

## FROM OUR FOREIGN EXCHANGES.

Translated for the Banner of Light by W. N. Eayrs.

### A Christmas Night by the Couch of a Sick Man.

(From Neue Spiritualistische Blätter.)

"O! holy, joyous, gracious Christmas time," sang the sisters in the chapel below. Soft and sweet came the sound of their voices up to me, detailed for the night-watch in the chambers of the sick. Outside howled the storm around the house, and the white snowflakes fell whirling to the ground.

This night I was on duty alone, because for the time being there were among the patients none that required uninterrupted attention. Slowly I went through the rooms in which they were lying, most of them asleep, only here and there a moan of pain or a prayer for help. The fragrance of the Christmas tree that we had put up in the evening so that the suffering ones might know that to-day was Christmas, filled the room. Lightly rustled the tinsel on the twigs as I went by.

I had gone my round; I seated myself by the bedside of a sick boy, took up a book and tried to read.

Slowly the time passed. Gradually the noises in the house ceased, and then at last all was still. Fighting with my desire to sleep, I looked at the dim light of the lamp that stood before me. A strange feeling came over me, a feeling of utter loneliness. I began to think of the Christmas nights of the past. How different were they from this; alas, how changed was my condition! and involuntarily tears came to my eyes. Quickly I got up and went to the bed of the sick boy to rid myself of the useless and foolish thoughts that had seized me against my will.

I bent over the child. He lay in high fever, and with his rapid breathing rose and sank his little breast. Lightly I placed the ice-bag upon his burning forehead. This seemed to be grateful to him, for he moved his head a little as if to caress the hand that had rendered him this service, and his lips murmured softly: "Dear mamma."

A shrill ring of a bell called me away to the apartment where the men patients were. The patient in number four needed me, and opening the door gently, I went in.

In the half-darkened room there lay on the white cushions of the bed the emaciated form of a young man. "Sister," said he softly, "please give me a little water." I placed the glass to his lips, and while he drank my eyes rested with pity upon his youthful features, which by the hand of approaching death were already cruelly disfigured.

As I was setting the glass aside, he asked me: "Sister, tell me, am I going to die?" I did not wish to say "Yes," yet by the expression of the eyes directed imploringly to me, I could not try to deceive him with a lie, and so I did not answer. He appeared to understand my silence, and a joyful expression came over his face.

"How glad I am that I am going to die," he whispered. I looked at him in astonishment. Such words from the mouth of so young a man could but amaze me. All whom I had seen die up to this time—children, men, tired old age—all had clung to life to the last moment, cherishing the hope of living. He noticed my surprise, and a soft smile flitted on his lips: "Why do you wonder at my words, Sister? Do you believe that death is so terrible a thing to every one? It does not seem so to me, and I will tell you, as you are the last human being upon whom I shall probably ever look, why I am happy at the thought of dying."

I sat down upon a chair that stood by his bed, and in a whispering voice, sometimes broken by fits of coughing, he continued:

"I loved a maiden; no, what do I say? I loved her? I love her now more than ever. We were betrothed, and the day was already fixed upon for our wedding, when my business called me away to an estate lying at some distance from the place where she lived. My journey to the place consumed several days. Late one evening I arrived at my destination, and as I could find no accommodations at the inn, I went to the estate.

An aged servant received me, and told me that the owner was not at home, but would return in a few days.

I was hungry and tired, and begged him to make ready a chamber for me and to bring me something to eat. He was ready soon, and holding a light he led me through a long hall. At last he stopped and said: 'Here is your room.'

I looked around. It was a rather large room, and had the appearance of not being much used. On the dark papered walls a few portraits were hanging, and a heavy curtain concealed the entrance to the adjoining room.

The old man busied himself in making a fire on the hearth, for it was late in the autumn, and the night was cold. Then he shuffled out and brought me something to eat and a bottle of wine, lighted a lamp that stood on the table and went out, wishing me a good-night.

After I had satisfied my hunger, I drew a chair to the table, took a book from my traveling bag, and tried to read, but I could not; I was in a strange state of excitement, wholly inexplicable to me. I let the book fall from my hand, and sat listening to the wind that

swept about the house. Suddenly it seemed to me that some one was calling me by name. I was startled, but chiding myself for my foolishness, I opened another book, for I had absolutely no inclination to sleep. My excitement increased. I had opened the book, which was Shakespeare's 'Hamlet,' at the scene where the spirit of his father appears to Hamlet. I threw the book down, and closed my eyes, and called up to memory the image of my Elsie. I thought of her lovely face, and wondered if she were well, if she was thinking of me, if she would remain true to me, now that I was far away. I recalled the hour when she hung on my neck and promised to be true through life and death.

'And do you think that Elsie will not keep her word?' I heard these words uttered distinctly at my side. I sprang up, and, frightened, looked around. The fire was nearly out, but still the flame lighted brightly the portraits on the wall. I heard plainly a noise like that of a sigh, and a sound as of the moving of a silk dress, and a footstep as if in the neighboring room.

I seized the lamp, withdrew the curtain, and convinced myself that there was no one in the room. All was quiet. When I turned to my own room, I stood transfixed, for there in the middle of the chamber stood a form, and that form was—Elsie! Her head was thrown a little back, and she was looking at me with an expression of infinite tenderness and sorrow. Her hair hung loosely over her shoulders. She raised her arm, and throwing me a kiss, she vanished.

It was long before I recovered my self-control. I drew my trembling limbs to the table and endeavored to convince myself that all that I had seen and heard was a deception. I threw myself on the bed, but the morning dawned before I closed my eyes. A fearful presentiment haunted me, soon, alas too soon, to become a fact.

On the day following, a telegram was sent to me, informing me that Elsie had died the night before of heart disease.

I set forth on my return at once, to be present at least at her funeral, but I was too late; the only privilege remaining to me was to kneel at her grave.

And now, Sister, I know that she is waiting for me; that she is here at my side, and many a time I have felt a cool hand caressing my forehead. And this is why I am glad that I am to die; this is the reason why death is not terrible to me.

Oh! kind and merciful friend, Death; you take away the dark wall that separates me from the dearest that I had on earth, and unite me again with her.

Fainter and fainter grew his voice, and the last words came from his lips like a breath, so that I was obliged to bend low over him to understand what he said. Then he closed his eyes. I saw that he was exhausted, and as I was called then to another, I noiselessly left the room.

When I returned he was dead.

I went to the window, and drew aside the curtains. The snow had ceased falling; it was a beautiful, frosty winter night, a genuine Christmas night. In the east, a glistening star slowly glided down to earth and disappeared.

### The Dreams of the Metropolitan Bishop Filarete.

(From Annali dello Spiritualismo.)

BISHOP JAKOB was an intimate friend of the Metropolitan Filarete, and was wont to take notes of all that concerned the life of his friend and protector, the light of the Russian church. From a note-book which he used to carry with him the following story is taken:

An old army chaplain had entered a convent at Moscow as a priest. Some time after he fell a victim to the vice of excessive drinking. To the repeated admonitions of the archimandrite, he answered by expressing penitence for his fault, and promised to reform; but he was too weak to keep his vow, and fell back into his sinful ways.

The archimandrite, therefore, went to the Metropolitan Filarete, and prayed him to punish the erring priest by taking from him, at least for a time, the functions of his sacred office.

To the too persistent denunciations of the archimandrite Filarete had at first replied by finding some excuses for the culprit; but as the old chaplain continued in his fault, it was decided finally to suspend him from exercising his priestly functions.

This decision having been reached, it happened that one day the Metropolitan lay down after dinner to rest. Scarcely had he closed his eyes, when there appeared before him his protector and predecessor of sacred memory, the never-to-be forgotten Metropolitan Plato, who, looking with a supplicating eye upon Filarete, said: "Wassili Michailowitch—for this was the name that Filarete bore when at school, where he was known by the deceased Plato—" Wassili Michailowitch, pardon Father Iwan, who has committed sin."

Filarete was about to reply, when the apparition vanished, and the Metropolitan awoke deeply moved by the occurrence.

"Who can this Father Iwan be?" he thought. "I have no such person under me." But in the pressure of his many and important daily cares, he soon forgot the vision.

The next night he had another extraordinary dream. The Emperor Alexander I. appeared, wearing the uniform of general-in-chief, that he wore in the campaign against Napoleon, and said:

"Monsieur Filarete, do not in your anger strike my brave Iwan," and disappeared.

Filarete awoke and prayed: "Oh, God! who can this Iwan be, on whose account twice already have the spirits of the departed appeared to me, to ask pardon for him?" and this time he wrote in his note book the account of these strange happenings.

For the third time, while he lay in deep sleep, he had an inspiring vision. The Field Marshal, Kutusow-Smolensky, the brave commander against Napoleon, stood before him, as an old man, worn with the mortal disease that he contracted in pursuing the retreating enemy of Russia, and he also prayed:

"Do not judge too severely my confessor Iwan, but be indulgent to his weakness."

While Filarete was raising his hand to bless the infirm old man, the spectre vanished as smoke, and Filarete awoke.

The day was breaking, and the Metropolitan arose. Distressed by these mysterious visions, he knelt and prayed earnestly that God would enlighten him. Then sitting at his desk he began his day's work; but on the first sheet that he took up he read these words: "Concerning the incorrigible priest Iwan, who was punished with suspension from his sacred office—" Struck as if by a ray of light, he exclaimed: "This is he; this is that Iwan, whose unhappy lot has disturbed these great souls and led them to appear as suppliants before an unworthy me. But what mean these three different apparitions, and why are my honored dead so deeply interested in him?"

Filarete sent a message to the convent to command that Iwan should present himself before him at a stated hour that very day. With a severe countenance and lowering brow Filarete received the guilty priest, who, with eyes streaming with tears, threw himself on his knees before his superior: "I know why you have called me," said he. "Pardon my fault, and do not take the power to bless from the right hand that the Emperor has blessed on the day of battle."

The tears and the words of the aged man, in whose long beard the snows of age had not wholly concealed the dark lustre of youth, were not without effect upon Filarete, who, suppressing his emotion, replied:

"Rise, weak man, and tell me, how have you passed your life, and whence do you come here?"

"The son of a sacristan, I pursued my studies in the theological academy of Moscow."

"Then you remember the Metropolitan Plato, who at that time was master in the academy?"

"Do I remember him?" exclaimed the priest clasping his hands, while a flood of tears ran down his beard: "Do I only remember Plato? May my tongue cleave to the roof of my mouth, if ever I cease to exalt and bless him. May God forget me, if ever I go to rest at night without praying for him. He loved me as a father, I was his best pupil, and he often prophesied for me a great future. But the will of God was otherwise; I became a lay priest, and to Plato was given a worthy successor, Wassili Michailowitch Drosow, whose star is now ascending, and on whom rests Plato's benediction."

The priest, while speaking thus, was weeping, and Filarete wept at the remembrance of Plato, who had named him as his successor. The guilty monk and the spiritual judge, in whose hand was the fate of the culprit, had been once equally dear to the heart of Plato.

"Go on, go on," said Filarete.

"I married," continued the other, "and the vanities of the world took possession of me. The germs of goodness that were in me were blighted by the cold storms of life. I served in the army, and with it I made the campaign against the French Emperor."

"Truly? Then must you have had a chance to see the Emperor Alexander?"

"Immediately after the battle I celebrated mass in thanksgiving for the victory granted to our arms, and this unworthy right hand blessed the Emperor, and was kissed by him in Christian humility."

"He was not too proud for this; but did you take part in the conflict?"

"My hand has never held the sword; but with the might of the cross of our Lord, three times I drove back the enemy: for, advancing at the head of the files of our already wavering soldiers, I inspired them with new courage and daring, and I led them to the enemy's intrenchments. The soldiers, the captains and the monarch himself loved me, and once he kissed me, while tears were standing in his good, loving eyes."

"This is a hero," thought Filarete to himself, as he scanned quietly the old yet vigorous face of the monk. Then speaking aloud,

"You said that the captains loved you. Did you, perhaps, belong to the Field-Marshal Kutusow-Smolensky's division?"

"No, but that powerful chief had great re-

gard for me. When in Germany, near the city of Buzlau, he contracted the fatal disease, I, unworthy minister, confessed him as he was dying; I administered to him the last sacraments, and assisted at his burial."

"This is indeed the brave Iwan," Filarete said to himself, as he looked at the monk who stood before him bending in contrition. "His life has been all struggle and tempest, but in his time he was a true priest of the Lord, and has done great good. His is not an ordinary case. I shall not judge him nor reproach him, but I will be kind and merciful according to the prayer of my spiritual father, Plato."

Then Filarete gave him a few kind words of exhortation, blessed him and dismissed him. "Go, my brother, go, and sin no more."

Iwan continued, as before, to perform the sacred duties of the church, and did not yield to his weakness again during his life.

### Soliloquy on Spiritualism.

(From Le Messager.)

ABOUT fifty years ago the world of spirits was suddenly revealed to us, and we were invited to enter into communication with it. Was it for the purpose of inviting us only to attend exhibitions of prestidigitation and amusing physical feats, or to witness tricks of skill or force executed by the clowns or the Hercules which that world counts among its inhabitants? I cannot believe it.

We are told of the wonderful works daily performed by the numerous fakirs of India, and some writers in the spiritual papers held that country up to us as a model of spirit power. But to what good have these practices led the East Indians? are they superior to us in morality? Have the arts, the sciences, the industries, all the branches of human activity, reached a higher development among them than among us? Evidently no. It is exactly the opposite that has happened. The grossest superstitious rule that beautiful land.

As a compensation, we are told, it is true, of men who are called Mahatmas, who have, it is said, conquered death. They live for centuries, and the soul of Methuselah ought to grow green with jealousy of them. But there is one little difficulty here, and this is that those who speak so enthusiastically of them have never seen one; they keep themselves carefully concealed in the mountains of Thibet.

But, admitting that these men really exist, of what use are they to humanity or to themselves? For to this question we must come at last. If we strive to gain by our exertions over ourselves, the only object of our effort is to be useful to ourselves and to others; if this be not so, it would be much better for us to remain quiet. These Mahatmas, at least so far as I know, have never caused any one to profit by the experience that they must have acquired in so long an existence.

Others, the initiates of the third degree, I believe, have become powerful magicians, and have gained an absolute control over the forces of nature. They can, it is said, raise or appease the tempests. Yet this ability lies sterile in their hands, and we have never learned that a ship has been saved from wreck by their intervention. We must believe, then, that with them who give themselves up to such pursuits, selfishness and disregard for human weal are developed in parallel lines with science.

Now for us, Spiritualists, who have for a motto: "Without charity there is no salvation," while we admit that all this may be true, such results have no interest. It is not to become masters of magic that we aspire, but to conquer our evil instincts, to master selfishness that sets us at variance with our fellow-men, and to develop the affections that bring us into harmony with each other. If the people of India had acted thus, if, instead of studying how to produce marvelous deeds, to the neglect of the sublime teachings that their ancient books contain, they had striven to comprehend and put into practice those teachings, by cultivating their reason, they would not have fallen to the degree of abasement in which we find them to-day.

I do not pretend that this class of studies ought to be wholly abandoned. There is no truth that is not of importance. But I believe that the majority of Spiritualists, who, like myself, are neither physiologists nor physicists nor chemists, will do well to abstain from them. Let us leave to the men of science these matters; in them they may perhaps be able to discover some new law of nature.

When the spirit-world revealed itself to us, it was to bring to us a new revelation. Let us never forget it. The Spirit of Truth announced by Christ came to stem the rising tide of materialism, to dispel the clouds with which clericalism had obscured the sublime teachings of him who died upon the cross, and to develop them. Our duty to-day is, above all, to propagate, as far as lies in our power, a doctrine which, by giving to man the true solution of the problem of life, will destroy hate, and cause sentiments of justice, peace and fraternity to take the place of violent recrimination and wars of classes.

This [to my mind] is worth a thousand times more than the production of the most extraordinary physical phenomena.

VALENTIN TOURNIER.



Miss Clair Tuttle.

The daughter of Hudson Tuttle and Mrs. Emma Good Tuttle, from earliest years manifested great talent for dramatic work, which her mother fostered and trained.

Quick and sensitive, at school she learned without seeming effort, and in the oratorical contests won the first place. At the early age of six years she appeared in child's parts, but she so identified herself with the character, it became necessary to withdraw her for the time.

