressive Lyceum and adult class at 1 P. M. Sunday, Feb. 24, afternoon a conference—the following persons taking part: Mr. Edwin S. Straight, President, Mrs. Delia Smith, Elder J. N. Sherman, Mr. Fuller of Boston, Mass., and Mrs. Seward; tests by Mrs. Sarah E. Humes.

Evening, Mr. W. J. Colville of Boston spoke to a large and intelligent audience.

Sunday, March 3, Miss Lizzle Harlow of Haydenville, Mass., will be here.

A Late Breakfast

Is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

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

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

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

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

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FRANCIS B. WOODBURY, Secretary.

Jan. 19.



Sweet Alyssum.

FOR 12 CENTS and the name and address of lowers, I will send, post paid, the complete collection, one jekt, each of the ten varieties enough for any ordinary garden.) This is a BONAFIDE offer, made to introduce my home grown flower seeds to new customers and which I guarantee to please you or the amount paid refunded, and the seeds given as a present. the seeds given as a present

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ASTROLOGY.—Accurate descriptions, important changes and one full-page advice, 25 cts. Send date and hour of birth. No callers. P. TOMLINSON, 3 Asburton Place, Boston. lw* Mar. 2. MOLLIE FANCHER,

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THE LIFE-WORK

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COMPILED AND EDITED BY

applitt-world from her earliest commencement as a child speaker.

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OUTLINE OF CONTENTS Parentage; Place of Birth; Chlidhood; 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 NEW YORK GITY CONTINUED.

Prof. J. J. Mapes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Mead-ville, Pa., 1864; 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 Caithness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al.

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erary Work erary Work.

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Message Pepartment.

SPHCIAL NOTICE.

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

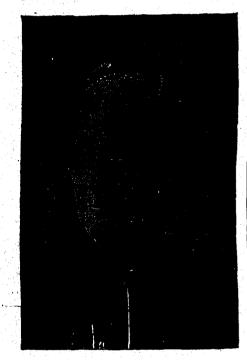
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left of the continuous of the control of the carry with them to the life beyond the characteristics of their earthy lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our scance-table, the reasons for which were stated in cur editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Dec. 14, 1894-Continued from last issue.

INDIVIDUAL MESSAGES.

Theresa A. Metcalf.

I knew naught of the life beyond before passed away. I thought many times it must be true that we live again, but where?

Willie, dear child, mother is not dead, only you cannot hear my voice, you cannot look upon me in my material form.

I know. Mr. Chairman, that this is called a spiritual paper, in which the spirit messages appear, and that it goes to every section of the country. Therefore I feel confident that some kind friend will call the attention of my children and my sister to this message.

When in the mortal I should not have thought I would ever come into an assembly like this, but I was glad to avail myself of the opportunity, although at first I hesitated, because I was not used to speaking in public. I know that others as diffident as I have spoken, and

been able to progress faster by so doing. I know the trials you all have had to endure on the earth-plane; and you, Sister Alma, too; yet mother-our own mother-never falters in her work of watching over you and yours-yes, and over mine, also.

Mother met me with outstretched hands when I passed on, and said, "Theresa, I am glad the time has come for you to lay aside the material form.

Mr. Chairman, they always called me "Thursa," but my name was Theresa.

In Columbus, O., I shall be remembered by a few, although some friends have moved from the old home since I passed on.

Theresa A. Metcalf.

Jonathan Hosmer.

Good morning, Mr. Chairman; I greet you warmly. [Good morning.] I'm not much used to speaking in public, and this is in public, because there are so many spirit-people present; however, 1'll do the best I can. They tell me we don't speak here to please the ear, but to give expression to our feelings as returning spirits seeking to bring evidence of our identity, and assure our friends on earth that we still have an interest in them.

I thank you, Mr. Chairman, for greeting me with such a kindly feeling. It is very pleasant to come in contact with those who are glad to welcome spirit-visitors. Let me illustrate our feelings as we come on to the earth-plane, and try to communicate with the people here. Suppose you were to go to Cincinnati, where there were some people whom you knew, and some you did not, and those whom you met were a little cool, and sought to rebuff you; you would n't be apt to stay long, would you?

I didn't understand as much of the other life when here as I ought, although I thought I knew I great deal about it; but the best of us can't make use of all the opportunities presented for our advancement. In my time there was not so much known of these things as now, and the chances to investigate were not so frequent. Dr. A. S. Hayward, who was a connection of mine, knew more of all that per- on earth is. tains to the religion of Spiritualism. In his these things than I had.

I am Jonathan Hosmer. I guess they'll know who I was in Concord, this State, and remember what I did when war and troublous times were upon us.

I am very thankful that such doorways of communication as this are kept open, through | cited; that was not my friend." which we from the spirit-world may make ourselves known, and prove to mortals the truth of immortality.

I have been in the spirit-world a great while, and I have never yet met a spirit who has expressed a desire to return to earth to stay; so that fact proves that spirit-life is an improvement over life here to every one.

I hope my words will touch a chord of symnathy in the hearts of those who knew me so long ago. I lived in Concord, but was acquainted in Acton, Lexington and surround-

ing towns. A few of those who knew me yet remain on earth, but the greater number have passed to the spirit-land, where I have met and greeted them warmly. Our life is so much like this that often we meet old friends that we did not know had passed through the change called death, and we exclaim, "I didn't know you had passed away from earth; when did you

Charles Heyward.

I was present at your last meeting, Mr. Chairman, and had the promise of speaking, but as the time had expired when my turn came there was nothing for it but to wait until the next time. I am very grateful to be permitted to come to-day.

This message is principally for you, Charles, and Marion, for I am satisfied that you will be glad to hear a few words from Uncle Charles. As I said to you upon one occasion years ago, you will come out right sometime, and in this life, too. Charlie, you have had much to contend with, and you have never been rightly understood by those with whom you have had to deal. Good, faithful wife and mother Marion has been, and has stood by you through all changes. Your life has been checkered, but it has been made so by others. I know also that had you not had some one to stand by you your courage would have failed you; but you have kept the ship to her course, and will do so in time to come, as far as I am able to see ahead.

Little Helen-but not little now-stands beside me, and says, "Uncle Charlie, don't forget to tell mamma and papa I am here, too."

I know my words will not be received by Walter and Florence. They can lay them on the shelf if they want to, but the others will not, for they will be glad to hear from me.

Mr. Chairman, the friends to whom I wish mostly this message to go are in the suburbs of Boston-out in Dorchester. I was also well acquainted out Roxbury way, and at Attleboro also.

Marion, good woman, has been like a guardian angel to the father and mother, and has ever tried to keep up her courage through all trials. Sometimes it has looked dark to her, but after awhile the sun would shine through the clouds in spite of all. Marion, in a little while changes will come which will brighten your life; you need them very much. Remember, Uncle Charlie never gave encouragement if he did not see light ahead.

I should speak directly to Walter and Florence, but because of their early education (not, however, due to mother) they will not receive my communication. They will say, "I should suppose if father could come back he would come direct to me." This is the same ground that you once held, Charlie; but, thank God! you have got off of that plane, and realize more of our companionship than you ever did in the past. Your father is here, and asks to be remembered to you all.

I am Charles Heyward.

Mary A. Wheeler Wood.

Bless the Lord, oh, my soul, and rejoice that we do live and are conscious entities after the death of the physical body! When a mortal I used to suppose, because of the early education I had received, that after death we should wait a long time-yes, lie silent in the grave waiting for the Judgment Day. I could not gather much comfort from such a belief, but I felt it must be right. I enjoyed much to gather with the rest at our little meetings and sing the hymns we loved.

Those teachings, which I then deemed so beautiful, seem very strange to me now; yet we were honest and sincere. I am glad to he able to say.