Yet in connection with her other studies she did not neglect her training for the drama, toward which she constantly turned, as the one object of her life.

Under the instructions of her mother, who studied under Prof. Leonard of Boston, and won high place by her readings and impersonations, and other able teachers, she became proficient in voice and physical culture, and prepared for her debut, which she made in Cleveland in 1880, and two years later as a star.

Although pleasing in comedy, she is seen at her best in emotional work, as "Marie," in "Pearl of Savoy," "Lady Isabel," in "East Lynne," and "Stephanie de Mohirivant" in "Forget Me Not." She has successfully played these parts through New Jersey, the New England States and the South. She made a decided hit in the sensational plays written expressly for her, "Her Sister," and "The Mountain Princess," through the cities of the central States and the South.

Clair Tuttle is a blonde, tall, slender and graceful, of the most sunny disposition, of winning manners, making every one her friend. She has rare musical gifts, which have been highly cultivated, and during her vacations at home amuses herself with her brush, and her canvas shows that she has genius as an artist in colors as well as behind the footlights.

Of her playing in "Her Sister" in Pittsburg The Dispatch said: "Clair Tuttle made a hit. She is a versatile, clever actress." At Williamsport the representative paper, the Pennsylvania Critic, said: "She is a charming young actress, with a bright successful future before her in her profession." The Sunday Register, one of the most critical in the State, gave the following: "Miss Tuttle's conception of the young French girl, Marie, in 'Pearl of Savoy' is original, and her acting all that could be desired. In the mad scene she showed rare dramatic power, both in speech and expression."

The Cleveland Plain Dealer, in its criticism said, "Miss Tuttle displayed dramatic talent of a high order, combined with a face and figure sure to please; a rich, sympathetic voice, and happy faculty of mimicry." A critic in Norristown, N. J., writes that "Clair Tuttle is a clever actress, and a great favorite here," and his words are repeated over and over in the journals of every town in which she has appeared.

Miss Tuttle has scarcely yet reached the age when the best work is done.

Thus far her efforts have been preparatory, and however praiseworthy, the strength of purpose is revealed of better and more finished work. She is rarely satisfied with herself, and praise does not influence her estimate of her performances.

She is a firm Spiritualist, and highly sensitive and impressible. As an instance of the value of this endowment, and while almost prostrated by the grippe, the manager gave her a lengthy part of a new play at three in the afternoon, saying that as the one to whom it had been assigned had failed, if possible, he wished her to take it, and be prepared that evening. She wearily placed the manuscript under her pillow, and dropped into sleep. At evening she arose, went to the theatre, and without ever having looked at the part, gave it, letter perfect.

A CORRESPONDENT, Light, reports that on May 6 he became conscious of the presence of spirit-friends, and was impressed to remain passive. Soon after he felt as if suspended in the air, and then appeared to travel a long distance through space. He saw nothing, but felt the presence of his spirit-friends. When the motion ceased he opened his eyes, and the atmosphere was a pale blue and very bright. He was taken into a large building, which was self-illuminated. Many spirits were assembled, and appeared to be waiting for some one to address them. He was taken down the centre of the room, right over the heads of the spirits, and set down upon the platform. The spirits all watched his progress, and when he was deposited arose and formed two rows on the right and one on the left, and advanced toward him, each in turn giving him hearty greeting. A most delightful sensation was experienced by him while in the building. Shortly afterward the spirits left him, his eyes closed, and he again felt that he was travelling through space, and shortly after found himself in his normal state again. His spirit-guides have since explained that he was taken into spirit-land, to show the spirits that it is possible for one from the earth to visit them in spirit, although still connected with the mortal form.—Two Worlds, Manchester, Eng.



## "LAUGH A LITTLE BIT."

Here's a motto, just your bit:  
 "Laugh a little bit."  
 When you think you're trouble-bit,  
 "Laugh a little bit."  
 Look misfortune in the face,  
 Smile the devil's grin on place;  
 Put on a 't will yield its place  
 If you have the wit and grit  
 Just to laugh a little bit.

Keep your face with sunshine lit—  
 "Laugh a little bit."  
 Gloomy shadows off will flit  
 If you have the wit and grit  
 Just to laugh a little bit.

Cherish this as sacred writ:  
 "Laugh a little bit."  
 Keep it with you, sample it—  
 "Laugh a little bit."  
 Little bits will surely betide you,  
 Fortune may not sit beside you,  
 Men may mock and fame deride you,  
 But you'll mind them not a whit  
 If you laugh a little bit.

J. E. COOKER.



Written for the Banner of Light.

## SPIRITUAL CULTURE;

OR,

## THE DEVELOPMENT OF THE INTERIOR SENSES.

BY DR. FRED L. H. WILLIS.

## PART IV.

Find men loving justice, equity, purity, because of some thing within, which is their standard or the impulse that moves them. Then we know that justice, equity and purity are spiritual graces. If men are good from fear or love of praise, there is no reality to their goodness; they are only dependently good. Such goodness is as a rope of sand; it disintegrates at the slightest touch of the tempter; but goodness of any sort that is worthy the name springs from the life in the soul.

Then true spiritual culture must have its basis in the moral and religious attributes, for the results of those spiritual attributes that lead men to be good, wise, loving, pure, we designate as morality and religion. We can call them what we choose, but whatever terms we may apply to them, they mean the moral and religious nature of man.

There are various means of developing that susceptible state or condition commonly termed mediumistic, because it becomes the medium of reception; but any means that does not have as its end and object the growth of this crown of the soul, its moral and religious nature, cannot tend to develop the individual man or woman into a healthy spiritual being.

Now just here it seems to me a grand mistake is made by many of those to whom it has been demonstrated that "they have a spirit and that that spirit is immortal, and is subject unto the laws of spirit—in other words, those who call themselves Spiritualists. They seem to forget, or perhaps do not understand, that man is a whole, and not a part; that to possess one or two gifts of spirit does not necessarily imply spiritual growth. That consists only in the harmonious development of the entire individual—every faculty, impulse and desire.

There can be no growth that does not commence in desire, or what may be termed in instinctive hungering. "Blessed are they that hunger and thirst after righteousness," said the Nazarene, "for they shall be filled." As food is demanded because there is a feeling of want, so the growth of any faculty must depend upon a desire for that growth. If men wish to be pure and good and just, then the life of morality has commenced within them. If they wish to attain higher spiritual life, then the life of religion has commenced within them. And so it is that those are blessed who desire, for they of necessity are filled, since divine spiritual food is not dependent on time and place, as food for the physical needs of the body must often be. Therefore a condition of asking, of demanding, is the first condition of spiritual growth.

To feel that the spirit within is the power, the source of life, and that all that it gains is immortal, is a knowledge that is sure to stimulate the desire for the perfection of that spirit. This knowledge is not content with limitation; it looks forward to the continuance of life beyond the material plane, and learns that all spirit vitality is eternal, and that the laws of spirit are the same in time and beyond the limits of time.

The condition of prayer is the condition of desire.

"Prayer is the soul's sincere desire,  
 Uttered or unexpressed;  
 That trembles in the breast,  
 Prayer is the burden of a sigh,  
 The falling of a tear,  
 The upward glancing of an eye  
 When none but God is near.

Prayer is the simplest form of speech  
 That infant lips can try;  
 Prayer the sublimest strains that reach  
 The Majesty on high."

Prayer is aspiration, the looking up, the seeking to come unto a higher life, the earnest desire to attain something not yet possessed. Some of my readers may feel inclined to repudiate this word prayer, may affirm that it relates to a condition that Spiritualism has outgrown; that it smacks of theology, ecclesiasticism and sectarianism; and yet I affirm that there can be no spiritual growth, no spiritual culture, without it. Prayer or desire is the one watchword of success on every plane of being, not by words alone, but by the longing of the soul.

"Desire is the soul of individual growth," says Helen Williams, one of the boldest and clearest writers on mental science. "Desire is vital force," she says, "and it must be recognized by its possessor in order to attract to it that which is necessary to its constant unfoldment. The more one recognizes his desires, the more alive he is; the less he recognizes them, the more dead he is. Therefore, it is essential that, while recognizing the infinite

opulence of good, you should also recognize your own intense desire because this alone will relate you to what you desire in a manner to bring it to you."

The condition of aspiration, or desire, alone makes possible the condition of reception, and all who intensely and earnestly desire the unfoldment of the interior senses of the soul, the development of the higher faculties of the being, all who seek for a higher life, become recipients of life; they throw themselves into the condition to receive, and just as surely as air flows into a vacuum, so surely does life flow into the soul that becomes thus receptive.

It is possible to greatly increase and intensify this condition of receptivity, and it is often done to the great injury of the soul, when there is no high, true, noble desire. This is why so many gain nothing who receive so much, and this is why the laws of psychic influx may produce great injury when there is not within the spirit an earnest upspringing desire for goodness, purity and wholeness.

Strange as the assertion may seem, it is nevertheless incontrovertibly true. One can have been a Spiritualist any length of time, and even a medium for certain phases of psychical manifestations, and not have made any attainment whatever in spiritual growth, for spiritual growth is not sensitiveness to psychical influences; it is the spirit seeking to grow great, strong, grand, God-like.

There are many who think otherwise—very many who think that all that is necessary to become highly gifted spiritually is to become highly receptive, or mediumistic. This is a mistake. The very law of mind proves that he who can be filled with good can also be filled with evil, if there be nothing to call for one more than the other, just as water that is impure will flow into a vessel ready to receive it, as well as water that is pure, if there be nothing to determine which shall be received. So the soul that becomes merely sensitive, merely mediumistic, may receive as readily of the low and degrading as of the high and pure, if there be nothing within that shall determine which shall be received.

The primal law of spiritual growth is attraction, even as it is of physical growth. It is the attractive power in the plant that makes it take unto itself what it requires for nutrition; and just so it is in man. His desires point out to him what he needs for his physical growth, and the marvelous arrangement of the functions of his body attract and repel. Attraction is the law of growth. So if a man desires spiritual food, the law of spiritual force being also a receptive condition, and there flows to him what he demands.

All the teachings of the Nazarene had this one purpose—the enkindling of high aspirations, the awakening of earnest desires, as pre requisite to a condition that would make the soul receptive of the higher life. He called it hungering and thirsting after righteousness, the seeking of a pearl, the leaven within the soul, the striving to come unto the Father. All these expressions relate to a spiritual condition; to that spirit-culture which begins alone in aspiration or desire.

Jesus also spoke of angels as the messengers or bearers of spiritual blessings, but more frequently he referred to the spirit of truth or the Father, thus proving that he believed that God, the supreme energy of the universe, the infinite love, the ever present, the divine, fills all space and waits but the condition of oneness to make the human soul conscious of its own divinity.

We also learn through others that a high state of wisdom, of love, of purity, depended upon a state of asking or of trust in a high spiritual presence. Socrates, one of the greatest philosophers of any age, was gifted with a massive intellect, and a most receptive spirit. His interior senses were so opened that he was clairvoyant and clairaudient. Whenever he wished to be informed concerning any event, he consulted his spirit attendant, whom he could both see and hear, and in whom he had the most implicit faith. He believed it to be a divine or spiritual influence individualized and embodied, that could be seen and heard. The learned Plato had also an unflinching faith in a spiritual presence and power, and taught his disciples how they could through aspiration and desire place themselves in a condition to receive from this ever-abiding presence, inspirations that should aid in the attainment of the higher life.

If we study the religious history of the various nations of the earth, we find without an exception that they all recognized the necessity of developing the spiritual faculties, the interior senses, and through them seeking aid and help from the spirit world.

The Jewish religion shows very clearly how the earlier mental development recognized certain conditions as essential to this end. In the very first days of that long journey in search of the promised land, just after the Red Sea was crossed, Moses commanded the people to prepare themselves to receive the word from heaven, and he made certain demands upon them, such as the purification of their bodies, and what he termed sanctification—which was simply the inducing of a high condition of faith or aspiration or desire—and then we read of the marvelous descent of spiritual power on the mountain of Sinai, and the gift of the law or the revelation of eternal principles.

In like manner the prophets prepared themselves by fasting and prayer for the gifts of the spirit, for prophecy and revelation, and throughout the Old Testament writings we find very many accounts of spiritual susceptibility induced by a condition of aspiration and purity. Jesus himself fasted and prayed, that he might the more readily subject the material and increase the spiritual. "Pray without ceasing," "Seek spiritual gifts," "Covet them earnestly," is the voice of all the ages bearing testimony to the fact that spiritual culture can only come from an earnest desire for spiritual attainment.

Whence came this universal instinct of mankind, if not from the divine source of all life? The mind as it seeks to come into this state of desire feels that it is not all that it can be; that it has not attained all that it would have, and so it turns to a source that is within itself, and yet above itself, and says, "Give, for I need." Every desire to become purer, truer, better, to become stronger, healthier, happier, is a turning toward something not yet gained.

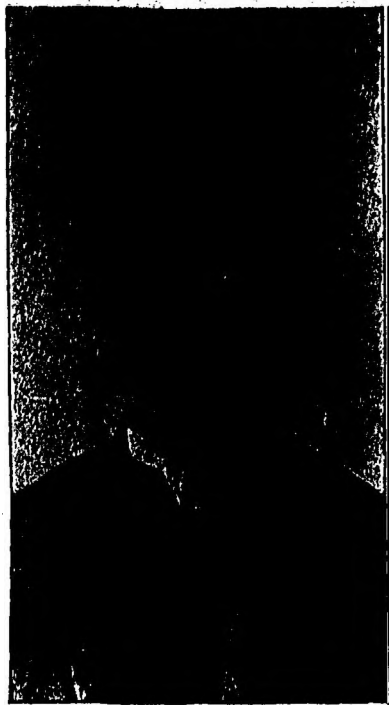
Many who affirm that they never pray, that they do not believe in prayer, nevertheless are constantly turning to something not yet gained, and thus they make themselves receptive to a life that is above their present life. Man constituted in the image and likeness of the creative spirit cannot be content in a narrow sphere of knowledge, or with a small measure of life. By his very nature he must seek to gain, to grow. Just as truly as the plant sends forth its tender roots for nourishment, and puts forth its leaves for sun and dew and air, so man puts forth his desires, and sends out his aspirations and wants to gain what he does not possess, and to become what he is not; and hence no one, not even the lowest, fails to make some sort of attainment in life.

There is no soul that has not had impressed upon it the stamp of various experiences that have called forth some emotion, and increased some power or faculty of the nature; and it is glorious to find that even the oldest and hardest heart can be awakened by some appeal to a tender emotion. Touch the right chord, and there is no soul that will not respond. You will find that God's finger had been there before, and that the spirit had felt the mighty thrill of infinite love.

[To be concluded.]

## In the Beginning

Of a new year, when the winter season of close confinement is only half gone, many find that their health begins to break down, that the least exposure threatens sickness. It is then, as well as at all other times, and with people even in good health, that the following facts should be remembered, namely, that Hood's Sarsaparilla leads everything in the way of medicines; that it accomplishes the greatest cures in the world; has the largest sale in the world, and requires the largest building in the world devoted exclusively to the preparation of the proprietary medicine. Does not this conclusively prove, if you are sick, that Hood's Sarsaparilla is the medicine for you to take?



PIERRE L. O. A. KEELER.

## Communion with Spirits.

To the Editor of the Banner of Light:

On the last day of the year which has just been gathered to the ever memorable past, I betook myself to the residence of Mr. P. L. O. A. Keeler, agreeably to an appointment, with the object of holding converse, through his instrumentality, with some of my whilom friends who had made their transit to the neighboring world of spirits.

Previous to going, I addressed brief queries to a number of them on little narrow slips of paper, which I then carefully folded, and eventually placed upon a table in the seance room at the commencement of our sitting.

Mr. Keeler took a seat opposite mine, after seeing that I was provided with slates in couples, duly bound together. We sat about three-quarters of an hour without any outward indication of the presence of a single intangible visitor. In the meantime, Mr. Keeler picked up, as if at random, one of my folded slips, and placed it on the outer surface of my slate, asking me if I could identify any of them, to which I replied that I could not, nor could I.

Next, he was told, he said, that they had written, but a careful inspection of slates disclosed no writing. "On the paper," he then said, and sure enough, upon unfolding the slip placed on the slate, there was found to be written in a bright red color across the penciled words in my hand, the words "I am recalled." H. J. N.