I have said to father many times since passing on, "Why were we so ignorant?" And he has replied, "No more ignorant than others." But that does not satisfy me, and I am sorry to say that my children were educated the same. To be sure, Lenora and others have drifted away. I know I intended to be honest, but I have learned that it is right to do our own thinking; and when the time comes that mortals will feel more freedom to reason for themselves, they will make great advancement in a knowledge of the life beyond, and understand better their duty to their fellowmen. I think that religion consists in being good and doing

When in the mortal form I knew nothing, comparatively speaking, of spirit-communion. I had heard of spirit-rapping and table-tippings and the like, and I said that if our friends were coming back to rap and tip tables I did n't want them to come to me.

My name is Mary A. Wheeler Wood-Wheeler was my maiden name. Some of my children are in this city and some are in Charlestown, N. H., and in the latter place I lived.

Louisa Theobald.

How pleasant it is, Mr. Chairman, that we are all permitted to speak here when there is an opportunity. I have gained a great deal of knowledge by listening to what one and another have said when giving their communica-

I passed away many years ago, when I was a child; but I have grown to womanhood, and been educated in spirit.

It is many years in the past since my father first learned that I could come to him. That was in London. When Grandfather Morrill spoke and said, "Little Louisa Theobald is here," how his countenance changed.

I have little memory of earth-life; those of us who pass away before we reach years of understanding are obliged to return from time to time and remain in the atmosphere of our friends and relatives until we learn what life

Many, many times father attended circles to day he had better opportunities for learning see what he could gain therefrom, and what he did learn aided him very much before passing over. There are many, I am sorry to say, who,

while in the séance-room, are satisfied of the identity of their spirit-friends, but when they leave the circle they say: "I was a little ex-

Oh! dear mortals, we smile sometimes, and sometimes tears dim our eyes when we hear such expressions, for we know that deep in his heart every mortal hopes to find his own dear departed again, and each one does meet all he lost on earth.

In the spirit-land we live in houses, we form communities, we learn and teach and help each other the same as you do here; but, unlike your life, ours is one of harmony, peace and contentment. When we return to earth we bring our best influences, and seek to teach you to live likewise, that you may not only be happy here, but be the better fitted to take up life in the Great Beyond when you are called hence.

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:

had passed away from earth; when did you | Dec. 11.—Harry L. Taft; Capt. John Lindsey; Alexander come?" Then we enter into explanations and A. Campbell; Thomas Mooney; Annie Maria Osborn; Wil-

liam J. Sloans; Emins Sloans; Anna E. Stacey; Ellza P. Chase.

Dec. 23.—Sarah J. Ring; William H. Brown; Hannah E. Lucas; Theodore Grant; Hannah Constantine; Charles Wass; Hannah M. Bates; John W. Harrist is a Richardson.

Jan. 4.—Horace Treat; Honrietta Weston; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden; Ethel Parker; Mary Mertil.

Jan. 11.—Dr. Charles F. Woodruff; Mary G. Wyman-Perham; John Wooster; James Burke; Ele na A. Sloan; John H. Leigh; Hannah E. Matkham; Homer W. E. Metcalt,

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

Jan. 23.—Walter Wood; Charles Winkley; Lizzie C. Reed; Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martin Matthews; Dr. John H. Currier; George Smith.

Feb. 1.—Chester A. Merrifield; Willie Hawkins; Rev. Samuel S. Keily; Samuel Prentiss; James H. Ewings; Alice Dearborn; Robert J. Campbe I; Artemas L. Ford; Annie Louise McIntyre.

nel S. Kelly; Samuel Prentiss; James H. Ewings; Alice Dearborn; Robert J. Campbe I; Artemas L. Ford, Annie Louise McIntyre.

Feb. 3.—Henry R. Sherman; Eben Cox; Mrs. Thomas S. Simonds; John Wm. La Croix: Almon Humphrey; Bessie Newton; Herbert P. Damon; Alex Vogile; Alec Clark.

Feb. 15.—Prof. H. B. Hackett; Eliza A. Blood; John H. Searles; Cutting Pettengill, Jr.; John R. nkin; Alice Furness; Thaddeus Richardson; Maria Jane Olsen; Evelyn Hardy.

Feb. 21.—Henry T. Divis; Myra Johnson; Benjamin Tutt; David Waterhouse: David Traft; Rosle Miles; James Le favor; Mary Isabelle Fogg; Hiram Abbott; Nellie Olsen.

ANSWERS TO QUESTIONS

G VEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—{By James E. Gordon, Providence, R. I.] Wherein does Mr. Colville or his guides differ from the Christian Science thought in the means of heal-

Ans. - The chief difference between our teaching and that of the Christian Scientists of the Eddy school, which claims to be the only true and original system, is twofold.

In the first place, we do not accept a personal leader who claims the right to dictate that she shall be followed and obeyed. In the second place, we do not consider it necessary to pronounce all visible objects on the physical plane merely illusion. With the broader statements made under the same name (Christian Science) by those who claim some independence of thought and action, we are far more in accord. as there is, in our judgment, a tremendous power for good in the acknowledgment of goodness only, and the consequent refusal to acknowledge evil. The adjective "Christian" is a very elastic one, so much so that we prefer one that is pressions, no one of which hampers students or professors in the fullest carrying out of their deepest and latest convictions.

The single statement that truth destroys error as fire melts ice, opens up the whole field of controversy as to method of action and the nature and operation of the force employed in healing.

We agree with those friends of the Oriental adepts who spend their lives in contemplation of beauty and harmony only, that it is possible to be far more philanthropic when absorbed in spiritual contemplation, than when bustling hither and thither, with anxiety depicted on the face and in every movement of the entire body. A fire has only to burn to heat the apartment in which it is kindled; so have we only to be something to realize our union with perfect order and blessedness, to accomplish our most effective benevolent work.

We can readily see how Materialists can rebel against this doctrine of seeming passivity or apparent inactivity; but it is most illogical on the part of Spiritualists to refuse to give the best conditions for allowing an unseen power to work. Silent contemplation of an ideal places us in union with that which we are contemplating; therefore to think steadily on any question, to meditate restfully on any exalted state, is to effect vibratory union therewith. Stillness in the outward is often necessarv if we are to pay attention to what is inward. Whenever nervous patients are introduced to a mental state of rest they are at once benefited.

Q.—[By Frederick Havergill, Brockton, Mass.] May the human ego, as an emanation from the Infinite Mind, be considered as possessing all the powers and attributes of that Mind, less only in degree? We are told that man was created a little lower than the angels. Was the distinction one of quantity or quality?

A.-We are fully in accord with the suggestive inferences made by our present questioner, and, so far as we can decide, the only difference between the essential nature of Deity and that of humanity must be one of degree. The cause being good, the effect cannot be other than good. Having dismissed all sectarian quibbles, the necessary conclusion must be maintained by all intelligent theists that God is the source whence nature springs; therefore nature is good and not evil.

We have never encountered a finer definition of the relation between Infinite and finite than that contained in the admirable treatise upon "The Soul and Its Embodiments," given through the mediumship of Cora L. V. Richmond. The soul is there spoken of as an eternal finite entity contained within the infinite circle of Deity.

Prof. Dolbear, in his treatise entitled "Matter, Ether and Motion," suggests that an atom may be scientifically regarded as a ring of ether within the universal ether. Hence may we not think of an individual soul as an immortal atom within the embrace of Infinite Intelligence, the atom possessing a distinct, individual consciousness of its own, with capacity to realize its vital relation with kindred atoms and with the Infinite Life, of which all are alike partakers?

The word angel is not at all an arbitrary one, adapted to precise application. Angels are ministering messengers; consequently it has always been held that they are appointed to run on divine errands, because of their fitness for the work; this fitness does not necessarily presuppose that they are a distinct race from humanity, as their present exalted condition may be entirely the result of their conquest

talk over old times and olde oquaintances much Chase. Same States and obstacles which as you would were you to meet an old neighbor while traveling in some foreign land.

| Chase Same States and States States and Obstacles which Chase Same States and Obstacles which chase same one hundred miles to be present. In addition to Mr. Dec. 32.—Sarah J. Ring; William H. Brown; Hannah E. Licas; Theodore Grant; Hannah M. Bates; John W. Harris; Isa Richardson. She wass; Hannah M. Bates; John W. Harris; Isa Richardson. She wass; Hannah M. Bates; John W. Harris; Isa Richardson. She wass; Hannah M. Bates; John W. Harris; Markis M. Ba ally successfully surmount.