This slip proved to be addressed to Henry J. Newton, and ran thus: "The manner of your going was a shock to the whole spiritual world on this side. Are you recalled?" Very soon after this there was a lively time with the slates, made apparent by the scratchy sound of the atom of pencil left between them, which was kept up until two couples of slates had been filled with distinct individual spirit-messages to the number of fourteen, nine whereof were responsive to questions, and five voluntary ones. The invisible communicants embraced, amongst others of a private nature, messages from Luther Colby, Henry Kiddie, Wm. R. Tice, S. B. Nichols, John C. Dundy, J. M. Roberts, James A. Bliss and Henry J. Newton.

The last issue of the BANNER OF LIGHT contains a brief but comprehensive biographical account of Mr. Newton, whose sudden and violent death by accident in the streets of New York on the 21st day of December last, near his close, touched the heart of every earnest disciple of liberal thought with deep and painful regret. His loss to the spiritual cause, no less than to several branches of science and the arts, of which he had been for so many years a painstaking devotee, is well nigh irreparable. In some of the works which engaged his attention, so remarkable for skill, patience and thoroughness, it had been my lot to be his humble associate, and for this reason I felt no hesitation in addressing him as I did, rightly conjecturing that the entry of Mr. Newton into the world of spirits suddenly from a state of robust health, would enable him to hold almost immediate intercourse with his less fortunate friends on this side of life.

As a result, the entire inner surface of one of my slates was filled with Spirit Newton's response. It is in a plain hand, and reads as follows:

"Judge Nelson Cross: Don't let my taking off be a shock to you. It was, momentarily, an awful experience to me, but ere I could half think, it was over, and I was out of suffering. Any opportunity you may have, try to impress upon my friends the fact that I had no time for suffering, and I came quickly awake from a terrible calamity, into the most serene condition imaginable. For some moments I felt sure I had aroused from a hideous nightmare.

"My mortal life would soon have been over anyway. I am glad I passed out without a lingering illness—the dread of my mortal life. "I find the spirit-world the reality I believed and knew it to be. I shall still work on interestedly. I never experienced so sudden and unexpected an event as my demise was.

"I have seen Bros. Brittan and Kiddie. "I wish Mrs. Newton would not be so depressed, but I can't blame her, poor woman.

"Health and happiness to you as my wish, so be careful when crossing the streets. We are but children.

Truly,  
 HENRY J. NEWTON."

On the left hand corner of the slate, occupying a space about four by four inches, was drawn in pencil, with dark shade lines as of India ink, a likeness of Mr. Newton, which, on comparison, nearly resembles the one presented in the BANNER OF LIGHT of Jan. 4, near the head of its first column; and over the picture is written, "Hunt has tried to pen-sketch me.

H. J. N."

I have been particularly minute in narrating the foregoing occurrences, because I am aware that the great majority of the "world's people" will dismiss them from their minds with no more serious thought than they give to the clever tricks of a performing necromancer; but let us pause here long enough to carefully weigh the facts with as much consideration as they deserve.

In the first place I prepare and fold, in the manner above described, little slips of paper containing a pencilled name and, perhaps a question or a greeting. When placed side by side, I am unable to distinguish one from another.

In the next place, I fasten together a matched pair of ordinary school slates in any secure way which my ingenuity suggests. The slates are new, with surfaces as immaculate as the trackless snow that spreads its mantle over the landscape. The void between them is only of the dimension formed by their projecting rims. Not even the most delicate spatula could be pried between them.

I take my place at a table, slates in hand, with the written slips before me in plain view. The one never leaves my hand, nor the other my sight.

My vis-a-vis, the medium, is perfectly quiet and apparently indifferent to his environment. There are no others visibly present.

After a protracted suspense he places, as if at random, one of the paper slips on the slates and resumes his former attitude. We still wait. No sound is heard, and no stir is perceptible in the half-score of prepared slips, including the one on the slate. Then word is brought to the medium, in some mysterious way, that some one has written. We carefully uncouple the slates, but not a scratch is there. Now word comes that the writing is on the paper. We for the first time unfold the slip laid upon the slate—it is the one addressed to Henry J. Newton—and find it written upon as hereinbefore stated.

How are we to account for this phenomenon? We concede that the medium, if clairvoyant, could have read the paper, we have only approached the threshold of the mystery. What

of the writing inside the folds of the paper which had lain undisturbed under our very eyes?

"Oh, it is all trick, says the skeptic. This is easy, and does not require any effort of the brain, but it will not do. A better, a more reasonable solution is required.

We continue to sit, and wait till it seems we are to get nothing more, when all of a sudden the writing on the slates begins. Message after message is written and two likenesses drawn, one a medallion head of the sitter, in far less time than any human agency could accomplish it. Some of the messages are responsive to questions, and apparently in the handwriting of the respondent. Others are volunteered by spirits who widely differed with me upon matters pertaining to the occult when on this side of life, the blind side, I might say.

Now they see only the truth, and our friendship is renewed at the boundary which divides us.

What are we to do with these things which confront us in so many forms, opening the very gate of heaven, and making the way clear to such as are not spiritually blind, or obstinately, willfully ignorant? Verily "there are more things in heaven and earth than are dreamt of in your philosophy," for in the realm of nature, which embraces all things, there is neither accident nor miracle. NELSON CROSS.

The following are communications (among many others) received through the same medium by Hebron K. Libbey, and read at the regular monthly meeting of the Veterans' Union, Wednesday evening, Jan. 1:

MR. DEAR SON—I am here, but I have to get some help to write. I have found, since I came over to this side, that all church religion is worth about as much as any other mere conjectures, and that is all there is to any of it. I don't want to seem irreverent, but I can't help it. I awakened into a realization so unlike what I had anticipated that I feel like proclaiming to the whole world the fallacy of all man-made religions. There is no hell, that we used to hear preached about. There are no harps of a thousand strings, no gold-paved streets in the New Jerusalem, no great white throne, and seventy and seven elders. It is a common-sense sphere of progress and activity, and we make, to a great extent, our conditions of happiness and unhappiness. I am just beginning to learn a thing or two.

IVORY LIBBEY.

DEAR LIBBEY—I am in the Promised Land. It is as real here as on earth. Come on when you are ready. Fear not. JACOB EDSOX.

Good afternoon, Bro. Libbey. I feel quite like myself coming here and meeting you. I must say that with all my information on the subject I had my questioning and fears and anxieties about the coming life, but they are all dispelled, and I am in the light of full knowledge of the fact. There is no fancy now. Remember me to Ellen when you see her, and, in fact, all the friends.

I was quite pleased to listen to the Rabbi's lecture Sunday evening. WILLIAM BOYCE.

(From the Worcester Telegram, Dec. 30, 1895.)

## Spoke on Progression.

Miss Abby A. Judson Occupies Platform at Spiritualists' Meeting.

The lecture on "Progression in the Physical and the Spiritual World," was given under the auspices of the Worcester Association of Spiritualists in Grand Army Hall, by Miss Abby A. Judson. In the course of her remarks the lecturer said:

Real progress is not the result of accretions on the outside; it is the result of the expanding life from within. A stone does not progress. Its material is used to make a home for living creatures, who progress because of their interior germ of life. This germ is not self-created, it is implanted by the source of all life. But being implanted, it will progress, unless prevented by invincible obstacles. All living germs, whether implanted in the most simple organism, as the early moner, or in the most complex, as that of man himself, have the law of progress stamped on their being.

The universe being a unit, because it is the outcome of infinite soul expressed in infinite form, the law of progress rules the spiritual world as truly as it rules the physical, and just as the tree progresses and the child progresses, so will the inherent life or soul of tree or child progress after it has outgrown its physical husk. And having once burst its shell and emerged into more ethereal life, never, never will it reënter a similar husk to live over again its former circumscribed life in a physical body. No person who clearly comprehends the real nature of spiritual progress can accept any doctrine of reincarnation, or of reëmbodiment, which means precisely the same thing. The latter word has been adopted by some persons because they are ashamed of the grossness of reincarnation, and endeavor to throw dust in the eyes by the pretense that reëmbodiment is something different.

The new Orthodoxy, the vanguard of which is led by Spiritualism, advocates progression of every kind, and instead of limiting it to life on the globe, it realizes a continued progress, through age after age, and condition after condition, until the time will come that the soul will hardly remember its early conscious beginning on the surface of the globe.

The old Orthodoxy, on the contrary, limited progression to the surface of the planet, and was fond of fortifying its unnatural positions by a chance utterance of that old materialist, King Solomon, who said: "Where the tree falleth there it shall lie." This was not true, however. The tree does not lie there forever, neither physically nor spiritually. Its physical elements are soon disintegrated, and Mother Nature forms them into new expressions of vegetable life. Its life, or soul, clothed in a more spiritual form, departs from the globe and is a tree to gladden those of us who have outgrown physical conditions. The tree, like us, does not lose its individuality and be used again on the earth plane. It goes on, as we shall do. That nature is uniform is an immutable law.

To return to the old Orthodoxy, we are glad to note that many church-members are dropping the plan of salvation and adopting the plan of progression. "A little leaven leaveneth the whole lump," for leaven too progresses. The church is very welcome to the discoveries of Spiritualism. There are no patents nor copyrights on spiritualistic truths.

We have adverted to the fact that Spiritualists march with "Progression" on their banner. It is a pity that a certain minority of them have adopted a theory which contradicts this motto; the theory, for it is a mere theory, that we again live through an earthly existence in a physical body. Reëmbodiment means just the same as reincarnation: to wit: re; again; in; into; caro, flesh; ion, state of being; re; again; em, into; body, a body; ment, state of being.

Some Spiritualists remark that the only kind of reincarnation they believe in is that a disembodied spirit may take control of a medium. This, though well meant, is a misapplication of the term. The performer who mesmerizes his subject, the spirit who controls a medium, does not enter the body before birth, develop in that body, and leave it by the stairway of death. They simply borrow the body as a tenant pro tem, while they hush the real owner into quiescence.

Yes, Spiritualism, as well as Christianity, "makes strange bedfellows." Just as the advocate of the Pauline theology and a radical Unitarian, our good Baptist brother and the head of the Greek church, all call themselves Christians because they accept the leadership of Christ; so the true believer in spiritual progression, and he who believes in many repetitions of a career on earth, all are Spiritualists, because they accept the fact of spirit-return.

And as different tastes, and different modes of thinking, have created many sects of Christians, so there will be in time many sects of Spiritualists. A common belief in spirit return cannot obliterate the dividing lines. Those who adopt a theory that distinctly contradicts the basic doctrine of spiritual progression, will at no distant time slough off from the main body. New sects will be formed, but all will adopt the grand and true (because natural)

fact, that spirits do return, and can, under certain favoring conditions, communicate intelligently with those still in the flesh.

Some mediums accept the embodiment theory because they say they remember their previous life in other ages, and among distant people. What they take to be personal memories are impressions made on them, as sensitives, by spirits who lived at those remote times and places.

Others accept it because some spirit has told them that it is true. This is no argument at all; for, just as each Christian sect, as well as infidels themselves, can find support somewhere in the Bible, so do we find that theories of every sort, however unreasonable or contradictory, find spirits who declare them to be true.

The notion of reincarnation was born at a time when men had not outgrown materialism, and could not conceive of existence without a fleshy body. Some spirits who lived on the earth at that time continue in their old rut of thinking, and psychologize certain sensitives to believe the same.

The whole career of a world and its creatures is progressive. The world is at first wholly material. Then simple forms of life are implanted. These become more complex, and on sloughing off the physical form go on living individually in the spiritual surroundings of the planet itself. As spiritual beings truly progress, the spirit world, which surrounds and embraces the original planet, expands indefinitely, and forms a constantly enlarging home, whose more remote regions the constantly progressing souls may attain. To the lower portions of this spirit-sphere do we go on leaving the fleshy body; and as the soul has progression stamped on its inherent nature, it must go on, and it is wholly impossible for it to retrograde into physical conditions.

On the contrary, it will become free from the limitations of each successive condition, and there will be no backward step. And, as the unborn child cannot comprehend our mode of living, and as we cannot conceive how even earth-bound spirits exist, so will each new condition there become a surprise and a new school of experience for each soul in its immortal career.

This is what we mean by spiritual progression, and its full comprehension lies at the basis of a real Spiritualism.

In the evening Miss Judson addressed another audience in the same hall, taking as her subject, "Love."

The speaker defined the distinction between human love and human passion. Love always sprang from noble, holy and unselfish motives, while passion, which she asserted many people mistook for love, was always selfish, and invariably sought its own gratification, regardless of whether it made its object happy or miserable.

## New Publications.

THE HIGHER CRITICS CRITICIZED. By Rufus P. Stebbins, D. D., with preliminary chapters by H. L. Hastings. Cloth, pp. 354. Boston: Scriptural Tract Repository, 47 Cornhill.

This is a study of the Pentateuch for popular reading, being an inquiry into the age of the so-called books of Moses, with an introductory examination of Dr. Kuenen's "Religion of Israel." It is a reprint, substantially, of a series of articles published sixteen and seventeen years ago, with little or no modification in any of the arguments presented at that time.

Dr. Stebbins was, of all men, competent to discuss the subject in all its phases, and covered the field in a most exhaustive manner. The logic which he employed appeals to the appreciativeness of the unbiased reader. While the book is a criticism, it does not quibble with fine points and details that are not pertinent to the work as a whole, thus making the effort valuable because of its broadness. The quotations are numerous, and the work very readable and instructive.

The contribution which Editor Hastings makes to "The Wonderful Law" adds merit to the book, and has much salient reasoning in it.

THE BOY OFFICERS OF 1812. By Everett T. Tomlinson. Cloth, pp. 335. Boston: Lee & Shepard.

Dr. Tomlinson knows how to write a series of stories to catch the boys, and some fairly old ones, too, by the stirring patriotic feeling which characterizes them. He not only tells a story with interest, but he has given in this series a correct conception of the times and men, truthful incidents so far as historical allusions are presented, without prejudice in any manner. The sections of the country where the scene is laid furnish history and tradition, and the author, with his knowledge of the people and inhabitants, has taken advantage of every opportunity to give an interesting series. Every boy and girl will read of the scouting expeditions seemingly as if they were present.

Among the more exciting events brought into the narrative are the expeditions against Toronto, the attack on Sackett's Harbor, Perry's victory, etc., all described so as to stir the blood and arouse a love of country.

OLD BOSTON. By Henry R. Blaney. Cloth, pp. 140. Boston: Lee & Shepard.

The fame of Mr. Blaney as a producer of attractive things regarding Old Boston has long been recognized. In his new effort he has, in an inexpensive manner, given a series of beautiful etchings of Boston—accompanying them with explanatory matter, presenting an historical account of the buildings represented. Many of the landmarks which remain to the present day, as well as those which have been removed by the march of progress, are included in the sketches. Without particularization it is sufficient to state that the collection lacks nothing to make it valuable as a memorial of the place so dear to many who have resided therein, or to the pilgrim who has traveled its time-worn streets and by-ways. The execution is finely done in every way.

AND THE SWORD FELL. By Carrie Goldsmith Childs. Cloth, pp. 212. Floral Park, N. Y.: Mayflower Publishing Co.

If the reading public is looking for an entertaining book they have it in this new aspirant for favor. First of all the naturalness of all that is therein presented commends it. Then there is a nicety in the arrangement of the characters and the events which they take part in to give it a warm welcome. In portions the depth of sentiment is marked, while all through it there is a large amount of interest, so that there is not a dull page anywhere. Each chapter is divided very much like a monthly journal, and though the narrative is continuous, it can be read anywhere with evident pleasure. Mrs. Childs does not seemingly aspire to make a great literary work, but she has certainly made a book that will touch the heart and home-life as few authors have done in a long time, and husband and wife cannot fail to read it except to profit. It is a book that will grace the family library, consider it in any light we may, diction, sentiment or romance, and deserves a large circulation.

POEMS OF THE FARM. Selected and Illustrated by Alfred C. Eastman. Cloth, pp. 67. Boston: Lee & Shepard.

The reader cannot open this book without being touched by the tender allusions to honest home-life on the farm, and all the associations that have made it so dear. No matter how popular our cities may become, no matter how much gaiety attracts us elsewhere, there is that about the old-time farm that causes us to reflect on the past, and take new courage for the future. The appreciation of the beauty and picturesqueness was never more shown than at the present time. To be relieved of the pressing cares of city life, one can turn to any of the charming poems, and sense a spirit of restfulness and pleasure. Mr. Eastman has shown fine judgment in the selection, as well as in his choice of subject for illustration, the many drawings adding to the merit of the verse. The book deserves a large sale.

RECEIVED: BRIEF SKETCHES OF THE LIFE OF VICTORIA WOODHULL. Women's Printing Society, London, Eng.

## A Cooling Drink in Fevers.

## Use Horsford's Acid Phosphate.

Dr. C. H. S. DAVIS, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased."



## TO OUR FRIENDS:

Don't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT if YOU called his attention to the Paper?

## The Lyceum and Home.

Written for the Banner of Light.  
A SPIRIT LYCEUM.  
BY FRED L. HILDBRETH.

'Tis a winter's night, and the house is still,  
Save the clock on the shelf with its pulseless beat,  
While I see bright forms gliding to and fro,  
And I hear the patter of angel feet,  
For "Sumbum" had said, in her artless way,  
She would surely ask the "Groups" to come  
When the Lyceum here had closed to-day,  
To a "seeson-hold" in our humble home.

So I sit and listen with bated breath,  
And watch them marching two by two,  
The red and black by the side of blue;  
With the sunny hair and eyes of blue;  
The orphan wait that froze in the street  
Clasps hands with child of the millionaire,  
While the "Angel March" of Ole Bull  
Is soft and sweet as the "Mother's Prayer."

The "Wing Move" starts, and I laugh in glee  
At movements of dimpled arms and hands,  
A holy task for sweet MARY FENN  
To the "Guardian" be of angel bands;  
Then the lessons taught those guileless hearts  
Are grander than aught can e'er be here;  
Scandal's poisonous tale is never borne  
To the listening ear of those children dear.

I looked in vain for a withered flower,  
Cultured by careless hand from the parent stalk;  
Their never-fade, and un-lit-upon there  
Was the language sweet that those flowers talk;  
Birds came with them on their banners perched,  
And when music rose from each infant throat  
You could hear as in wood some pleasant morn  
The flute-like strains of the "song-bird's" note.

They sang that sweet song "There is No Death,"  
And it seemed that child and bird and flower  
Thrilled through and through with an unseen force,  
By a weird perfume from some angel bower.  
There were those we loved in the days gone,  
SPRAGUE, KENDRICK and CONANT—good COLBY's face.

ED WHEELER, GARDNER, and JENNIE RUDD,  
While the grand old Marshal was WARREN CHASE.  
Once more rose the strains of a spirit march  
From the viol strings, "Happy Childhood Hours,"  
While the angel harps caught the thrilling notes  
That were wafted on from this home of ours,  
Then I thanked them all for this sweet surprise,  
Forgot my cares and my wounded limb  
When their voices joined in the anthem grand  
Of their closing ode, "The Evening Hymn."  
Worcester, Mass.

## An Allegory for Children.

## THE RIVER.

Once upon a time a little boy came during his play to the banks of a river. The waters of the river were very dark and wild, and there was so black a cloud over the river that the little boy could not see the further shore. An icy wind came up from the cloud and chilled the little boy, and he trembled with cold and fear as the wind smote his cheeks and ran its slender, icicle fingers through his yellow curls. An old man sat on the banks of the river. He was very, very old. His head and shoulders were covered with a black mantle, and his beard was white as snow.

"Will you come with me, little boy?" asked the old man.  
"Where?" inquired the little boy.  
"To yonder shore," replied the old man.  
"Oh no, not to that dark shore," replied the little boy. "I would be afraid to go."  
"But think of the sunlight always there," said the old man, "the birds and flowers; and remember, there is no pain, nor anything of that kind to vex you."

The little boy looked and saw the dark cloud hanging over the waters, and he felt the cold wind come up from the river; moreover, the sight of the strange man terrified him. So, hearing his mother calling him, the little boy ran back to his home, leaving the old man by the river alone.

Many years after that time the little boy came again to the river; but he was not a little boy now—he was a big, strong man.  
"The river is the same," said he; "the wind is the same cold, cutting wind of ice, and the same black cloud obscures yonder shore. I wonder where the strange old man can be?"  
"I am he," said a solemn voice.

The man turned and looked on him who spoke, and he saw a warrior clad in black armor and wearing an iron sword.  
"No, you are not he!" cried the man. "You are a warrior come to do me harm."

"I am indeed a warrior," said the other.  
"Come with me across the river."  
"No," replied the man, "I will not go with you. Hark! I hear the voice of my wife and children calling to me: I will return to them."  
The warrior strove to hold him fast and bear him across the river to the yonder shore, but the man prevailed against him, and returned to his wife and little ones, and the warrior was left upon the river bank.

Then many years went by, and the strong man became old and feeble. He found no pleasure in the world, for he was weary of living. His wife and children were dead, and the old man was alone. So one day in those years he came to the bank of the river for the third time, and he saw that the waters had become quiet, and that the wind which came up from the river was warm and gentle, and smelled of flowers; there was no dark cloud overhanging the yonder shore, but in its place was a golden mist, through which the old man could see people walking on the yonder shore and stretching out their hands to him, and he could hear them calling him by name. Then he knew they were the voices of his dear ones.

"I am weary and lonesome," cried the old man. "All have gone before me—father, mother, wife, children—all whom I have loved. I see them and hear them on yonder shore, but who will bear me to them?"  
Then a spirit came in answer to this cry. But the spirit was not a strange old man, nor yet an armored warrior; but as he came to the river's bank that day he was a gentle angel clad in white, his face was very beautiful, and there was divine tenderness in his eyes.

"Rest thy head upon my bosom," said the angel, "and I will bear thee across the river to those who call thee."  
So, with the sweet peace of a little child sinking to its slumbers, the old man dropped in the arms of the angel, and was borne across the river to those who stood upon the yonder shore and called—*Journal and Messenger.*

## A Chance to Make Money.

I taught school last winter and this summer. Seeing so many advertisements of dish washers, I thought I would make some money during vacation. You said in your paper the Rapid Dish-Washer was best, so I sent to W. F. Harrison & Co., Columbus, O., who manufacture specialties for agents, and got one, asked the neighbors in, and washed the dinner dishes so quick and nice every one present bought one. I made this week \$32.00, and that is a good deal better than school-teaching; so I am going to sell dish washers this winter. Other teachers would be glad to have this hint.  
DAISY BERRY.

## Banner Correspondence.

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

## Massachusetts.

TULLY.—F. G. Holden writes: "I take much pleasure in reading THE BANNER, and think, and not only think but know, that Spiritual Philosophy is the only true scientific religion."

GREENWICH.—Juliette Yeaw writes: "Our Annual Christmas Festival was given at the Independent Liberal church, Greenwich Village, Tuesday evening, Dec. 24. Supper served from six to nine. Entertainment in auditorium, consisting of a drama, entitled 'Irene Ash-ton, or the Stolen Child,' in four acts; an original play by Helen B. Lochlan, illustrative of the Philosophy of Spiritualism; written for Christmas Entertainment at the Independent Liberal Church, Greenwich, Mass. Those who took part were, Miss F. Werbell Witt, pianist, Mr. H. W. Smith, Miss Helen B. Lochlan, Mr. N. Beale, Miss Emma Billings, Miss Matilda Clark, Mr. Oscar Sears, Mrs. Sears, Garrie King, Miss Nellie Nevins, Miss Ella Newton, Mabel Nevins, Mrs. J. Vaughn, Cora Jones, Mr. J. Vaughn.

The drama, and its clever acting, elicited unbounded applause. The supper was the usual abundant feast which characterizes the ladies of our society.

The church was filled with a crowd of happy guests, and expectant glances scanned the bountiful laden Christmas trees.

The supplies seemed exhaustless, and the gifts were munificent, varied and appropriate. Mr. H. W. Smith and Mrs. Yeaw were handsomely remembered by the society.

Many Christmas Festivals have been excellent, but in all respects the last has been the best, and augurs well for the increasing favor this church has won through a wide circuit of towns.

CAMBRIDGE.—Mrs. A. F. White, Sec'y, writes: "The Spiritual Industrial Society held its regular meeting Dec. 27.

It was children's night. The entertainment consisted of fancy dancing by the Pendleton children of Boston, and by little Mabel and Coy Prince of Cambridge; recitations by Edna Chamberlain, Jessie Place, Mildred Coes and Miss Stewart; singing by Forest Place and Alice Coes; piano solo, Miss Agnes McDonald; duet, Mabel and Coy Prince.

Ice cream and cake were served, and the remainder of the evening was spent in dancing."

LAWRENCE.—Dr. C. A. Stevens writes: "The First Spiritualist Society is having fair success with its meetings this season.

Since our last letter our rostrum has been occupied by the following well known speakers: Mrs. Ida E. Downing, Sunday, Nov. 24; Mr. F. H. Roscoe of Providence, R. I., Dec. 1; Mr. F. C. Algerton of Boston, Dec. 8 and 15; Prof. Charles T. Wood of Boston, Dec. 22; and Mr. George A. Porter of Providence, R. I., Dec. 29. These excellent speakers and test mediums have been greatly appreciated, and the meetings have been interesting.

Mr. Frank C. Algerton, on Monday evening, Dec. 9, and Mr. George A. Porter, on Monday evening, Dec. 30, held parlor circles at the residence of Dr. C. A. Stevens for the benefit of the Society. Mrs. Agnes Locke, our well-known local test medium, held a public circle in Pemberton Hall on Wednesday evening, Dec. 11, for the benefit of the persecuted mediums of Philadelphia, and a small amount of money was raised.

Our Society will procure a charter from the State of Massachusetts soon, and we hope that all Spiritualists in this vicinity will be interested enough in the Cause to join the Society and do what they can to make the meetings interesting and encourage the good work."

LYNN.—De Loss Wood writes: "Mrs. E. Webster, a test medium of this city, is one of the most convincing test mediums on the platform. Her tests are given in a manner that will hold the closest attention of the largest audience, and societies should keep her busy on their platforms."

BOSTON.—J. C. F. Grumbine says: "Please announce to your readers that the series of teachings on clairvoyance, which is now being studied by correspondence by students all over the States, comprises the following lessons: Lesson 1. Clairvoyance, its Definition and Office. Lesson 2. Clairvoyance, its Nature and Law of Manifestation and Expression. The Trance. Lesson 3. Clairvoyance and Intuition Compared and Correlated. Lesson 4. The Spirit Limited in Matter. Lesson 5. The Science of Offices, Materially and Spiritually Considered. Lesson 6. Vibrations, their Law in Relation to Time and Space. Lesson 7. Spirit in Relation to Matter. Lesson 8. Spirit in Relation to Control: the Uses of Magnetism and Electricity. Hypnotism. Lesson 9. Color, its Definition and Meaning. Lesson 10. Clairvoyance and Consciousness in Relation to the Spiritual Perceptions. Lesson 11. How a Medium is Unfolded in Inspiration, Clairvoyance and Psychometry. The Spirit's Laboratory. Lesson 12. The Higher Aspects of Clairvoyance.

These teachings are all inspirational in character, and are given through Mr. Grumbine's inspirational mediumship. The series on Psychometry comprehends an equally large and interesting program of subjects.

For further information, and price of the series, address Mr. Grumbine, Genesee, Ill. He will give also clairvoyant readings, advice on mediumship, business and health, description of spirit-friends and guides by letter or mail only."

BOSTON.—J. B. Hatch, Jr., writes: "The officers, with members and friends of the Boston Spiritual Lyceum, paid a visit to the Salem Lyceum and Association (on an invitation of Treasurer Perkins of the Salem Association), Friday evening, Dec. 27, and participated in their Christmas Festival. They traveled in a private car on the Boston and Maine Railroad, leaving Boston at 7 o'clock P. M., arriving in the city of witches a half hour later.

The party was met at the depot by Mr. Perkins, and the line of march was taken up for the hall. On arriving, we found the hall almost filled, and as the company entered, there was an ovation.

A grand entertainment was given by the children of the Salem Lyceum, including a drama in two acts, and was very much enjoyed by all present.

At the close of the entertainment given by the Salem Lyceum, Mr. Peterson of Salem introduced the following of the Boston party, who had made remarks, and were well received: J. B. Hatch, Sr., Mrs. Alice Waterhouse, P. L. O. A. Keeler, Mrs. Maggie Waite, Dr. J. R. Root, J. B. Hatch, Jr., Winnie Ireland sang, Master Charles Hatch played a violin solo.

The Boston Lyceum had the honor of having Mr. F. A. Wiggins call to speak with their party. Then followed the presentation of the presents to the children. In place of a tree a wigwam was built on the stage, and the presents were given to the children by an Indian squaw, assisted by four papposes. The idea was a good

one to be copied by other Lyceums. A dance closed the festival, and the Boston party left for home in their car attached to the 10:30 train, arriving in Boston at 11:30 P. M., much pleased with their excursion, and all planning to receive the Salem Lyceum at no distant day.

Among the Boston party were the following: Conductor J. B. Hatch, Jr., Assistant Conductor B. Greenleaf Russell, 30, Guardian Mrs. C. L. Hatch, Assistant Guardian Miss Alberta Felton, Instructor Dr. J. R. Root, President G. S. Lang, Vice President E. B. Packard, Clerk Albion R. Wait, Mr. and Mrs. J. B. Hatch, Sr., Mr. and Mrs. J. H. Lewis, Mr. and Mrs. P. L. O. A. Keeler, Mrs. Carr, Mrs. M. A. Lang, Mrs. Pool, Miss Leslie, Mrs. Ireland, Mrs. Maggie Waite, Mr. Mullen, Miss Waite, Master Waite, Winnie Ireland, Master Charlie Hatch, Master Eddie Hatch, Master Earl Keeler, Mrs. Felton, Mr. and Mrs. Frank White."

## Illinois.

PEORIA.—Dr. C. T. H. Benton, Chairman, writes: "The First Spiritualist Church of Peoria: We expect soon to become an incorporated body by the above name, under the laws of our city and State, with a full working board of trustees and a duly-appointed minister."

We have been wasting our energy, as Spiritualists, long enough; and we feel the time is now ripe for Spiritualism to take its proper place among mankind as an educator and liberator.

Full particulars will be sent for publication as soon as our incorporation is completed."

CHICAGO.—C. Catlin, Sec'y First Spiritualist Church, writes: "Since I last reported progress we have been privileged to enjoy such a feast of spiritual things, and Society (or ought I to say church?) matters have been gliding along so prosperously that I feel constrained once again to crave a little space.

Since I wrote you it has been ours to welcome into our body several bright and shining lights whose names I should feel proud to give you were it in good form to do so; but we feel that with such additions to our forces, building up, as such men must, the back bone of the Society, the future outlook for us, and the Cause here, is a very bright one, and we still hope that some day Schiller Theatre will be the home of the United Spiritualists of Chicago. Oh, if our people could only realize what unity would mean to such a work as ours, if we could only concentrate our forces even in this city, how quickly the 'Walls of Jericho' would fall and the fortress be ours.

The longer we are in our new home the more we see the wisdom of the move we made in enabling our peerless speaker, Mrs. Cora L. V. Richmond, to take her rightful place in the ranks of eloquence in this city; for if at present we do not command the largest audience, we have at least one, both in quality and number, of which any speaker may well be proud, with no other attraction than the discourse itself.

Of course, the lectures given by Mrs. Richmond meant hard work, but she has done it willingly, gladly, generously giving all financial benefits to the Society. Is it any wonder we yield her reluctantly to Washington and New York, whither she goes for the next two months?

Nevertheless, we are eager to welcome Mr. Geo. A. Fuller of Massachusetts, who will speak for us in January, and the Hon. L. V. Moulton of Grand Rapids in February. These will find we do not love them less, but Rome more."

I dare not take up space to tell you all about our social work, the Children's Christmas Festival, given by themselves to aid the Cause, and which netted fifty dollars. The dear children, however, had their surprise from Santa Claus's well-furnished pack, and went home happy in the thought of helping, as well as delighted with the gifts they had received. In the entertainments and Band of Harmony in every branch there has been a desire to put the shoulder to the wheel, and the result has been success and prosperity. So you see we feel in good trim to join in the glad Christmas song, 'Peace on earth, and good will to men.'"

## Maine.

ROCKLAND.—Scribe writes: Sunday, Dec. 29, Mr. F. W. Smith of this city, President of Verona Park Camp-Meeting, who so convincingly replied to the clergymen of this vicinity two years ago, when they one and all gave their testimony against Spiritualism, spoke for the society here.