> The kabala, and other ancient mystical treatises, make a wise and clear distinction between cherubim and seraphim, and the angelic and archangelic legious. This distinction is clearly portrayed in the painters' and sculptors' art, where we see the Madonna, for example, surrounded with little spirit-children, whose tiny wings and sweet countenances betoken the innocence of infancy, but certainly not the maturity of such angelic or archangelic life as the artist invariably shows forth in the portrayal of his Gabriel who figures at the annunciation.

If the truth contained in all sacred books be ferreted out, and intelligently accepted by the modern world, the old theory of cherubs, seraphs, angels and archangels will be restored to view, and given to the multitude as the illuminated sages of long ago understood it. This theory illustrates the spiritual side of evolution, and insists that through gradations of trial and processes of development angels are mitured; therefore the angelic state is only a higher condition than the present human state, to which the present is an educational intro-

Letter from M. E. Cadwallader.

To the Editor of the Banner of Light:

On Jan. 24 I left my home in Philadelphia to take part in the reunion of Spiritualists in the city of Baltimore. The enthusiasm manifested at that place might well serve as an example to those who do not believe in organization. There I was the guest of Dr. and Mrs. Lappe, both earnest Spiritualists. Owing to the fact that I was contemplating a Western trip, I was unable to accept the cordial invitation extended to take part in the services of the following Sunday.

Tuesday, Jan. 29, found me en route to the West. I stopped long enough in Washington to help celebrate the birthday of Thomas Paine, at the headquarters of the National Spiritualist Association. It is well that even at this late day justice is being done to the memory of that noble man, who has played so prominent a part in making this country

free in more ways than one.

Thursday, Jan. 31. I arrived in Cincinnati.
A reception to Mrs. Lillie had been announced for that date. I found that Mrs. Skidmore was at the point of passing to the higher life. Dear Mrs. Skidmore! How eloquently the vacant chair will speak to those who gather at Cassadaga Camp next season. Words are but poor instruments when we would attempt to pay a tribute to her memory. Her kindly acts are her monument, and they are many. I am glad that I have known her. Those who knew her best loved her most.
On Sunday, Feb. 3, I had the pleasure of ad-

dressing a very enthusiastic audience at the First Society of Christian Spiritualists. They are loyal to the National Spiritualist Association, and responded to my appeal for support willingly. Sunday evening I was present at the Union Society, where Mrs. R. S. Lillie presides. The beautiful hall was well filled, and another donation was made to the funds of the National Spiritualist Association in response to my appeal.

From Cincinnati I went to Aurora. There I met one of the workers of the Chicago Convention, Mr. J. E. Bruner. I found him just as enthusiastic as ever. I wish more were like more definitely expressive of a distinct idea. him. There is material for a good society, Divine Science, Spiritual Science and Mental and it is to be hoped that one will soon be Science are three legitimate unsectarian ex- formed. Two days I spent at that place. Those 1 met were thorough Spiritualists, and had the good of the Cause at heart. I must not forget Mrs. Ropp, the test medium, whom I met at Cincinnati. One hundred and three messages were given by her in about one hour, every one recognized.

During my stay in Cincinnati I had the pleasure of visiting Rabbi Wise, who has made such extensive researches into the origin of Christianity. He told me that he had seen a copy of Josephus, which did not contain the celebrated passage so often quoted by our Christian brethren as being positive proof of the existence of Jesus of Nazareth. He also had seen a copy of the Annals of Tacitus, which did not contain the passage so often quoted for the same purpose. I consider the time spent with Rabbi Wise of great value to me.

From Aurora I went to Indianapolis. Here I came in contact with a blizzard. I was buffeted one way and another, till I did not know which way to go. Stepping into a store, I called a cab, and told the driver to take me to the passenger office of the Lake Erie and Western Railroad. He evidently got bewildered, for he drove me to the dépôt. I informed him that I wanted to go to the passenger agent's office. He then drove me to the Union Dépôt. "I do not want to leave town," I said, "I want to go to the agent's office." He replied, "This is the biggest depôt in this town; is it not big enough?" Well, after considerable trouble I at length arrived at my destination.

After transacting my business I started for the train, but found the cars all stopped, so had to walk. I verily believe that a blizzard in the West confuses the senses, as I soon found that instead of being at the dépôt I was quite a distance from it. For once I was discouraged. Mentally I said to myself, "If somebody would only tell me what to do, I would be thankful." Just then I heard a passing lady say to a compan-ion, "Yes, he asked me if I would let him come to our circle sometime." That was all I heard, to our circle sometime." That was all I heard, but to me it was enough. Istepped up to them and said, "Are you Spiritualists?" To which they responded, "Yes." Then I told them the predicament I was in, and they invited me to go with them to the meeting of the "Ladies' Aid," which was to be held at the residence of which was to be held at the residence of Mrs. Herbine, the well-known slate-writer. There I met a number of the members of the Society, who did everything in their power to make me forget the blizzard. Leaving there, I called on Mrs. Lake, who is speaking there this month. She entertained me until I had forgotten all about the blizzard, and was prepared to start on my journey anew. From Indianapolis I went to Muncie. If you

want to see Spiritualists, go to that progressive town. The women there do not want to vote. They know nothing about the trials of their sisters in the East. Think of a town with "natural gas"; no ashes to take care of; no wood to split; no fires to attend to. It was a revelation to me.

Here I met liberal Spiritualists. They have a temple of their own, through the kindness and generosity of Mr. R. H. Mong, the President of the society. They had a good meeting, in spite of the inclement weather. At the conclusion of my address, a motion was made to take out a charter from the National Spiritualist Association. This was done, and I had the pleasure of seeing it adorn the wall on the Sunday following, at which time they dedicated the temple.

On Thursday evening by special request I addressed a very enthusiastic audience upon the topic, "The Life-Work of J. M. Roberts as Revealed in 'Antiquity Unveiled.'" To the wonderful phenomena that occurred on that occasion I will leave to others to testify.

I found Muncie on the eve of a revival. Moses and Mattie Hull were engaged, and for a week meetings were held afternoon and evening. I took part on Sunday, Monday, Tuesday and Wednesday afternoons. The audiences were enthusiastic in the extreme. A minister of the gospel had challenged all mediums to prove that the spirits of the so-called dead produced the phenomena of Spiritualism. Every church in town had revival services, so as to keep their members from attending the services of the Spiritualists. It did not keep them away, as the hall was filled every afternoon and evening, and in one case a minister left his own services in order to attend Mr.

Hull's lecture. People were there from all the surrounding

delight of her listeners. I was entertained by

Mr. and Mrs. Zach, Mong, who did all in their power to make the revival a success.

Among the friends at Muncle was Dr. J. H. Mendenhall, a man of wonderful powers as a writer. He is too well known to need any comment of mine. Dr. Schaub also deserves mention. In fact, the Muncie Spiritualists ought to consider themselves blest in having in their

midst so many earnest workers.

I left Muncie with regret. Having to wait in Indianapolis several hours for my train, I improved the time by going with Mrs. Lake to see Mrs. Herbine. After a little time spent in social converse, Mrs. Herbinesaid she would give me a class and expensive a pleasant expensive. give me a slate writing. It was a pleasant ex-perience. Message after message came from spirit-friends, each one being of such a nature as to positively identify the writer. It is such experiences as this that help us on our way through life. From Indianapolis I came to Chicago, where

I am at the present time. I shall write later about my work at this place. Let me say, however, that in every case where the claims of the National Spiritualists' Association are presented properly there is no difficulty in getting people to work with us. The opposition as far as I can see comes from those who have not fairly investigated our methods, and I would say to all Spiritualists, "Come in and help us." We are striving earnestly to work for the good of all. Lend us a helping hand. If we make mistakes, it is because we are human. Put yourselves in the places of those whose whole energies are bent in the direction of placing Spiritualism before the world as it should be. Help the National Spiritualist, Association. You will never regret it.