Mr. Smith is a close thinker, a scientific student, and a thoroughly sincere Spiritualist. His lecture was given without notes, and was intensely interesting to the audience; treating of the origin of our planet, its evolutionary progress and manifest destiny, according to astronomical, mathematical and geological discoveries and chemical laws."

## Rhode Island.

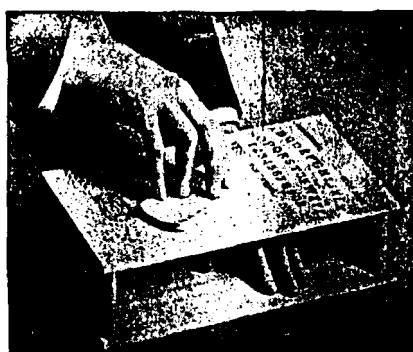
PROVIDENCE.—W. C. Dawson writes: "A circle was held by Miss Rose Cooper at the home of her parents, 46 Zone street, Providence, Dec. 15, at which a collection was taken up for the benefit of the National Spiritualists' Association. There was a good assembly.

It is intended to have a series of such circles for the said purpose, the money to be remitted at the end of the season."

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years it was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c. Dec. 27.

## PSYCHE,

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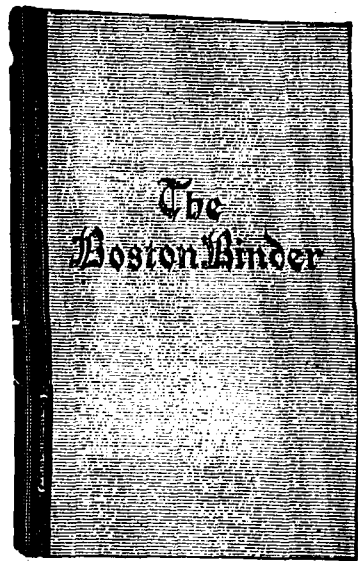
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As many of our subscribers have expressed a desire for some form of a binder in which they can preserve the weekly issues of THE BANNER, we have arranged for one that is strong and durable, and will admirably answer the purpose.

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 places of "The Boston Banner," 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

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RECEIVED FROM ENGLAND.

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A LARGE HEROGLYPHIC.

By RAPHAEL, the Astrologer of the Nineteenth Century.  
Seventy-Sixth Year, 1896.

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Monthly Calendar and Weather Guide.  
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Being desirous of largely extending the circulation of the Banner of Light, the publishers of that paper have decided to make the following offer for a limited time:

We offer to any subscriber who is now receiving the Banner of Light, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in THE BANNER or our Catalogues, to the amount of \$1.95—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount of 50 cents.

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

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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 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 sent for our sum under \$5.00. This is 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 important free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

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

For 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 Light.

BOSTON, SATURDAY, JANUARY 11, 1896.

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(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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## Issued by

## Banner of Light Publishing Company.

Isaac R. Rich, President.  
John G. Tuttle, Treasurer.  
Frederic W. Day, Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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## New Trial Subscriptions!

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

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

While thanking our regular subscribers for their continued patronage, we 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 the public at large.

## Special Notice.

Our readers are hereby informed that for business reasons Mr. HENRY W. PITMAN has resigned from the editorial staff of THE BANNER, and from the Board of Directors of the Company. His connection with THE BANNER establishment ceased on the 28th of last month.

## The Mist Misfortune.

Without question the larger part of the trouble in the world springs from sheer inaptitude; people do not find the places for which they are peculiarly adapted. For every person there undoubtedly is a mission; but there are, unhappily, few who are introduced to it. It is vastly more a matter of luck and chance than it is of right ordering. When we do see a person who has hold of the very work he or she is adapted to above all other kinds of work, it is with a deeply-pleased satisfaction that we contemplate the complete harmony of the situation. It would hardly excite the same feelings in us if it was a common matter to see a six matched with a six instead of with a seven. We have just been reading an essay from the *Glens Falls* (N. Y.) *Star*, by Meredith B. Little, on this same subject of "Misfits," which he recently read before the Lyceum of that place, and find it full of pertinent and penetrating thoughts and illustrations. He set out with noting the interesting fact that the forms of the atoms composing all mineral substances are angular; in the vegetable kingdom they are circular; in the animal kingdom they are spiral.

Now, when we find an angular form expressed in the vegetable or animal kingdoms, we pronounce it a deformity—a misfit. We detect a close analogy to these differing expressions of nature in our defective social system. Among the ignorant, the impoverished and the vicious, placed in unfortunate, that is, inharmonious environments, we find the type of the angular—good to-day, bad to-morrow, because their natures are not properly balanced and even. In the station above these we discover higher conditions, more intelligence, consequently more reflection and self-restraint. The natures in this class are more evenly balanced and rounded; hence we classify them with the circular. Ascending to the third or highest grade, we find a social condition where the physical is properly cared for, and the intellectual faculties and spiritual nature are more evenly developed, and all act together in a more harmonious condition. In a relative sense this class we consider the perfected form of society, and it may be taken as a type of the spiral in the higher forms of nature.

When, in a person of the third class, we discover a defect in the care of the human body, a lack of intellectual powers, or an undeveloped spirituality, we say of such a person that he is out of place—a misfit. Or when, in the lowest stratum of society, we find a perfect form, a good face, a strong intelligence or a pure spirit, we at once see that the person does not belong there, and define the enforced social position as a misfit. The occupations by which the great majority of people earn their livings are misfits; the several branches of industry in which they are occupied are to them toll and labor, not work, for work is congenial

to the natural tastes and desires, while labor is a descent to the demoralized animal condition, the person being from necessity forced into an occupation that is distasteful, ungenial and often repulsive. In this sense labor, or ungenial toil, is a misfit. In no part of our social system are there to be found so many cases of lamentable misfits as are constantly apparent in the marital relations. The union of two harmonious spiritual natures, bound together and held in place by harmonious, never yielding, never dying affection, is the rare exception rather than the rule.

In the beautiful Summer-Land all changed, for the conditions are changed. Eternal beauty, eternal harmony reign there forever, and discords and misfits are unknown in the home of the angels. There we receive what belongs to us—no more and no less. We cannot have what is unfitted to our condition, and the true aspirations of our spirit natures there meet with their complete gratification. Man can comprehend and understand all the manifestations of life in the kingdoms below him, but is unable to understand himself. But when he is freed from his mortal organism he rises to a more exalted condition, and then he is able to thoroughly understand the part he has played in the drama of material existence, and for the first time comprehends himself as he actually is. In this condition he sits in judgment on himself, and weighs every act of his physical life in the balance of motive, seeing the aspirations that prompted his actions. In this mortal world we can screen or cloak our true natures, the sinner wearing the mask of a saint. In spirit life all our false coverings and shams drop off from us, and we stand self-revealed and in sight of the angels just as we are. There are no more deceptions or misfits. Harmony is the universal law that compels us to find our true places.

## Appeal for the Burns Fund.

We learn from the circular sent from London in relation to the Burns Memorial Fund that the contributions to the fund up to the 20th of December last have yielded only enough to discharge the smaller part of all the liabilities, and that the greater part presses still heavily on the shoulders of Mr. J. Burns. In order to at least relieve the son of the additional burden of his mother's support, it has been decided to appeal to a few friends for a fixed annual subscription, say one shilling a week or upwards according to their means. Such a fund would guarantee for Mrs. Burns a small weekly allowance of about twenty-five to thirty shillings, and relieve her mind of the constant struggle for daily bread during the few remaining years of her life, or at least until the sons shall have been able to clear themselves of the remaining liabilities, and turn themselves round and earn enough to provide for their mother's wants themselves, which they are most anxious to do as soon as possible. A fair start has been thus made, and the recollection of the late Mr. Burns's life-long self-sacrifice will be sufficient to command sympathy and success. Subscriptions or donations will be thankfully received by Paul Preys, Trustee, 105 Brockley Rise, Forest Hill, S. E., London, Eng.

## The Memorial Volume

To Bro. Colby (writes William Foster, Jr., of Providence, R. I.) is a happily conceived tribute to his memory. It embodies those essential facts which go to make up a record of his life and labors, and enshrine him in the hearts of the myriads who, having passed out from under the shadow of materialism and theology, are basking in the glowing, healthful sunshine of Spiritualism. The friends of the Cause should be liberal in their patronage of the volume.

## A "Bull" in the Bible.

In the Second Book of Kings, chapter 19, verse 35, the following appears—italics our own: "And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians a hundred four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses!"

A correspondent who evidently appreciates a worthy article, writes as follows to Dr. F. L. H. Willis concerning the latest essay furnished THE BANNER by Mrs. Love M. Willis: "I must tell you how much I rejoiced in and thanked the angels for that truly beautiful piece, 'Why Not Now?' by dear Mrs. Willis; and though she does not know me, I do love and thank her for the strong and beautiful words that she gives forth from time to time in THE BANNER. Who can measure—surely no mortal—the wonderful influence for good of two such lives as yours held in consecration to all good?"

The recognition of the claims of women in any progressive sense has just been officially ruled out of the Methodist ministry in Mississippi. At the Methodist conference in Yazoo City recently, Bishop Duncan ruled that the Methodist church did not recognize woman's right to preach, but adhered to the doctrine of St. Paul. The Bishop is a true exponent of the position held by what Mr. Stead denominates "the materialized churches" of our land.

Mrs. MAGGIE WAITE is at present in Detroit, Mich., where she remains during January; Pittsburgh, Pa., will hear from her during February; she will be in St. Louis, Mo., during March; Kansas City, in May; New York, probably, in June; then attend the camp meetings. Mrs. Waite will act as correspondent and agent for THE BANNER during her travels, and is authorized to take subscriptions for this paper.

Joseph Ford writes from Casper, Wyoming, in renewing his subscription: "I am a Spiritualist from start to finish. I have seen enough to convince me beyond every doubt of the life to come. I would like to have some good medium come here; we could raise a pecuniary sum to warrant such a step, if any one will correspond."

Mrs. M. E. Cadwallader, of Philadelphia, is at present in Boston; she attended the Convention of the Massachusetts State Spiritualist Association—but we regret to add that as to health she is far from well.

Maude E. Howe, daughter of Lyman E. Howe, passed to spirit life Friday, Dec. 13, 1895. THE BANNER extends to Bro. Howe its sincerest condolences.

An additional word on "Spiritual Outcroppings"—from the pen of George A. Bacon, of Washington, D. C.—will appear next week.

At time of going to press we hear of the serious illness of two prominent Boston Spiritualists, Dr. Mayo and Irving Pratt.

## THIRD ANNUAL CONVENTION

## Of the Massachusetts State Spiritualist Association.

Held at the First Spiritual Temple, corner Essex and Newbury Streets, Boston, Jan. 7, 1896.

(Reported for the Banner of Light.)

Meeting opened at 11 A. M., with W. H. Rollins of Salem, Mass., as Chairman. Mr. Rollins made a brief address, after which Mrs. Hattie O. Mason rendered a beautiful song. Mr. M. T. Dole spoke on organization, receiving great applause. The Board of Directors having closed its meeting, Mr. J. B. Hatch, Jr., Chairman of the Committee, introduced Mrs. Elvira B. Loring, First Vice-President, who read the report of the President, he being absent in Chicago. A motion was made and adopted, that the report be accepted and printed. It will appear in THE BANNER next week.

Mrs. Carrie L. Hatch, Sec'y, read her annual report, and it was voted that it be accepted and printed. We are obliged to defer its appearance to the next number.

Mr. W. H. Banks, Treasurer, read his report, and it was voted that it be accepted and printed. The report was \$437.50; expenses \$338.30; balance \$99.20.

The membership of the Association was shown to be on the increase—the whole number in Jan. '95, being 82, and the present number 266.

Nominating Committee: Mrs. John Wood, J. B. Hatch, Jr., and M. T. Dole. Committee on Resolutions, F. A. Wiggins, F. O. Perkins, Simon Snow.

Remarks were made by Mrs. Hattie C. Mason and Mrs. Alice C. Waterhouse, the latter speaking a good word for organization, and especially the Lyceum, and urging all young people to join the Spiritualist Association.

Dr. William A. Hale made remarks, and spoke of Mrs. Long's message in the *Light of Truth* and of the *Boston Globe* of Jan. 6, which reproduced it. He also referred to the missionary work that was being done by the Association, and agreed to devote two evenings of each month for missionary work.

Mrs. Carrie F. Loring followed, and spoke of the missionary work, and also of the report of the Association, and agreed to devote two evenings of each month for missionary work.

After the report of the Auditing Committee had been presented, the meeting adjourned until 12 P. M.

## THE AFTERNOON SESSION

Opened at 2 o'clock with singing by Mrs. Hattie C. Mason. She sang one of Mr. Maxham's songs, "We Shall Not Pass This Way Again."

Among those seated upon the platform were M. T. Dole, Mrs. Carrie F. Loring, J. B. Hatch, Jr., Rev. Frank A. Wiggins, Mrs. M. E. Cadwallader, Moses Hull.

The first business of the afternoon was the report of the Missionary Committee. Rev. F. A. Wiggins, Chairman, gave an excellent report.

The statement of the work of the Association, and gave the names of those who had been successful in their missionary work, and gave the names of those who had been successful in their missionary work.

Resolved, That we recommend to all spiritual societies, to settle a speaker for a definite period of time, so that more good can be accomplished by that method than by the present method.

Resolved, That we recommend and encourage in every possible way, the establishment of Lyceums or Sunday Schools by all societies.

Resolved, That the Board of Directors be instructed for the best good of Spiritualism, that societies, as far as possible, secure the full control of their place of meeting, and use it for their own purposes only.

Resolved, That the Board of Directors take such action as they may deem wise in regard to the securing of the repeal of all restrictive medical legislation, and securing the recognition of the religious rights of Spiritualists by the Legislature of the State.

Resolved, That we recommend the establishment of a permanent headquarters for the Association in the city of Boston.

Resolved, That in the departure of our efficient Secretary, Mary T. Long, to her new home in California, this Association has lost a most devoted friend and worker. That while we regret her departure, we extend to her and to her husband our best wishes for their success in their new field of labor.

Resolved, That we extend our hearty sympathy to Mrs. Amelia Colby-Luther, and to Mrs. Sarah A. Byrnes, in their present illness, and especially do we sympathize with the mediums in Philadelphia who are undergoing persecution.

Resolved, That the thanks of this Association are due to Mr. S. A. Ayer, who has so kindly assisted this Association in the purchase of this Temple, and in all that he has done for the Cause.

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J. B. Hatch, Jr., Chairman of the Nominating Committee, reported that the committee had attended to its duties, and presented the following nominations: President, Dr. George A. Fuller of Worcester; First Vice-President, Mrs. E. S. Loring of Pittsburgh; Second Vice-President, Rev. F. A. Wiggins of Salem; Secretary, Mrs. C. L. Hatch, Boston; Treasurer, Wm. H. Banks, Boston; Directors, J. B. Hatch, Jr., Mrs. Carrie F. Loring, N. B. Perkins of Salem, Mrs. Horstense Holcomb of Springfield. The list as presented was elected.

It was moved by A. R. Waitt: That a committee of three be appointed by the Chair to visit and arrange for the various Lyceums, and to make arrangements for prominent interviews between the Lyceums; to work for the combining of their best efforts and report as to the advisability of preparing a general outline of work to be accepted by all; to prepare a record of the Lyceums of Massachusetts; and to organize a regular report of this labor. [It was so voted.]

Mr. Waitt then read a paper, "A Synopsis of what he said will be given next week."

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He then spoke of the need of missionary work. He advocated the idea of having a third speaker. To be successful in building up a speaker must get acquainted with his people. He said that Spiritualism was gaining as never before. The world is ready to come to it.

The audience closed the session by singing America.

THE EVENING SESSION

Was addressed by Rev. Frank A. Wiggins, Mrs. M. E. Cadwallader, Mrs. J. Willis, Mrs. Carrie F. Loring, Oscar A. Egerly, and others.