M. E. CADWALLADER.

LIST OF SPIRITUALIST LECTURERS. If there are any errors in this List, we wish those most interested to inform us.

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· Will also attend funerals.

Letter from Florida.

To the Editor of the Banner of Light;

As I count a goodly number of estimable friends here and there about our broad country, whom I know are very good friends of yours too, I feel free to ask you to allow me to give them greeting through the soul-cheering columns of your paper, that I may be saved from reporting to each by letter, as I would like to, while journeying and recuperating in this semi-tropical peninsula of the Seminole's home, where the orange gathers the sunbeam's golden hue.

Just now, however, the face of Nature is sadly blighted, so suddenly did the late severe blizzard sweep down upon the wide stretching orchards and blooming gardens; it was but the work of a night and all was destroyed, and the rewards of a round year's toil which was just within the grasp, well nigh vanished from a hopeful people. In fact, the picture of desola-tion, coupled with the continued cold up to this date, is everywhere sad to look upon and even lamentable, when we consider the loss to the world of four million boxes of fine citric fruits and its many millions of value to a needy

I am spending the month of February, and it may be March also, in Florida—not alto-gether for pleasure and recreation, but rather in the line of duty-with my son-in law, Mr. Stoddard, who from exposure in developing oil and gas wells in West Virginia contracted pneumonia and a consequent illness, which for more than a year this winter sanitarium and the best medical skill has failed to arrest.

With great care and attention we have side

With great care and attention we have aided him to fight a wasting consumption, until now the end is near, and unflinchingly he goes with the boatman to the spirit side of life, where, as we realize, he can do even more for the precious family he leaves than he hoped, even in his manly strength, to do for them

Thus at present we are biding our time, awaiting the angel of change. Not unwelcome, I may say, as we stand face to face with human suffering, but a friend indeed, leading humanity to glad reunions and to homes of beauty and peace.

Florida is a most interesting State, rapidly developing into the winter garden of the popdeveloping into the winter garden of the populous North. This is my first visit since I came into it with the army in 1864, then utterly forsaken by every male citizen, black or white. Then the country was sparsely settled south of the St. John's river. To-day there are hundreds of thrifty towns and villages from gulf to ocean, that like sentinels guard its southern limits.

Fine, comfortable steamers are coursing up and down its many rivers and creeks, where profusely wooded banks are rapidly giving

profusely wooded banks are rapidly giving way to orchards of oranges and lemons, and gardens of vegetables in great variety.

The great influx of Northern people dominate their customs and habits with the smaller proportion of "cracker" population. We note also a considerable number of English people now buying lands and engaging in orange culture. orange culture.

We are scattering copies of THE BANNER that we brought along with us, and find them excellent letters of introduction to would be Spiritualists, reminding me here of the methods of our mutual friend, the late Sidney Howe, who, in his vocation as a shoe drummer, traveling South, ever made it a point on reaching a town to find a genial Spiritualist if possible. Arriving late at an Alabama town, and while at his evening meal, he ventured to thus timidly inquire of his landlady, "Do you have here any of those people they call Spiritual

ists?"
"No," said she; "if there were we would ride them out of town on a rail."

Sidney found himself in the enemy's camp, and naturally gentle and timid, he kept quiet

during his stay in that town.
On reaching New Orleans for the first time he ventured again, but "where, oh! where?" was his prayer as he walked up the street a stranger. Looking up he saw an homeopathic drug sign. This was a "pointer," and he ventured in, and accosting the attendant, asked, "Where in this city can I find one calling himself a Spiritualist?" "Right before you," came the reply.
Our friend Sidney was no longer without the

fold and the communion he loved.

So here, and wherever I go, I find some only too glad to give us greeting, and ready to express their pleasure in meeting some one with whom they can compare their old teachings with the new, and express the joy they find in the grand revealments of Modern Spiritualism. With fraternal greetings to all,
WILLIAM F. NYE.

Como, Fla., Feb. 18, 1895.

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By taking Adamson's Botanic Cough Balsam, at the wery beginning, instead of trifling with useless inita-tions. Its effect is instantaneous, and the worst cough quickly yields and disappears. Throat and Lung dis-eases of every kind are speedily cured. At all Drug-

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From Field's Corner, Dorchester, Mass., Feb. 15, Harry, only son of D. W. and M. A. Knowles, aged 10 years 4 months and 10 days.

The young form reposed in a white casket covered with pinks and roses. A beautiful pillow was placed at the head with his last words thereon, "There is music in the air, brother." Although young, he realized the truth of Spiritualism, and just before his transition he saw his brother and sisters and reard them call, and answered, "I am coming." His parents are firm Spiritualists; the mother a well-known medium. Thus they are doubly blessed with our beautiful philosophy.

The services were conducted by the writer.

EDWIN H. TUTTLE.

Saturday, Feb. 16, at 8 P. M., from the home of his friend,

Mrs. E. King, 157 Ellery street, Brooklyn, N. Y., Mr. Pendleton Lapham, aged 72 years.

*dleton Lapham, aged 72 years.

c His remains were interred in Lindel Hill Cemetery. Memorial services were held at the Advance Spiritual Conference, 102 Court street, Saturday evening, Feb. 23. Mr. Lapham was a companion of Andrew Jackson Davis in his boyhood at Poughkeepsie—a prophetic and symbolical medium of wonderful powers. Mr. Lapham has been a constant reader of the BANNER OF Light, and received gladly my latest copy, on his last visit three weeks ago. He was conscious to the last. Death to him was a glorious relief. Our brother has now gained a blessed inheritance, won by the faithful performance of every duty.

EMILY B. RUGGLES.

From her home in Bradford, Mass., Feb. 11, after a long Illness, Annie W., only daughter of Mrs. Maria L. I. Jack man, aged 33 years 11 months.

The funeral exercises were conducted by Mrs. Kate R. Stiles of Boston. During the services Mrs. S. was controlled by the lately arisen daughter, her father and other friends, to speak words of consolation and comfort to the bereaved mother.

R. M. S.

From East Saginaw, Mich., Feb. 11, Dr. Arphax Farns worth.

worth.

His last hours were passed in peaceful unconsciousness after severe brain troubles. The daily Courier spoke of him as "The upright citizen, true friend, and beloved physician, widely known and universally esteemed; the ploneer of Homeopathy, thirty-five years ago, with a large practice. Many a home will be saddened to-day because he is not here." He was also a ploneer Spiritualist, true and gratle, with no fear of man, frank him elf and respecting all sincere opinions—a man of rare beauty and harmony of character.

Funeral services at the house, Feb. 13, conducted by G. B. Stebbins, and afterward at the Masonic Temple, largely attended.

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, \$1.00, 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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Mar. 2.

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Mar, 2. lw*

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Mar. 2. 1w*

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Mar. 2.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon Jan. 26.

Mrs. L. M. Vierge, Healer, Hoffman House, Suite 15, 554 Columbus Ave., Boston. Feb. 16.

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BOSTON, SATURDAY, MARCH 2, 1895.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fellews Building, 4 Berkeley street.—Sundays at 104 A.M. and 74 P.M. Speaker for March, Moses Hull. William d. Banks, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Savin Hill.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigat-ers at 11 A.M. Lectures at 24 P.M. Wednesday evenings, at 14. M. Sociable, conference and phenomena. Other meetings announced from the platform.

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

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

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 614 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.

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

Eagle Hall, 616 Washington Street.—Bundays at 11 a. m., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Eathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall.) Thursday at 2½ P.M. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Meetings hre held every Sunday at 11 a.m., 2% and 7% p.m.; Tues-lay and Thursday at 2%—and at 7% p.m. in ante-room; Friday at 2%, and Saturday 7% p.m. W. L. Lathrop, Con-parter. Society of Spiritual Endeavor meets every Tuesday evening at 7%, in hall. T. Kiernan, President.