## Boston Spiritual Lyceum.

This comparatively new organization meets each Sunday afternoon at 1:30 at Berkeley Hall. Its Board of Officers consists of James B. Hatch, Jr., Conductor; Mrs. Greenleaf Russell, 3d, Assistant Conductor; Mrs. Carrie L. Hatch, Guardian; Miss L. Albertina Felton, Assistant Guardian; Dr. J. K. Root, Instructor; Abbot R. Waitt, Clerk; Mrs. Frost, Mrs. Pratt, Mrs. R. Lang, Mrs. Lang, Leaders; President of Association, George S. Waitt; Vice-President, Elmer Packard, Secretary, Irving Pratt; Treasurer, Mrs. Cora Pratt; Financial Secretary, B. Greenleaf Russell, 3d; Guards, Messrs. Packard, Armstrong and Eddie Hatch; Substitute Leaders, Mrs. Fred Strong, Mr. Pratt, Mrs. Haynes; Pianist, Mrs. G. Watson.

The session held by this Lyceum on Sunday afternoon, Jan. 5, was well attended, though the severe weather of the day militated to prevent the presence of the usual number of young folks and visitors. The opening exercises, under the supervision of Conductor Hatch, consisted of an invocation by Dr. Root, singing by the school and a piano solo by Mr. Watson.

The subject of the lesson for the day, which was also the first lesson for the New Year, was "Charity," the teachers during class-time talked with their pupils on that topic, and when the period for treating it before the school came, the answers given by the

pupils to the questions of the Conductor were very closely to the point, while the replies of each of the pupils to the questions of the brief essays. The subject was mainly treated from the spiritual standpoint of the "Golden Rule," rather than that of mere pecuniary almsgiving. The replies were then blended harmoniously with illustrations from child-life by Instructor Root.

The Grand March was well executed—Mrs. Carrie L. Hatch, Guardian, and Mrs. Armstrong acting temporarily as the Assistant Guardian. The literary exercises followed, consisting of a song by Abbot Waitt; recitation, "Little Manu Armstrong, Willie Shindron; remarks, Mr. Packard; recitations, Mrs. Armstrong, Alice Ireland, Carl Leo Root, John William Ormsby, Miss Maud Bookbinder, of New York.

The Editor of the BANNER OF LIGHT, who was present, briefly addressed the school on the subject of the day's lesson—Charity.

Mr. Watson played a novel solo, harp-like, upon the piano strings. (The music being opened.) which was evidently appreciated.

Conductor Hatch then addressed in which he spoke in a most complimentary manner of THE BANNER and its successful efforts to place before the spiritual public information concerning the local meetings and the Lyceum. He announced that the subject for the next Sunday would be "Truth."

[These subjects are given each month.]

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## MEETINGS IN BOSTON.

**Boston Spiritual Temple, Berkeley Hall.** Odd Fellow Building, Berkeley street. Sunday at 10 A. M. and 7 P. M. Speaker for January, Prof. W. M. Lockwood. Wm. A. Banks, President; J. B. Hatch, Jr., Secretary. 74 Boylston street. **Helping Hand Society** meets Wednesday in Gould Hall, 301 Boylston Place. Business meeting at 8; supper at 8:30; in the evening, Mrs. C. P. Frazer, President. **London Spiritualists' Society** meets every Sunday afternoon at 1 1/2 sharp. All are invited. Bring the children. J. Brown Hatch, Jr., Conductor, Albion B. West, Clerk.

**First Spiritual Temple, Essex and Newbury Streets.** Spiritualists' Society Sunday meetings for children and investigators at 11 A. M. Lectures at 2 1/2 and 7 P. M. Speaker for January, Mrs. Mattie E. Hull. Wednesday evenings at 7 1/2, sociable, conference and pneumatic. Other meetings announced from the platform. A. H. Sherman, Sec'y.

**Veteran Spiritualists' Union** will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7 1/2 P. M. H. B. Storer, President, 408 Shawmut Avenue.

**Children's Progressive Lyceum** meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10 A. All welcome. Charles T. Wood, Conductor. **The Ladies' Lyceum** Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the evening.

**First Spiritualist Ladies' Aid Society,** 21 Tremont 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 7 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

**Essex Hall, 616 Washington Street.** Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; also Wednesday at 3 P. M. E. Tuttle, Conductor.

**Bathhouse Hall, 684 Washington Street.** Correspondence. Spiritual meetings every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. (7 1/2 P. M. meeting in Commercial Hall) Thursday at 2 1/2 P. M. N. P. Smith, Chairman.

**Essex Hall, 620 Washington Street.** Meetings are held every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday at 2 1/2 and 7 1/2 P. M.; Thursday at 2 1/2 and 7 1/2 P. M.; Saturday 7 1/2 P. M. W. L. Lathrop, Conductor.

**America Hall, 724 Washington Street.** Meetings Sunday at 10 A. M. and 2 1/2 and 7 1/2 P. M. Good mediums, fine music. Eben Cobb, Conductor.

**Harmony Hall, 724 Washington Street.** one flight. Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday and Thursday, circle and meetings. At No. 604 Tremont street, Wednesday and Saturday, 8 P. M., Friday, 3 P. M. Seating capacity, 10 persons. S. H. Nelke, Conductor.

**The Ladies' Spiritualistic Industrial Society** meets every Thursday at Dwight Hall, 514 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 8 1/2 every night. Mrs. M. J. Davis, President.

**Alpha Hall, 18 Essex Street.** Society of Ethical and Spiritualists (The Spiritualists). Meetings Sunday, 11:30, 1:30; Tuesday, 3 o'clock; Conference meeting Saturday, 2:30 o'clock. Mrs. M. Adeline Wilkinson, Pres.

**Hiawatha Hall, 241 Tremont Street.** The "United Spiritualists of America" (Incorporated) hold meetings Sunday, at 11 A. M., 2 1/2 and 7 P. M., and Thursday at 2 1/2 and 7 P. M. H. W. Martin, President.

**Red Men's Hall, 514 Tremont Street.** Spiritual services every Sunday evening at 8 o'clock. Mrs. Maggie Waite, Pastor, residence 13 Dalton street.

**The Home Rostrom** (21 Solesy street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7 1/2 o'clock.

**Chelsea.** Spiritual meetings every Sunday evening at 7 1/2 at 206 Broadway. Mr. Geo. F. Sligh, Chairman.

**Boston Spiritual Temple, Berkeley Hall.** Many dignitaries occupied the rostrum at the opening of the exercises Sunday morning, Jan. 5, the following being present: Mr. and Mrs. Moses Hull, Mrs. Carrie F. Loring, Dr. Smith, Dr. Storer, Prof. W. M. Lockwood and President Banks. Mrs. May S. Pepper was in the audience, and was, later, called to the platform.

The exercises were opened by Mr. Cutter singing "Better Land," after which Mrs. Mattie E. Hull made a soulful invocation. President Banks then introduced Mr. Moses Hull, who in turn introduced Prof. Lockwood, and in a charming manner welcomed him to Berkeley Hall, and a Boston spiritual audience.

Prof. Lockwood then said, in part, something as follows: Mr. President and friends, I feel that I am in the presence of a congress of thinkers; it is always a pleasure to meet with such. We like to come in close pulse with such. We want to make you feel that every one has the birthright to all the information of the age. If we can present to you a thought in that way, we can leave with you the assurance that superstition has no place with mental rights; every one is born with mental rights. Perhaps all that Bro. Hull has said of me will be realized. I am in the presence of thinkers. I am glad to be on the rostrum with people like Bro. Hull and wife. The world needs more of such workers.

Perhaps the first question to be taken into consideration is that much abused term spirit and matter. How many years we have heard that term. I wish I could take you into a chemist's. The ancient alchemists—the most advanced chemists and alchemists—did it differently. In consequence of its invisibility he calls it spirit. Speaking of the energies of nature, we call them spirit, because invisible to human sight. The chemist does not live to-day that can tell you what oxygen is; no one knows what these elements are to-day. Now, friends, can I say that the spirit is matter? whether we call this spirit or matter, we can say to the materialist we do not know. What they term matter or spirit are simply forms of what we find. If we show an ear of corn, the force that produced the corn is spiritual; we shall have at this admission more sublime conditions produced; consider man as the result of spiritual force.

A point I want to speak of is inspiration. It was thought by many that his world was made as written in King James's edition. Was it an inspiration when we read in the presence of the first and second? From that we have learned that the world was not fit. Which of these do you think an honest inspiration? Both cannot be true. I am glad to disabuse this idea of the people of the old ideas of the Bible.

While I was at Denver I got acquainted with a teacher in chemistry; he told his students that the world always existed; he did not know how many more there might be, in the following Sunday he took for his text and told that God made these elements thousands of years ago. His little girl said, "Papa," putting her arms around his neck, "Papa, did you not tell us all these elements always existed? What do you mean?"

Thus they preach the sublime truth: tell that apostate idea of the creation—can shift from one side to the other. Can they be true, can they appreciate truth? Do they know its alphabet? A man's progression depends on demonstration. These investigations are substantiated by modern science.

This lecture being introductory, I lay out these outlines that you may understand better. Natural law, a law-maker, congress, unfinished equinox, eternal law, natural law, physics, as many molecules on one side as on the other—that is only a principle. Can you think of a Maker?—Am I what chance can account for it? No chance about it. We have a dynamometer that counts certain numbers of vibrations (musical physics). Can you remember when there was not such a law, any chance about it? Automatic principle, eternal as the law. An automatic principle found in existence. The more deeply we probe into the secrets of Nature we find perfect rhythm—nature is automatic and sublime, every grain we tread is full of sublimity. We can have no system that is not in accord with nature.

Now perhaps many will want to know what this has to do with Spiritualism; by getting rid of the old ideas we can get a better idea of the continuity of life—natural reciprocity is the rhythm of all that you have in nature—the action of thought is impressed; and that is one of the impressions of nature—it not only carries my voice to this audience, but my thoughts across the continent. Matter is sublime; the result of spiritual forces not only carries the words to your ear, but thoughts across the continent. Some sensitive mentality is it not possible to live to a source that has been trying to make us understand the grandest truths that just beyond there live? Do you hear of any other religion that has that grand truth beyond it? May it not be true that heaven is anxious that we should be influenced by the angels?

Subsequent lectures will be more concrete. I have attempted now to present the general truths. I am pleased to meet such a congress of independent thinkers this morning. We will try to give to the world the hidden things we find in the forces of nature. We cannot afford to be infidels in regard to the laws of nature. Spirit philosophy to me is sublime. I groped for years in the dark; was intended for a natural law discoverer, not a spiritualist. Some new lines. We can afford to stand that ignorant class of people. I know what it is to suffer. Let them wear their tongues till they go along new lines of thought. In the next fifteen years we will communicate the same way we talk on the telephone. How these people will feel when they know, when they find these lines were there all along! Nature has but one method. What a sublime truth!

Mrs. Pepper made remarks excusing her from giving tests. Mr. Cutter sang "Barbara Frelchle," and the meeting was dismissed. J. S. S.

**Evening.**—A good-sized audience was in attendance in the evening, to listen to the lecture given by Prof. W. M. Lockwood. The exercises opened with singing by Mr. Cutter, after which Mr. Lockwood read a poem, entitled "Clear the Way for the New Year." Song by Mr. Watson. President Banks introduced Prof. Lockwood, who took for his subject "The Molecular Hypothesis of Nature, and the Relation of its Principles to Continued Life, and to the Philosophy of Spiritualism." The audience enjoyed the lecture, it being demonstrated by the Professor to their satisfaction.

The subjects for Sunday, Jan. 12, are, for morning, "How the Human Eye Thought and Mind." Illustrated; for evening, "The Relation of Human Consciousness to its Environment, the So-called Five Senses Only Electrodes of Sensation." Illustrated with beautiful manikin charts.

Prof. Lockwood is located at 408 Shawmut Avenue, where Dr. H. B. Storer, and is ready to accept week-day evening engagements for local and out of town societies. Write for his terms; he will please you. "Old Folks" Concert, in February. J. B. H. Jr.

**Harmony Hall.**—James Higgins writes: We have to be very thankful to the spirit-world for the contin-

ued support of these meetings, and also the moral and financial support of all mediums who take part in them. The power which is felt is elevating. Mr. S. H. Nelke can be proud of the success of the Society in conducting. His knowledge of development of mediumship in regard to the newly discovered law is remarkable. Every week at any meeting newly developed mediums give good and recognized tests.

Sunday we had many visitors and patrons. The tests were grand; the following took part: Mrs. J. A. Wood, Mrs. Collins, Mr. Charles Hasenauer, Mr. W. R. Wood, Miss B. B. Lamb, Love, Gaylord, Mr. S. H. Nelke, Messrs. George Wilker and Alb. Brown. Mr. Nelke's addresses were fine. Music by Miss B. B. Lamb.

**BANNER OF LIGHT** at the hall and S. H. Nelke's, 604 Tremont street.

**Hiawatha Hall.**—"B." writes: The United Spiritualists of America (Incorporated) held the usual Thursday afternoon circle, being conducted by Mrs. M. A. Moody.

Supper at six o'clock, after which an entertainment was given, consisting of a circle for spiritual manifestations. Mrs. Moody in charge, assisted by Mr. Blackden, Mrs. C. O. Weston, Mrs. Dickey, Mr. Whitlock, and Mrs. Irwin, after which readings were given by Mrs. Scott, illustrated by tableaux, entitled "Temptation and its Success," also the duel under the direction of the Bertha Juckling; following were songs by Little Doll, Dora, and readings by Mrs. F. J. Jones. Mrs. May C. Weston and Mrs. Leavitt, all of which were rendered in good taste, and the evening's entertainment was highly enjoyed by the large numbers present.

For next Thursday the Committee will get up an antiquarian supper, and entertainment appropriate.

Sunday morning, Jan. 5, the development and healing circle was well attended, and was conducted by Mr. H. W. Martin, assisted by Mr. Blackden, Mrs. Irwin, Mrs. Weston, and others.

Afternoon, opened with music by Mr. and Mrs. Coolbaugh, invocation by Mrs. Irwin following; remarks, tests and psychometric readings by Mrs. S. E. Rich, Mrs. Irwin, Mrs. C. A. Smith, Mr. Coolbaugh, Mr. Blackden, and Mr. Martin.

Evening, invocation by Mr. Blackden; remarks and tests were given by Mrs. C. Farnham, Mrs. M. Irwin, Mrs. C. A. Smith, B. W. Hersey, Mr. Martin, Mr. Blackden and Mr. Coolbaugh, interspersed with good music, many remarkable tests being given by the different mediums, readings by Mrs. F. J. Jones. Mr. H. W. Martin, President.

**Alpha Hall.**—Mrs. Wilkinson writes: Tuesday afternoon, Dec. 31, meeting opened with song service by Mrs. Nellie Carleton; reading and prayer by the Chaplain, Miss Brehm; Mrs. Bird gave some due tests; Mrs. Nutter, readings and tests; Dr. Blackden and others.

At the Indian Peace Council Friday evening, Jan. 3, '96, great power was manifested, a number of mediums participated, dressed in Indian costume. Mrs. Wilkinson, Dr. Blackden, Mrs. Nutter, Mr. McLean, Mr. Knowles, Mr. Hersey, Mrs. Peak, Mrs. Ackerman, and many others.

Sunday morning, Jan. 5, developing circle, song service and solos by Mrs. Carleton; invocation by the Chaplain. The circle was very good, great spiritual power manifested, good mediums participated.

Sunday afternoon session, song service, and solos by Mrs. Carleton; reading and prayer by the Chaplain; opening remarks by Dr. Saunders, Mrs. M. Knowles gave very fine tests; Miss Williams, in a reading on the needs of the hour; Mrs. Saunders, tests; solo by Mrs. Carleton; Mrs. Ackerman, tests; Mr. Pierce and Mr. Abbot sang a duet; Mrs. Ricker made some good remarks; Mr. Pearson and others participated.

Sunday evening meeting opened with song service by Mrs. Carleton; reading and invocation by the Chaplain; Mrs. Ricker gave very fine tests; Mrs. Nutter; song by Mrs. Carleton; Mrs. Dr. Bell and many other good mediums participated.

**The Children's Progressive Lyceum, No. 1.**—Charles T. Wood, Conductor, writes—held a most elevating and inspiring session in Red Men's Hall, 514 Tremont street, Sunday, Jan. 5.

Notwithstanding the intense cold, there was a good attendance of both old and young, and a brilliant march. The lesson for the day was upon Thomas Paine, his services as a patriot, and as a pioneer in the warfare for independence of the colonies, whose tongue and pen were ever ready for service, and who did more to mold into concrete the ideas of the American people for a determined stand against oppression than perhaps any other human being.