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

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

Harmony Hall, 724 Washington Street, one
Flight.—Sundays at 11 A. M., 2½ and 7½ r. M. Tuesday and
Thursday, circle and meetings. At No. 516 Tremont street,
Wednesdays and Saturdays, 8 r. M., Fridays, 3 r. M. Seating
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Montgomery Hall, 785 Washington Street.— United Spiritualists of America. Sundays, circles 11 A. M. 134 and 78 P. M.; Wednesdays 2% 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.

Chelsea, 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, submits the following report

of last Sunday's services: The exercises opened with a song by Mrs. Cora Simes Barker, Prof. Lane as pianist; followed by a em, "Chemistry of Character," finely interpreted Mr. Baxter, after which was another excellent se-

lection in music. Mr. Baxter announced his subject as "The Ethics of Virtue," saying that at almost the last minute he was forced to set aside the lecture he had intended, and

come to the hall with the one he was about to deliver.
Certainly none other could have been more timely, and it proved a lesson to all, and, notwithstanding its pointedness, practicality and radicalism, it was well No synopsis can do justice, and the few extracts of thought presented below may be madequate to convey a good idea. In answer to the question "What is the object of Life?" he said, "Possibly to find out its object of Life?"

edject of Life?" he said. "Possibly to find out its object," an answer which becomes more and more pertinent as one considers. To find out just what we need and seek it naturally, and so in receiving gain its real benefits, surely constitutes man's true life. The object of life, then, might not be for worth, or for learning, or necessarily for happiness; but rather is it for the development of human character while getting the needful, whatever it may be. While character may not be of one's own making, yet it surely is in one's own keeping, and its watching and developing devolves upon him. devolves upon him. He advised a life for character, a devotion to prin-

etple, whatever reputation might be the result as established or bruited by prejudiced opponents or loud-mouthed vilifiers. Reputations rarely accord with characters. In this life reputations are heralded while characters are rarely known. what one is; reputation is what any may imagine one to be. Reputations are often built by stander and scandal by those who have not depth of mind suffieient to see back of the independence that true character presents, a well-grounded principle of justice and right. The liberty which character allows, by the gross-minded is often interpreted as license, and so while one is white in character, his reputation is made black to a prejudiced world.

Spiritualists, in the estimation of some, have repu-

tation of being unworthy, and by some deemed even vile. But could their characters as a body politic be known, one thing is sure, and that is that less lurking hypocrisy could be found than in any other body of believers. 'T is true, because of ultra reform considerations and advanced ideas, many spiritualistic advocates are denounced by unripe minds, and their principles attacked. But mark, what is advocated is openly advocated, openly lived and enacted as princi-ple, and therein is shown true manhood or womanhood as compared with those who preach "Good Lord, deliver us!" and practice covertly "Good devil. I serve thee!" The truest characters are among the unhampered by creed, generally; and the best characters of them are they whose souls have

gence.
These ideas were finely presented, illustrated and applied. He analyzed virtues so often exalted, and obaracters so flippantly deerled. Suffice it to say, enrapt was the audience as he proceeded so interestingly. The burden of his thought was noble in sentiment, however. While he believed in caring for reputations, yet he advised letting them go to the winds if character must suffer in maintaining them. Not that he would have one less mindful of reputation, but more careful of character. The stars rise and set. So reputations go up and down. When a star sets we know it will rise; so when a reputation goes down, let us have the assurance of character, and surely it will shine again. A star that falls is lost forever; so when shine again. A star that falls is lost forever; so when reputation falls, because character was unstable, it is

reputation falls, because character was unstable, it is almost past retrieving.
Unfortunately, many times, we judge character, not by principle or true merit, but by the fashionable standard of society opinion. Hence it is that one may be accounted eccentric, pronounced fanatical, believed treligious, or declared wicked, because he has the true independence of character, daring to govern himself by the standard of his individual conscience.
Verseity nurity solviety charity etc., are grand

by the standard of his individual conscience.

Veracity, purity, sobriety, charity, etc., are grand virtues we all advocate. But, still, amid the circumstances of life, these, as cardinal virtues, are rarely existent. Is it possible for one to be cardinally virtuous? If so, how virtuous must virtue be to be cardinal? Is there any limit? If not, one must be perfection itself—God himself—before he can possess cardinal virtue. On the other hand if there is a bound with a life with the cardinal virtue. dinal virtue. On the other hand, it there is a bound, who dares draw the line? Let silence, then, seal the lips of any when they would censure, blame or decry the virtues of another. "I am holler than thou" should never be heard or acted until the line of demarcation ean be accurately defined which shall constitute one as truly virtuous. Let Jesus's advice, "Judge not, lest ye be judged," be carried out in practice. "Let him that is without sin among you cast the first stone," said Jesus to certain accusers; but to the sinner, peniant beard when the sid "Co. and sin among you."

we all believe in virtues. Indeed, they are to be exercised to the fullest extent one is capable—but not necessarily does this imply to the extent that somebody else is able.

In studying the enigma of life one comes to habit, a sort of second nature; to education, true or false, which bends the mind; to science, which should never falsity, and which is best to be trusted; and to religion, which often proves a plous fraud. We need a higher ideal yet of moral integrity, of personal honor, of virtuous conversation, of sanctity of life and of reverence for love

of virtuous conversation, of sanctity of life and of reverence for love.

The evening session was attended by an audience that spoke in fiattering terms of Mr. Baxter's worth and popularity. Mrs. Edith Lane Thompson sang beautifully her introductory selection. A pithy poem was read by Mr. Baxter, atter which "Little Eddie," the famous boy singer, sang "Palm Branches." Mr. Baxter's subject was "The Spirituality of Spiritualism." We will attempt no synopsis; suffice it to say it was one of Mr. Baxter's best efforts.

After the lecture, and a song by Mrs. Thompson, Mr. Baxter, under unmistakable spirit influence, proceeded with his séance, creating considerable sensation at times, as he gave a large number of spirit delineations and messages, to the great satisfaction of the audience.

the audience President Banks at both sessions announced the fact of Mrs. Clara H. Banks's transition, and spoke very feelingly pertaining to it, and the audiences had cause to regret much as they contemplated that she who had so won their admiration last fall, and was anticipated with so much pleasure for next October, could be with them in mortal form no more.

At the close of the exercises Sunday evening, President Banks spoke enthusiastically of the "eight superior lectures" delivered by Mr. Baxter, and publicly thanked him, in behalf of the "Temple," for the good and great work he had done while in Boston this month, and hoped as great success would be his wherever his work in tuture should be, and assured him a welcome would be his on his return another season.

Moses Hull, than whom no more oratorical and logs to the Chairman of the Chairman, A. W. Thayer, Mr. Sprague, Mr. Kelley, Mrs. Anna Hanson, Mr. Tompson, Mr. Rollins and Mr. Tuttle took part in the exercises. Friday, the 22d, services appropriate to the day

ical speaker is in the field, will lecture in Berkeley Hall morning and evening on Sunday next, and on every Sunday during the month of March. It has been many years since he spoke in Boston, and doubtless fine audiences will give him welcome.

The Helping Hand Society-F. A. Heath writes-held its regular business meeting Wednesday evening, 20th ult., Mrs. C. A. Pratt, President, in the chair. A bountiful supper was provided at 6 P.M. The even-ing's entertainment consisted of a reception to J. Frank Baxter, the speaker for February, and opened with "Bringing in the Sheaves," led by Mr. Baxter, Charles W. Sullvan, tenor, and Mrs. Mary F. Lover-ing plants.

ing, planist.

The address of welcome was made by William H The address of welcome was made by William H.
Banks, President of Boston Spiritual Temple, who
spoke in the highest terms of the lectures given by
Mr. Baxter during the past month.
Mrs. Alice S. Waterhouse followed in the same line
of thought. Mr. James H. Lewis spoke very earnestly regarding the God we worship as being very unlike
the one of the Salvationists. Miss Lucette Webster

the one of the Salvationists. Miss Lucette Webster recited "St. Peter at the Gate," which was heartily cheered. Mr. Shaw spoke of his early experience in the spiritual field, when Mr. Baxter first came before the public. Mrs. S. Dick followed in a highly culoristic strain of thought, complimenting Mr. Baxter for always sticking to his texts, and thus endeavoring to enlighten the people regarding a future life. The guest of the evening, Mr. Baxter, in his opening remarks alluded to the fact that it is best to honor every one's honest convictions, extending the hand of fellowship to every one who is doing good. The idea of the universal brotherhood of man and God as our father should be the prevailing sentiment of the hour. The should be the prevailing sentiment of the hour. The great victory of Spiritualism over theology is the fact that it gives knowledge in the place of faith. Spiritualism is a ladder, inviting you to climb higher in the line of investigation, until all shall come to know that spirits live and can return. The meeting closed with

At the next meeting there will be an auction sale of useful articles, Miss Lucette Webster acting as auc-There will be an "orange tea" the second Wednes-

day in March. First Spiritual Temple, Exeter and New bury Streets.-A special reporter writes: On Sunday, Feb. 24. W. J. Colville addressed a large and very

attentive audience at the Temple, Exeter and New bury streets, at 2:45 P. M., on "True Heroism." During the discourse, allusion having been made first to George Washington and other world-renowned heroes, and later to Fred. Douglass, whose remains were at that moment lying in state in the City Hall, New-York, the speaker turned to the noble lite of Marion Skidmore, mother of the two Cassadaga camps, and spoke of her as a living, glorious example of the twill progressive modern woman, who, while of the truly progressive modern woman, who, while fully alive to all important public questions, is at the same time a model wife and mother, the presiding

Two eminent journalists, James Burns of London and J. J. Owen of California, were also spoken of at length. A good synoptical report of this lecture, con-taining memorial tributes to several distinguished taining memorial tributes to several using the friends of human progress—tireless workers in the vineyard of reform—has been prepared for The Ban-Ner, and will appear in the next issue.

Virchand R. Gaudhi lectures in the Temple Sunday,

March 3, at 2:45 P. M. W. J. Colville will resume the lectureship Sunday March 31, on which occasion he will deliver an Anniversary oration at 2:45 r. M., and redeliver it in Columbia Hall, Weybosset street, Providence, R. I., at 7:30 r. M., in which place he spoke to a fine audience Sunday evening, Feb. 24.

Another reporter writes: Sunday, Feb. 24, at 11 A M., the manifestations through the mediumship of Pierre L. O. A. Keeler, materialization of hands, written spirit messages, and other demonstrations of spirit power, were very satisfactory.

At 2:45 P. M. W. J. Colville's guides spoke upon True Herolsm."

At 8 P. M. full form materializations were given through the mediumship of Mrs. S. S. Martin. The manifestations were very satisfactory and convincing. Next Sunday, March 3, at 11 A. M., Mr. Keeler will

again be present.
At 2:46 P. M., Virchand R. Gandhi from Bombay,
India, will speak, and at 8 P. M. there will be fullform materializations.

The Children's Progressive Lyceum, writes Irving Pratt, Secretary, held its regular session at Red Men's Hall, 514 Tremont street, on Sunday, the 24th. A song by the school and an invocation by the Conductor opened the exercises of the day. The lesson under discussion was "The Spiritual Temple."

Most of the speaking and recitations were in accord with the impress of Washington's Birthday.

Mr. Wood spoke appropriately and interestingly of Washington and his aims. The "Banner March" preceded an interesting program. An essay, "Washington's Birthday," written for the Lyceum by Mr. Alongo Danforth, was read by the Assistant Guardi-

an. Miss Cora Pratt.
Mrs. Sarah A. Byrnes addressed the children and large audience assembled. There were recitations by large audience assembled. There were recitations by Merton Bemis, Marie Gale and Sadie Falconer. Alice Ireland recited a poem, portraying the life of Washington from childhood to the end of his illustrious career. Mrs. Haven spoke to the children, and gave good thoughts concerning the day's lesson. Little Eddie sang "Tiny Hands," by request, which was enjoyed by all. Miss Jewell rendered nicely "My Mother's Prayer." The session ended with singing by the school.

Elysian Hall, 820 Washington Street .- W. L. Lathrop writes: On Tuesday, Thursday, Friday and Saturday we held meetings as usual. The circle on and Saturday we held meetings as usual. The circle on Washington's Birthday was very large. The mediums assisting us were Mrs. Hutchins, Mrs. Akerman, L. F. Thayer, Mr. McLane, Dr. White, Mrs. Chase, W. B. Hall, Mr. Lathrop, and others.
Sunday morning a leading control of W. L. Lathrop gave a lecture on "The Passing Multitude," closing with tests.

In the afternoon and evening many fine tests and readings were given. Mrs. Dr. C. E. Bell, L. F. Thayer, "Cyrus" the Persian, Mr. Lathrop, and others, were the mediums.

the mediums.

A Special Concert will be given in this hall next Thursday evening for the benefit of our work. Mr. and Mrs. W. A. Pyne of New York have several parts. Meetings on Tuesday at 2:30 and 7:30; Thursday and Friday at 2:30 and Saturday at 7:30 P. M.

Next Sunday morning the subject will be "Revelations," and questions from the audience will be answered, closing with tests. the mediums. BANNER OF LIGHT always for sale.

Eagle Hall, 616 Washington Street .- Hartwell writes: Wednesday afternoon, Feb. 20, remarks, tests and readings were given by Mrs. M. Knowles,

tests and readings were given by Mrs. M. Knowles, Mrs. M. E. Saunders, Mrs. H. A. Chase, Mrs. F. Stratton, A. W. Thayer, G. B. Emerson, E. H. Tuttle. Sunday, Feb. 24, the morning developing circle was large. At the afternoon and evening sessions remarks and poems were presented by the Chairman on subjects given by the audience; musical selections by Mrs. Carlton, Mrs. Saunders and sons, Little Eddle; remarks, tests and readings were rendered by Mrs. J. E. Woods, Mrs. J. C. Boyden, Mrs. M. E. Saunders, Mrs. F. Stratton, Mrs. M. Knowles, Mrs. O. M. Robbins, Mrs. H. A. Chase, Mrs. H. C. Clarke, Dr. E. M. Sauders, A. W. Thayer, Mr. Cohen, E. H. Tuttle and Mrs. Chase. Mr. Tuttle answered mental questions.

Thayer, Mr. Colled, E. H. Authe and Mrs. Chase. Mr. Tuttle answered mental questions.

Saturday evening, March 2, a testimonial will be tendered Mrs. Saunders and sons in this hall.

BANNER OF LIGHT for sale each session.

Boston Psychic Conference, Hollis Hall, 789 Washington Street.—A correspondent writes: Last Sunday at 10:30 A. M. W. J. Colville lectured on

'Reïncarnation.''

"Reincarnation."

It was a masterly effort, in which he claimed that reincarnation or reëmbodiment is a fact. The soul, he said, always existed, and was dependent upon incarnation for certain phases of growth or development. After the death of the physical body the spirit progresses until it may at some time feel the need of further experiences on the material plane, when it may again become incarnated.

Dr. Coombs spoke at the afternoon session on the same subject. Mr. and Dr. Leighton, Mrs. Saunders, Mrs. Buck, Mrs. Van Haven, Mrs. Howe, Dr. Mathews, Mr. Davis, Mrs. Charter, and the President, Mr. Whitlock, gave their views on the same theme, or gave spirit messages or readings. Mrs. Campbell led the musical exercises; Geraldine Morris sang a solo, and Prof. Morris presided at the plano.

Next Suuday at 2:30 Dr. G. P. Wiksell will lecture, subject, "The New Spiritualism." Séances at 11 A. M. and 4 P. M.; conference at 7:30 P. M.

Harmony Hall, 724 Washington Street .-James Higgins writes: The harmony which prevails at the Tuesday and Thursday circle and meeting at at the Tuesday and Thursday circle and meeting at this hall bears good fruit. The Sunday 11 A. M. developing circle is well patronized; the power strong which has assisted many in becoming good mediums. At the afternoon and evening sessions Mr. S. H. Nelke spoke to crowded houses. The tests were all recognized. Mr. Nelke was assisted at the meetings by Mrs. J. A. Woods, Mrs. Wheeler, Mrs. Reitzel, Mr. George B. Emerson, Mrs. Bartlett (a new medium), "Minatona," a guide of a private medium—Mrs. C. H. Clark, Mrs. Johnson of Cambridgeport, Mr. J. M. White, and others. Music was furnished by Miss Sadie B. Lamb, Little Eddie, and little Miss Hazel Coyle, who gave a piano selection.