He was equally forceful in his efforts to liberalize the religious sentiment of the age, and the clearness with which he saw and wrote for a generation then unborn, should endear his name to present and future lovers of liberty of body and mind.

The exercises were fine, and included recitations by Masters Harry Williams, Morton B. M. Joseph Forsythe. Reading by Mrs. M. A. Brown; songs by Miss Marie Antoinette Cyr, Little Eddie, Misses Evelyn Williams and Catherine Cousins, a violin solo by Miss Blanche Bennett, and Mrs. Carrie F. Loring made pleasing remarks. The exercises, although lengthy, were attentively listened to, and closed with very fine and appropriate remarks by Mr. C. S. Abbott, the temperance reformer.

**Essex Hall.**—E. H. Tuttle, Leader, writes: Wednesday afternoon, Jan. 1, a good meeting. Duet, Mrs. Carlton and Mrs. Cunningham. Dr. C. E. Hunt, Miss F. Wheeler, Mrs. S. C. Cunningham, Mrs. S. E. Rich, Mrs. L. J. Ackerman, Mrs. M. Ratset, Mrs. L. Terry, Mr. E. J. Lynn, and the Chairman, gave excellent remarks, tests and readings.

Sunday, Jan. 5, the three sessions were well attended, and many convincing tests were given. Mrs. J. K. D. Conant, Mrs. C. H. Clarke, Mrs. S. C. Cunningham, Mrs. J. A. Wood, Mrs. S. E. Rich, Mrs. L. J. Ackerman, Mrs. M. Field, C. W. Quincy, A. W. Hill, Dr. H. H. Hall, Mr. James E. H. Tuttle participated satisfactorily, giving remarkable tests and readings. Mr. Tuttle answered mental questions. Select reading by Mrs. M. Weston. Musical selections by H. C. Grimes. We wish to extend our thanks to the BANNER OF LIGHT for all favors received during the past year, wishing the editor and those associated with him a happy New Year; and may this beautiful paper of truth enter many a home the coming year now unblessed with its pages.

**The Ladies' Lyceum Union.**—Mrs. Chas. T. Wood, Sec'y, writes—held another of its interesting meetings on Wednesday, the first day of the New Year, at Dwight Hall, 514 Tremont street.

An elaborate supper was provided at 6:30, which was well patronized and enjoyed by all ages and both sexes.

This society is the aid for the Lyceum, as its name signifi es, and offers each Wednesday evening some pleasing entertainment or attraction in addition to the supper and social communion.

Last Wednesday evening an old-fashioned circle was held, which was fully attended.

On Wednesday, the 15th inst., the children take charge of the entertainment, and there will be an apron sale, as well as a mystery and basket table, to which contributions are solicited.

**The Ladies' Spiritualistic Industrial Society.**—S. Etta Appleton, Sec'y, writes—held the first meeting of the New Year Thursday, Jan. 2. Business meeting was called at 4 P. M., President Davis in the chair.

The records of the year 1895 show a decided improvement in the Society's financial prospects. The officers chosen for the year are: Mrs. M. A. Brown, President; Mrs. Carrie F. Loring, Vice-President; Mrs. S. H. Kimball, Second Vice-President; Miss M. L. Moore, Treasurer; Mrs. J. J. Ellis, Financial Secretary. The evening was made very enjoyable. Several songs were finely rendered by "Little Eddie," and Mr. B. F. Pierce, aided by Mr. C. E. Abbott, entertained the audience with several fine vocal selections and recitations. The remainder of the evening was spent in playing games.

**The Helping Hand Society.**—The regular meeting was held Wednesday, Jan. 1—Carrie L. Hatch, Sec'y, writes—was usual. Vice-President Mrs. Piper presiding. We had with us as guests to supper Mr. and Mrs. Moses Hull.

Wednesday, Jan. 8, we will have a musical and literary entertainment.

Wednesday, Jan. 15, we will open a county store at this Hall, 301 Boylston Place, and we are expecting to have a grand sale. Among other interesting things we will have a public circle connected with the store, and we will have an efficient postmistress to attend to same. We solicit goods for our store, also patrons, and bespeak a good time for all who come to see us.

Come one, come all.

**First Spiritual Temple, Essex and Newbury Streets.**—A correspondent writes: Sunday, Jan. 5, at 11 A. M., Mr. Pierre L. O. A. Keeler gave a séance in the main audience room for physical manifestations, to a large audience.

At 2:45 P. M. and 7:30 evening, Mrs. Mattie E. Hull spoke under spirit influence to large and appreciative audiences.

Sunday, Jan. 12, Mr. Keeler will again give a séance for physical manifestations at 11 A. M., and Mrs. Mattie E. Hull will speak at 2:45 and 7:30 P. M.

**Bathhouse Hall.**—"N. P. S." writes: Thursday, Jan. 2 2:45 P. M. N. P. Smith opened the meeting with remarks: Miss Webster gave tests; Mrs. E. Brown, tests; Mrs. S. C. Cunningham, readings; Mrs. M. F. L. Verling, pianist; Mrs. J. Ackerman, tests.

**Commercial Hall.**—Sun day, Jan. 5, 11 A. M. and 2:30 P. M. N. P. Smith, Mrs. A. Woodbury, Mr. G. W. Quincy, psychometric readings; Miss J. M. Grant, tests; Mrs. Harry Blanchard and Mrs. S. H. Rich, of California, public vocalists, gave several selections; Mrs. E. R. Brown, tests; Mrs. Lovring, pianist.

7:30 P. M. Mr. Harry B. Aenehard gave an admirable address on the "New Era of Spiritualism." Mr.

L. L. Whitlock an able review of modern spiritual phenomena. Miss J. M. Grant tests and readings. Miss Little Leach sang a vocal selection, assisted by Mr. Harry Blanchard. Mrs. A. B. Gilliland, Mrs. Woodbury, N. P. Smith, psychometric readings; Mrs. O. A. Robbins, tests.

**America Hall.**—Notwithstanding the severe cold we had a large circle and good conditions on Sunday morning last. Our afternoon and evening meetings were rich with joy, entertainment and wisdom. The following able talent took part: Eben Cobb, Mr. C. E. Abbott, Mrs. M. A. Chandler, Mrs. Julia Davis, Mrs. A. Forrester, Mrs. A. F. McKenna, Mrs. G. M. Hunt, Mrs. M. E. Saunders, Mrs. J. J. Peak, Victor Mrs. M. E. Calahan, Mrs. S. C. Cunningham, Mrs. R. Robertson, Mrs. M. Knowles, Mrs. F. E. Bird, Mr. C. E. Abbott gave a short address that was filled with wise thoughts, much to the entertainment of the audience.

Music by Prof. Peak, Mrs. Peak, Mr. Huxley. Again we were blessed by Mr. C. E. Abbott's and Prof. Pierce's music.

## In Memoriam.

HENRY J. NEWTON OF NEW YORK CITY.

At a meeting of the Woman's Progressive Union of Brooklyn, held Jan. 3 at its hall, 327 Franklin avenue, the following preamble and resolutions were unanimously adopted, and ordered to be sent to the bereaved wife and family, also a copy of the same to the BANNER OF LIGHT, Light of Truth and Progressive Thinker:

Whereas, Our beloved brother and co-worker, Henry J. Newton, President of the First Spiritual Society of New York City, has gone to the Great Beyond; and

Whereas, By his death our Cause has lost an earnest and conscientious worker, Spiritualism in general a sincere and truthful advocate, Spiritualists a genial friend and steadfast brother, his family a loving, tender father, therefore be it

Resolved, That we, the members of the Woman's Progressive Union, humbly recognizing the roll of the divine power in this painful bereavement, do hereby record our high appreciation of the character and life of our deceased brother; do tender our warmest sympathy to the bereaved family in this the hour of their sorrow, expressing at the same time our earnest prayer and hope that the God of all comfort will give to them peace, also that light and knowledge of spiritual unfoldment which passeth all understanding.

ELIZABETH F. KURTH, President.

EMMA LEWALLEN, Assistant Secretary.

The annual report of the First Spiritualist Ladies' Aid Society has been received from Carrie L. Hatch, Secretary, and it will be printed next week. Officers unanimously elected were: President, Mrs. A. E. Barnes; Vice-President, Mrs. A. F. Butterfield; Secretary, Mrs. J. B. Hatch, Jr.; Treasurer, Mrs. Mattie Albee. Board of Directors, Mrs. Alice Waterhouse, Mrs. S. E. Burrill, Mrs. Abbie Foster, Mrs. Mary Karcher and Mrs. L. Shackley.

## OHIO.

**Lima.**—J. Frank Baxter, we are informed, will come to his present appointment in Norwich, Conn., on next Sunday afternoon and evening. He will go then into Ohio, where he is to lecture under the auspices of the Lima Philosophical Society throughout the remainder of the present month, and through February. The society is composed mostly of those wedded to some prominent professions—ministers, doctors, lawyers and professors being enrolled. Psychological research, a study of occult forces, a scientific investigation of all mysterious phenomena, a discussion of spiritual and theosophical theories, and an honest purpose of declaring truths as they find them, are the main objects of these men. Regular week-evening meetings for the purpose are held. The engagement of Mr. Baxter is for other and independent work, to which the general public will be invited each Sunday. It is a work, however, auxiliary to the purposes of the Society, and it is under the auspices of this body that Mr. Baxter will be presented to the public, and sustained. Mr. Baxter's lectures will be given in one of the finest halls of the city, the first to be given on Sunday, Jan. 19 1896.

## The Persecution in Philadelphia.

What Shall be Done to Meet the Coming Issue? A Question for Spiritualists to Answer.

[THE BANNER contained, Nov. 16, a strong arraignment of Mrs. M. E. CADWALLADER (Philadelphia, Pa.) of the recent action of the "Circle" in persecuting and arresting Spiritualist mediums under narrow and strained interpretations of statutes in existence there. The Spiritualists of that city, assured that the time has arrived for them to rally in support of their constitutional rights, have appointed a committee to carry out their wish, composed of members of the various societies in the city, as follows:

MR. B. HILL, Chairman; Mr. F. H. MORRILL, Sec'y; Mrs. M. E. CADWALLADER, Cor. Sec'y; Mrs. CHW. HON. T. M. LOCKE, C. L. GEORGE, MRS. HOLLOWELL, SAMUEL WHEELER, MR. BARRY, CAPT. KEEFER, MR. KURTZ, MR. MARLOW, MR. KELLAR, DR. BATES, MRS. JENNINGS and MR. WILLIAMS.

Mrs. M. E. Cadwallader was appointed Chairman of the Finance Committee, with full authority to receive and collect contributions to the Mediums' Defense Fund.

All funds or correspondence should be sent to Mrs. M. E. Cadwallader, Cor. Sec'y, P. O. Box 446, Philadelphia, Pa.]

## A Whole Flower and Vegetable Garden as a Gift.

All the Flowers You Can Use—All the Vegetables You Can Eat for a Year.

The New York Weekly Recorder has taken up this matter and solved the problem to the great delight of the masses. The Weekly Recorder presents to each of its subscribers a little package whatever, forty packets of seeds; either flower or vegetable seeds, or both. The full list of seeds appears on the last page of this paper, and subscribers may select the forty packets which they prefer.

The Weekly Recorder is a splendid, large paper, having subscribers at nearly every one of the 69,805 post offices in the United States, and in addition to this has subscribers all over the world.

This remarkably liberal offer is characteristic of the enterprise and energy of this wonderful metropolitan leader of American journalism.

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meet at First Association Hall, 8th and Callowhill streets. Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank R. Merrill. Services a 10 A. M. and 7 1/2 P. M. Lyceum at 2 1/2 P. M.

Spiritual Conference Association meets at the northeast corner of 8th and North Garden streets every Sunday at 7 A. and 7 1/2 P. M. Hon. Thomas M. Locke, Pres.

## MEETINGS IN CALIFORNIA.

**San Francisco.**—W. J. Colville (lecturer) and E. A. Whitelaw (violinist) conduct regular exercises in Union Square Hall, Post street, every Sunday at 10 A. M. and 7 1/2 P. M. Sessions of School for Psychic Science at convenient hours during the week, as announced from the platform on Sundays.

**Oakland.**—Congregation of True Seekers meet in Hamilton Hall, 13th and Jefferson streets, every Sunday at 7 P. M. and 7 1/2 P. M. Lectures: Spiritual Science in the Synagogue (one book) Tuesday and Fridays, 3 P. M. W. J. Colville, regular lecturer. H. M. Young, Secretary and Treasurer.

## MEETINGS IN CHICAGO.

First Society of Spiritual Union meets at Custer Hall, 85 South Sangamon street, every Sunday at 10 1/2 A. and 7 1/2 P. M. Mrs. Mary E. Lyman, permanent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Hooley Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmon Thursday, 7 1/2 P. M. Orpheus Hall, Schiller Theatre.

## MEETINGS IN WASHINGTON, D. C.

First Society, Metropolitan Hall, 16th Street, between E and P. Every Sunday, 11 A. M., 7 1/2 P. M. W. E. Edson, Pres.

Second Society—"Progressive Spiritual Church"—meets every Sunday, 7 1/2 P. M., at the Temple, 425 G Street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.

## SPECIAL NOTICES.

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

John Wm. Fletcher, P. O. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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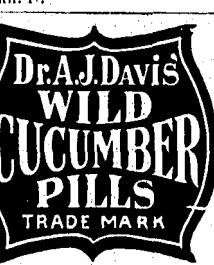
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## HEADACHES

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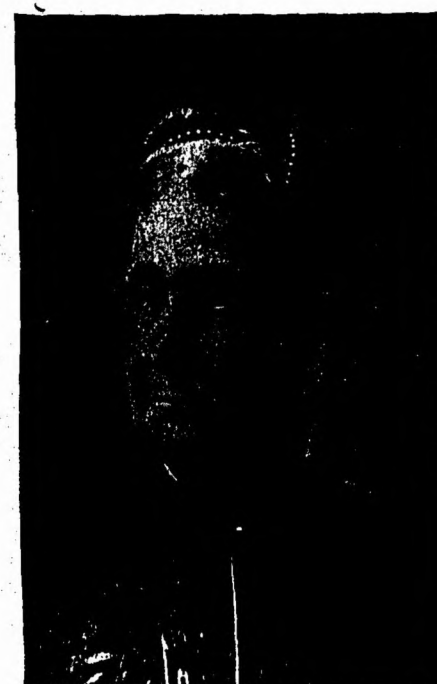
The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Emma W. Pratt, an expert stenographer.

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 at our Counting-room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; and 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.

SPRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Seance held May 31—Continued from last issue.

Joseph H. Livingstone.

They tell me they are all welcome here to speak a few words for themselves, and it is a great privilege for me to be coming in here and to take my stand upon this platform and speak for myself. I didn't intend, Mr. Chairman, when I came into this circle, to speak, but I felt impressed, as the invitation was extended to me, to talk here, for as I look about there are many that would like to be speaking to you.

I have come a long distance to be speaking to you to-day. Well, I think you will know me in the other life; I have no doubt we will know each other there. The invitation was given me to speak here, and looking at the lady that was just speaking, I thought: Why, I will accept of it, as I had the invitation to come and be speaking for myself, and as I come closer to the medium the guide said she would help me.

I come from Bradford, England, where I passed away. I would like to say Charlotte and Anne and Mary are here with me. Oh, yes, and William is coming, too; so you see they are coming in very fast. I understand much, because I have been in your meeting before; and I want to say here, before you go any further, Mr. William Langley asks to be remembered too, for some of his people know my people too, Mr. Chairman; the larger number are with me on my side.

Good morning, Mr. Ramsden—he's coming, too, and looking about; so as I spied him it's just as well to speak of him. He lived in Keithley; and it's a pleasure for us to speak of each other. But, Mr. Chairman, I do want to ask you this question—but I know you can't answer it: Can you have hardly a faint idea of how many people from our life are here?

With the help of God and the good angels, keep this good institution open. But it takes money to carry on these things, and I do think myself that the people that have dealt out to them so bountifully should not forget the institution. We had a talk a little while since with Mr. Colby, and he says they mustn't forget that it takes the wherewith to carry this on, and where it's given so bountifully they mustn't close their hand so tight. If I was in the flesh I would lend a hand to you.