The Banner of Light always for sale at the meetings, and at 616 Tremont street, Mr. Nelke's office.

were held, the Chairman and Mr. Thayer participating Mrs. Nellie Carlfon acting as plant t.

Sunday last, meeting was opened with invocation by Chairman, followed by Dr. Hoot of Boston in several satisfactory tasts; Mr. Thayer, remarks, tests and readings; Chairman, psychic readings; Mrs. Armstrong, plants.

First Spiritualist Ludies' Aid Society, 1031 Wnahington Street .- Carrie L. Hatch, Secretary, writes: On the afternoon of Feb. 22 an interesting circle was held, at which many comforting words and tests from spirit-life were given through the mediumship of

from spirit-life were given through the mediumship of Mrs. Jennie Wilson Hill, Mrs. Hattle C. Mason, Mrs. Shackley, Mrs. Sanders and others.

The plok tea was a decided success, the banquet hall being crowded.

The evening service opened with singing by Mr. and Mrs. Longley and Mrs. Hattle C. Mason, followed by enthusiastic and interesting remarks from that veteran worker, J. B. Hatch, sr.; Willie Sheldon recited "The Flag of Washington," and in response to an encore rendered "The Boot-Black;" Little Eddie sang "Palm Branches," his recall eliciting "Tiny Hands."

A brief but interesting speech from Mr. Kelty, Pres-

A brief but interesting speech from Mr. Kelty. President of the Lynn Spiritualist Association, preceded several highly appreciated elecutionary efforts by I. Warren Chase of Lynn. Mr. Charles W. Sullivan sang "A Thousand Years" with marked effect. Miss Helen F. Burnett favored the audience with a cloude selection by the targe and Mrs. Journe Phind Guide. selection on the plano, and Miss Jennie Rhind closed the meeting with remarks and delineations. Next Friday, business meeting will be field at 4 P. M. Members are requested to be present early.

The Society of Spiritual and Ethical Culture, writes F. M. P., Mrs. M. Adeline Wilkinson, President, held its usual Saturday afternoon meeting in its hall, 12 Kneeland street. The following mediums took part: Mrs. Pratt. George B. Emerson, Mrs. Akerman, Mrs. Cunniugham, Mrs. Wilkinson, Mr. Tuttle

Sunday morning a developing circle was held, and a strong developing power was manifested.

The 2:30 Sunday afternoon meeting was opened with Scripture reading by Mrs. Pratt; prayer, Mrs. Gold-ing; readings and tests, Mrs. Woodbury; trio, Mrs. Saunders and sons, followed with tests and readings by Mrs. Saunders; tests by Mr. Saunders; remarks and tests, Mrs. Ida E. Downing; remarks, Mrs. Bish-

and tests, Mrs. Ida E. Downing; remarks, Mrs. Bishop; readings. Mr. Todd; tests, Mrs. Bell, Mrs. Nutter and Mrs. Wilkinson.

The 7:30 Sunday evening meeting was opened with Scripture reading by Mrs. Bishop; prayer followed by remarks by Mme. Haven; tests and readings. Mrs. Woodbury; readings, Mr. Todd; song. Little Eddle; tests, Mrs. Fredericks, Mr. Hardy. Mrs. Nutter and Mrs. Wilkinson; Miss Marie Brehm was organist.

The Ladies' Spiritualists' Industrial Society-writes S. E. Appleton, Sec'y-met Thursday afternoon and evening, Feb. 21. Business meeting called to order at 3:30 by the President. The turkey supper which was served at 6:30, proved a success financially and otherwise.

The Fair was also a success—the fish-pond, which was under the management of Mrs. M. A. Brown and Mr. H. C. Turner, providing amusement for the little

The evening entertainment consisted of remarks by Mr. Cobb; tests by Mrs. Soule: recitation, Mrs. French; harmonica solo. Miss Higbee; a very fine inspirational poem by Mrs. Dick: song, Miss Haven. Next Thursday evening, Feb. 28, our regular dance will be held.

America Hall, 724 Washington Street.-A special reporter writes: Many new faces were seen at our morning circle on Sunday last. Poetry, singing, speaking and tests were given by the several mediums

present.

The afternoon and evening meetings were fully attended, and able talent was present at both sessions. The following took part: Eben Cobb, Nettle Holt-Harding, Father Locke, Mrs. A. Peabody-McKenna, Mrs. A. Howe, Mrs. A. Forrester, Mrs. Robertson, Mr. Hardy, Mrs. E. J. Peak, Mrs. M. E. Saunders, Miss L. E. Smith, Geo. F. Slight, Mrs. Johnston, Peter McKenzle, Dr. C. E. Huot. Prof. Carpenter gave a fine lecture on Hypnotism. Music was furnished by Mrs. Lovering, Mrs. Saunders and sons. Prof. Peak. Mr. Frank ering. Mrs. Saunders and sons, Prof. Peak, Mr. Frank Huxley.

BANNER OF LIGHT on sale at each session.

MEETINGS IN NEW YORK.

Adelphi Hall, 52¢ Street, between Brondway and 7th Avenue. The Ethical Spiritualists' Society meets each Sunday at ll A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker.

New York Paychical Society, Spencer Hall, 114 West 14th street. Every Wednesday, 8r. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

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

The Ladies' Aid Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 52d and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox, (746 Calumbus Avenue). Society. (749 Columbus Avenue), Sec'y

Soul Communion Meeting on Friday of each week.

J.P. M.—doors close at 31—at 330 West 55th street. Mrs.
Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 48d street.—Meetings Sunday evenings. J. W. Fletcher, regular speak-

Carnegie Hall .- Prof. Peck closed his very successful engagement with large and appreciative audiences. His morning lecture on "The Sabbath" was an examination of the historic evidences regarding an examination of the historic evidences regarding the establishment of days regarded as holy and sacred unto the gods in many of the ancient religions—more particularly the Jewish and Christiau Sabbaths. He also treated the question of the sacred division of time from a scientific standpoint, and with a diagram of the earth made the absurdity of the claim perfectly claim to all clear to all.

The atternoon meeting was packed, and hundreds were unable to get in the hall. Mrs. White, Mrs. Henderson, Mr. Harlow Davis and Mr. Wallace fairly outdid themselves in the accuracy and striking characters of their teats.

out of their tests.

Mr. Peck's closing lecture was on the subject of "Evolution and Immortality." It would be impossible to do justice to the discourse in a brief synopsis. The evidences of future life drawn from the evolutionary theory were striking and beautiful, and called forth frequent and long-continued applause from the large audience.

The rostrum was beautifully trimmed with a profusion of elegant flowers in consideration of Mr. Peck's farewell. He has been reengaged for an extended season next fall.

One of the features of the meeting was an exquisite

other solo by Mr. Butler.
Next Sunday J. Clegg Wright and Edgar W. Emerson will occupy the platform together; also each Sunday for the entire month of March.

M. A. N.

Adelphi Hall .- Belle V. Cushman. President, writes: We will have with us on the 3d, 10th and 17th of March as speaker Miss Abby A. Judson, daughter of the well known missionary, Adoniram Judson. We believe that this brief opportunity to hear Miss

Judson will be generally improved, and our hall filled to its utmost capacity.

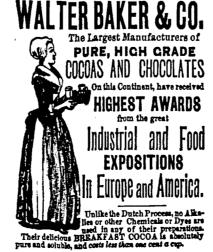
Our regular speaker, Mrs. H. T. Brigham, in the meantime responds to calls from Springfield, Mass., and Winsted, Conn., returning to us March 24.

MAINE.

Augusta .- A. W. S. writes: The Spiritualists of this city have been favored for the last four weeks in having Dr. Webster of Lewiston, Me. The doctor, besides being a fine speaker and test medium, is also developing the phase of materialization. He has held quite a number of circles in a partially lighted room, in which from seven to fifteen materialized forms have appeared, many of them distinctly enough to be recognized. recognized.
The doctor has awakened quite an interest here

and has done a good work.

E. Andrus Titus will be with us for the next three weeks, after which Dr. Webster will return.



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CONNECTICUT.

Meriden.-F. A. Heath writes: A society known as "The Psychical and Liberal Association" has been formed in this city, and has now over one hundred and fifty members. They hold their meetings in dred and fifty members. They hold their meetings in the Opera House Block on Church street. Seme of the most enterprising business men of the city are enrolled among the members, and the society is steadily growing. Their officers are mostly young and active business men. A. A. Gustine is President, and Mrs. H. W. Hale, Secretary.

Their object seems to be to secure and present to

Their object seems to be to secure and present to the public some of the best liberal lecturers, with spiritual mediumship in its different phases.

Last Sunday the writer delivered two lectures, speaking in the morning upon the "Work and Mission of Spiritualism," and in the evening on "Tenets of Belief of Spiritualists as a Church." Both lectures were followed with test scances.

A movement is on foot to furnish the reading public there with the publications of Colby & Rich, by establishing an agency in care of Mrs. Emma Rader, who is highly recommended as a lady of much culture and refinement.

Mrs. Annie E. Cunningham will be their speaker the first two Sundays in March, to be followed by A. E. Tisdale, Abble N. Burnham, Ida P. A. Whitlock and May S. Pepper.

Norwich .- Mrs. J. A. Chapman, Sec'y, writes: Feb. 24 Joseph D. Stiles was again present as speaker.

and May S. Pepper.

The painful news of the transition of our beloved The paintil news of the transition of our beloved lecturer, Mrs. Clara H. Banks, having been received, Mr. Stiles and his guides prefaced the afternoon address with a tender and fitting tribute to her memory, embodying in poetical wording her noble, self-sacrificing devotion to our glorious Cause, her fidelity, broad, sympathetic nature, and the great loss the spiritual rostrum has sustained by her going out in the midst of her useful, active and brilliant career.

The address was one of merit upon 'The Philoso. The address was one of merit, upon "The Philoso-phy of Life," closing with a brief seance, which re-sulted in several marked tests.

The evening session was largely devoted to the giv ing of names, messages and incidents for a number of spirit intelligences. "Swift Arrow" was in a genial mood, and many startling and well-recognized tests of spirit presence were given. This closed the present and very successful engagement of this remarkabl**e** medlum.

On Wednesday evening Mr. Stiles gave a benefit seance at the home of the Secretary. Some sixty or seventy persons were present, and the demonstrations were very satisfactory.

Sunday, March 3, Mr. A. E. Tisdale will occupy

MEETINGS IN BROOKLYN.

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

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock. Sunday evening at so 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, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-

The Woman's Progressive Union-E. F. K. writes-had its monthly social on Friday, Feb. 22, celebrating at the same time the birthday of Washington. George and Martha personated sat in state on the platt rm, receiving the guests and friends, at the same time enjoying the exercises of the evening—the program being a very excellent one, music; recitations, fancy dancing, etc. After the close of the exercises all present joined in the grand march. The house was packed to the doors. The success was due to Mrs. Lucy J. Weller, the former president of the society.

Our next social event will be a grand concert, given by a prominent professor of classical Italian music for the benefit of the Union.

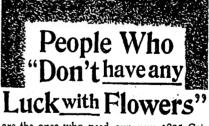
At Jackson Hall, 515 Fulton Street, W. J. C. writes, every Wednesday evening Mrs. E. A. Olmstead holds a circle for tests through her mediumship. The attractions at the last gathering were added to by the presence of J. Edward Bartlett and the Bauderman sisters, who rendered several excellent musical selections, while the gentleman also made use of his medial gifts to assist Mrs. Olmstead. Many excellent tests

The Progressive Spiritual Association, Am phion Theatre Building, Bedford Avenue .- J. A. Slos son writes: Last Sunday evening a good-sized audience was present. Mrs. Evans, the President, opened the exercises with a reading, followed by Harlow Davis with tests of a convincing nature. He will be with this Society next Sunday.

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as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new. To trace advertising, and give our Catalogue the largest possible distribution, we make the

following unusually liberal offer: **Every Empty Envelope**

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vertisement was seen, and who encloses us 20 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 50-cent Newport Collection of Seeds, containing one packet each of New White Sweet Pea "Emily Henderson," New Butterfly Pansy, New Crested Zinnia, Succession Cabbage, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.



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laboratory and

the kitchen show

money can buy. It's "pure" and "sure," Our cook book mailed free on receipt of stamp and address. Cleveland Baking Powder Co., 81 Fulton St., New York.

MISSOURI.

St. Louis.-A correspondent writes: The Cause of Spiritualism here is in a most prosperous and hopeful condition. It is safe to say that no church service is attended by a better class of people than the services attended by a better class of people than the services held at Howard Hall by the First Association of Spiritualists. A hopeful sign is seen in the attitude of the secular press of St. Louis toward Spiritualism. The St. Louis Globe-Democrat frequently devotes a column or more to a report of our meetings, and the reports are fair, as a rule. We have a large and beautiful hall in which to meet, but are hopeful of having at the rest determined the rest of the r

no very distant time a large and pleasant home of our Sunday, the 17th ult., Mr. F. A. Wiggin of Salem, Mass., began a seven weeks' engagement with us. Mr. Wiggin ministered to our spiritual wants one year ago so successfully that the announcement that he was to speak for us last Sunday was sufficient to call out a large audience in the morning, while at the evening service the seating capacity of the hall was taxed to the utmost, and a hundred people at least stood up through a service lasting nearly two hours; not one went out, so closely did Mr. Wiggin's controls hold them with his eloquent lecture, and wonderfully ac-

them with his eloquent lecture, and wonderfully accurate tests.

The lecture of the morning was upon the subject,
"Individuality and Selthood."

In the evening, in the trance state, Mr. Wiggin spoke upon "Law, Principle and Ideas: Their Relation," It was an eloquent and logical lecture, and that it was most thoroughly appreciated was evinced as round after round of applause was extended to him as he hurled his well established arguments against the erroneous custom of the time, which too often passes for the true law by which life should be gov-rued.

For the dirst time we had the pleasure of hearing Mr. Maxham sing, who is certainly a marvel of power

Mr. Maxham sing, who is certainly a marvel of power in song. He has already won the hearts of the people here, for when he sang als soul-stirring melodies the entire audience was noticeably moved.

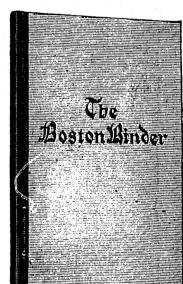
Mr. Maxham is to be with us during Mr. Wiggin's eugagement, and the only thing that troubles us is that we have no larger hall to accommodate the thousands who desire to hear them. sands who desire to hear them

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In curing torturing, disfiguring, humiliating humors of the Skin, Scalp and Blood when all else faits.

NEW

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

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

The engraved heading of the BANNER OF LIGHT is printed across the face in place of "The Boston Binder," as in above cut. Binders the quality and size of the one we now offer usually sell for 50 cents and upward, but

by purchasing a large quantity at one; time we are enabled to supply them to our patrons by mail, POSTAGE FREE, for Only 35 Cents.

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

MEETINGS IN CHICAGO. First Society of Spiritual Unity meets at Ouster Post Hall, 85 South Sangamon street, every Sunday at 18%, 2% and 7%. Lyceum at 1%. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President. First Society of Spiritualists meets at Hooley's Theatre, at 11 a.m. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony, Thursday, 7% P. M., Orpheus Hall, Schiller Theatre.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 182) meets at First Association Hall, sth and Callowhill streets. President, J. C. Steinmetz; Vice-President. Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 184 A. M. and 7% P. M. Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 5th and Spring Garden streets every Sunday at 2% P. M. S. Wheeler, President, 472 N. 8th street.

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