I want to thank you all kindly. I hope that some one will know the Wintersgill people in Bradford. There's a few of the family left. I was talking with the old gentleman a little while since; he's here.

Joseph H. Livingstone, Bradford, England.

Judge Charles S. Bradley.

Good morning, friends. We meet you and greet you warmly, and we feel within our spirits that we have the same feeling extended to us.

It will be said by many: "I don't know, but I hardly think such and such ones would have come to a spiritual circle." I would turn for a moment and ask the question: What is purer, what is more of a reality than spirit? Spirit is all. It would be well if there was more spirituality here with mortals. I do not quote my goodness at all, I heartily wish that I had possessed more spirituality in the flesh; but we have the privilege of learning, for progression is the word with the great multitude as we pass on. I know in the lower education it was death, but I find it life, eternal, as love is eternal.

Dear friends, the few that are yet upon the earth-plane, I know they said I was dead, or gone out, but through the laws of attraction I am brought into the meetings, your assemblies, often, very often. I love to go into the halls; I feel I gain a great deal in my progression by listening to what others have to say.

I should not have spoken here to-day, but I was invited by William Foster of Providence, R. I., the senior, to speak here. That's why I have accepted of the invitation that was extended to me. The good Spirit President gave me an opportunity to speak here to-day, and I was urged by the good brother.

And as I am speaking to you here to-day I will remember of visiting halls where they come together, and certainly some are made a great deal better by going there, because they gain in their spirituality in the mortal; and some could hardly tell, after they have sat through the circles, that they have gained anything, but it is a feeling of the spirit.

We would gladly enlighten you, gladly give out to you a little more of our lives, more of our feelings that we have for you yet upon the earth-plane, and still as we go on to converse with you—I do not mean to be personal, but it has been my privilege to listen oftentimes when they have communicated together—as we

go on trying to explain, then in an instant we see you do not comprehend near all we have spoken; then we cease to explain any more.

But it is a life of activity, and I might say more of an unselfish life than it is here. Charity, charity, is the greatest of all. Let us do these beautiful garments of charity, as we do the white garments in spirit, and as we are with you we can bring our influences to bear that you may live nearer to the spirit, nearer to the people of it, be more spiritual, then you can do more good for each other while upon the earth plane.

I well remember of hearing these words, after the spirit had left the body: "Judge Charles S. Bradley is dead." Oh! I never tried harder, I never gathered more forces than I tried to then to say, "No, I live, and I shall live eternally." But there was no sound came. Yet I have tried in every possible way to make myself known, where I have some friends, in Haverhill, where I was well known. In Providence, also, and different surroundings, I was well known, and I have heard my name spoken many times in the halls. If it had not been the truth that it was me there, my name would not have been spoken.

I was very earnest to make myself known in different halls where they have gathered together, and I hope there will be no mortal that will ever say, "I do not believe he comes." If one comes, another does, for we are all privileged; I don't say we all do, but can come.

I am much pleased for the few moments allotted to me here to-day to speak, that some may be benefited by my doing so, hoping it may have a feather's weight with some one whom I have been connected with in the mortal life. I am greatly obliged to you.

Harriet E. Fuller.

It is but a thought with you, but it is a knowledge with us that we can come into your surroundings as upon the earth-plane, and have a few words with you; and when we use expressions we do not claim that they are perfect, for that would n't be when we were speaking from our mortal lives. We do the best we can; but, dear, dear friends, we only have a little while allotted for us to speak, because of the short period that you hold. Therefore we have no time to stop, to hesitate as to what we shall say.

Oh! friends, how thankful we are that these doorways are kept open for communication from spirit to spirit, in the flesh and out, for we are all people, we are the same as you, only through progression we progress on, away from the material into the spiritual, and then we have a knowledge that we can bestow upon you if you will only listen. It has been said, we are glad to be the teachers as you are to be the pupils.

Then you shall learn something before the time shall come for you to pass on, although you will not understand all we may say, but if you gain some and comprehend, it is a benefit to you. Then be faithful to us as we announce ourselves here to let some mortals have an opportunity to learn. Although we have had a knowledge that they knew us, yet it is very sad to us as we come and try so oft to make ourselves known and no recognition will be shown even when we know they have not forgotten us. It isn't because they are ashamed of us, we know that, but it is for what some mortals may say.

Oh! friends of mortality, fear not mortals, fear not angels, but rather receive the smiles of the angels than mortals, for we have passed the portal you all must—we know not how soon.

It is a pleasure for me to speak to you here, and say to you that I feel grateful in my soul. I have never controlled the brain of a medium before, therefore you must bear with me if I'm not just exactly correct. I mean to be, but I might not use the words I should like, for I feel hurried a little. The old Capt. Fuller is here with me to-day.

In Brooklyn, N. Y., was where I passed away, and I know there are some that hold me warmly in their hearts to-day, but will not know or hardly think that I can return. Harriet E. Fuller.

Hannah Ramsden.

Good morning. I asked three times before if I might send a few words to my children, and the good President said, "Sometime, my lady." So I have been waiting patiently, and yet I do want them to know I am with them, and, mother, don't lose sight of one of them.

William, I know you would say, "I wish I could communicate with you, but yet you know, mother, the position I hold as a Reverend would not allow me to do so." But I was talking with Albert, and he said, "Mother, I think William realizes your presence sometimes, but yet from being connected as he is with the church he thinks it is well not to say anything outwardly." Still, my dear son, you must think and learn all you can, and do place a great deal of spirituality in your sermons, is what mother would say to you. Your father is here, and Albert is here, and little Sadie. Father says, "Hannah, tell the children we are here."

Polly, there are some changes you anticipate making, you and Edmund both. As father is here he asks me to say so. I am so happy in my spirit to know I have found them more perfect than I could have thought. I would not have thought I could be here speaking in meeting, but I have been here so much that I didn't feel afraid to undertake it.

Polly, say to Mary that we come there often, and we know what is passing on the earth-plane. But in our spiritual homes we do not know anything of you. Polly, your father and I went to Keithley, where that gentleman spoke about, and we have been there and all about trying to ferret out some things that could not be known in the flesh.

But I think you and Edmund will make some changes from where you are, there in Brooklyn, and why would n't it be better to go with the dear boy at Cambridge, and I think it would be pleasanter for you to be together. I think your health would be better, too—I think you would be a bit better in your health if you came this way to stop altogether. And so you'd better be thinking it over a bit, for I think when this be printed you will hear of it. Also I want you to see that the children read it.

Hannah Ramsden, Brooklyn, N. Y. Albert, my son, is here with me, and sends love to all.

Jessie Stuart.

How you do? I got forty, sixty, eighty, ninety, curls, I'll talk slow, 'cause Mr. Man (Mr. Colby) says, "Talk slow."

I want to say to mamma, I go to school every day, but we only have one session, and my teacher is Miss Barton—Clara Barton, and she used to live in East Hampton, I think she said. You know that's in Connecticut.

Why! Ollie, where did you come from? He's come in the meeting to-day, and Ida Plimpton and Ella Skillings. They are the children that go to the same school I do. The teacher is lovely. We have the prayer first, and all repeat with the teacher aloud, and then we say our lessons, and then we have the music, singing, and we have the Lyceum march, round and round, and then we are educated about the earth-plane, and not to forget our people. Why! If we did, how would we know them when they come to live where we live? It's only just a little way from them.

I do want to tell mamma that I've got the doggie that grandma had, and the bird and kittens, and the bird sings so sweetly, "as in the breath of spring." And, mamma, don't weep for me, 'cause it makes me sad.

Annie Burbank, she's coming in the meeting. I lived in Oakland, Cal., and I was Jessie Stuart. And there's Raymond Dodge. His people lived somewhere out in California; I did know where, but I can't remember now.

And I want them to know we come here to these meetings 'cause the teachers say it will enlighten us; we will gain in knowledge for coming here.

Oh! the lovely, lovely painting we have, and then we take lessons in drawing, painting, sketching—all just the same.

Annie Williams is here, too; she's in my class in sketching.

I'm so glad I could speak here to-day. My Aunt Mary Stuart will be glad to know. Papa lives with me, but my mamma is in Oakland.

Good-by. [To the Chairman.] Thank you, Jessie Stuart.

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:

June 1.—Julia M. Dodd; Hattie E. Meech; Dr. J. F. Moses; William H. Barnes; Frankie Kimball; Calista Works; Clara Chase; George Wiley; Laura A. Peters; Jonathan J. Glyed.

June 14.—Nancy Gross; Sylvester Hart; Col. J. Martin; Laura Elvira Stafford; Dr. Jeremiah D. Moore; Charlie Cordingley; Maria E. Goodwin; Alfred Kitzredge.

June 21.—Charles Reeve; Abby Cilley; Mary Felker; Nellie Whitney; Daniel W. Hubbard; Martha A. Stewart; Besie E. Gleason; Sarah Gleason; Albert Grantman.

June 28.—Samuel Proctor; Milton O. State; Mary E. Smith; George W. Mitchell; Annie E. Kemp; James Ferguson; Solomon J. Howard; Lillie Worthen; Lewis B. Wilson; Nona Bell.

Semi-Annual Report.

To the Editor of the Banner of Light:

At the close of this year, and the beginning of the one of '96, allow me to send you my heartfelt congratulations regarding your newest edition of the BANNER OF LIGHT, with the wish that it may find its way, not alone into every society, but into every household, and become to Spiritualists a comfort they will look for as they do their daily or Sunday newspapers.

I wish also to thank you for your kindness in advertising all of our meetings, all reports, entertainments, etc., regarding our society, the Woman's Progressive Union, free of charge, and consider it a duty not alone to patronize, but also to introduce THE BANNER wherever and whenever circumstances will permit.

The work of our Society for the season of '95 began on Oct. 4 with a reception and social tendered to our speaker for that month, Mr. Frank Baxter. We had a crowded house; prominent among the visitors were Mrs. Newton, and the late Mr. Henry J. Newton, whose untimely demise has been lamented by all good and true Spiritualists, Prof. W. H. Peck, Judge and Mrs. Elliot, their wives, and Miss E. K. Ford.

Mr. Baxter is certainly one of the peers of lecturers in the spiritual cause, holding his hearers, giving sound, logical, well-authenticated facts, as well as historical points and data; fearful none, not wishing to harm any, he is certainly a master of the situation. His statements are equally grand and beautiful, giving names, dates of incidents, number and name of street pertaining to the spirit he is personating, he carries his hearers with him, into either higher or lower spheres, wherever his guides will lead him, in order to minister and comfort others. Our best wishes accompany Mr. Baxter to whatever field of work he may be called.

The month of November was filled by Dr. Roscoe, one of Providence's (R. I.) famous mediums and beloved citizens, he being the president of the first society of Spiritualists of that city. Dr. Roscoe, accompanied by his estimable wife, was equally as good as a first speaker, although in another line of work. His statements are pleasing manner, together with the sweetness of disposition of Mrs. Roscoe, soon made them favorites with our people at the Friday evening socials.

Dr. Roscoe is a fine lecturer, and his psychometric readings are very good, whilst his invocations are of a very fine order.

The month of December was filled by Mrs. Ida E. Downing, of Boston, and Dr. William Franks, at present a resident of our own city.

Mrs. Downing is certainly a pleasing little woman, and acquitted herself with much praise. Her tests given under the control of her little Indian guide, May Belle, were unique and very pleasing to the audience, and it is to be hoped we will see more of Mrs. Downing during the next season.

Dr. Franks also did very well. His psychometric readings under glass were satisfactory and wonderful in their way.

Mr. J. Frank Baxter, coming to our aid once more for the remaining two Sundays in December, gave two of the grandest lectures and séances ever listened to by our people. At the close of the meeting a standing vote of thanks was tendered Mr. Baxter by the audience, and many came to wish him good by and express the wish to see and hear him again.

Before I close, let me say that the members of the Woman's Progressive Union presented their President on Christmas day with a beautiful set of Resolutions, handsomely mounted and framed, as a token of their regard and esteem, as well as appreciation of her work, which, being gratefully received, was prized highly by herself as well as every member of her family.

ELISABETH F. KURN.

Brooklyn, Dec. 30, 1895.

Ethel Heard of the Devil.

A Playmate Told Her, and Now Papa Worries Over His Mission.

"So far I have n't told my little girl anything about theology," said Park Slope. "She is n't four years old yet, and all she knows is who the man is whose arms are stretched out on the cross, and that he is the same as the little babe in Mary's arms."

"She knows what angels are from the pictures of them in magazines, and she has seen them in church. But all the prayer she knows is 'Now I lay me, and she says that as a kind of piece to recite after her mother has tucked her in, and just before the gas is turned out. I suppose I am a wicked man. Puritan fathers in the old days used to think three years of age none too early to set forth the mysteries of grace and to exhort their children to repentance and pardon, and I have thought that a trifle too soon."

"Still, the other night was the first time she had been out late enough to see the stars. She was quite interested in them, and wanted to know who put them there; and the other day at luncheon she said: 'Say, papa, up in heaven there's somebody with wings, and if you're bad he catches you and sticks a pin in you and holds you over a fire. Ethel says so.'"

"Who did Ethel say this was?" I asked. "Ethel is five years old, and lives in the next house but two."

"She said it was—now, duv—yes, duvvel." "I fear that I shall undergo a searching catechism in theology and cosmogony before long. Theology and arithmetic were always my weak points, and what I am going to do when it comes to the dogma of the Trinity I don't know."

"I always use Hood's Pills, and like them better than any others. They do not cause the griping pain which I have found others to do."

MRS. F. GEBANER.

6 Jess street, Jamaica Plain, Mass.

Hood's Pills act harmoniously with Hood's Sarsaparilla.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Mrs. A. Lee Lemoyne, Rochester, N. Y.] Will you explain the condition of Mollie Fancher?

ANS.—The condition of Mollie Fancher is, we know, a puzzling one to all who are wrestling with such problems as "multiple personality," and other conundrums which constantly exert a fascination over those students of psychic phenomena who are not really satisfied with the spiritualistic hypothesis, but do not know how otherwise to account for authentic phenomena.

Judge Dailey of Brooklyn, the city which has been Miss Fancher's home for many years, has written fully upon her case, and his book is intensely interesting as well as highly instructive, coming as it does from an eye witness, who is a very careful observer.

We refer the questioner to Judge Dailey's book for elaborate information concerning this remarkable case, but after the comment that Mollie Fancher is and has been a medium for many years, but one who has never been placed in conditions really favorable for harmonious development.

At different times she is so powerfully influenced by different intelligences that she is practically one or the other of them, and not herself at all while the control lasts.

These various individuals are not thoroughly in sympathy with each other, indeed they are often jealous of each other, and one is not acquainted with the other's desires and information.

Clairvoyants who have visited Miss Fancher have seen these different guides, and know that were the lady placed in better conditions for harmonious development than she has ever enjoyed, she could have become one of the greatest instruments for spiritual teaching the century has seen.

As to "multiple personality" there is truth even in that strange theory, and the truth of it lies in this, that we are all possessors of various planes of consciousness, and whatever influences external to ourselves are in the ascendant for the time being do, according to their own state of attainment, arouse to temporary activity in us the plane which exactly corresponds to the one most active in them.

As to Miss Fancher's living upon very little food, this only demonstrates how very little nourishment the body actually requires to keep the machine running, but in a bed-ridden life there is not the waste of tissue occasioned by active pursuits, therefore the same renewal of tissue by means of food is not demanded.

This remarkable woman is an extraordinary sensitive, and one whose case will yet be fully interpreted by psychic science.

Q.—[By Alice Romaine, Oakland, Cal.] What is the spiritual meaning of these three words: "Gold, frankincense and myrrh"?

A.—The ancient story of the three Magi—Melchior, Balthazar and Gaspar—coming to the crib at Bethlehem to present their royal gifts twelve days later than the date of the arrival of the shepherd by their simple spiritual offerings to the Holy Infant, is one of those picturesque legends of antiquity which contains far deeper meaning than the casual reader is likely to detect.

As all are more or less familiar in these days with the Rosicrucian or alchemical theory of the transmutability of all inferior metals into gold, the symbol of that most precious of all metals at once suggests itself to the thoughtful reader; for wherever gold is referred to in mystical writings, it signifies the result of the transformation of the lower elements of our nature into a single incorruptible higher element.

When the Egyptians of old built the glorious city of Heliopolis, which they dedicated to Osiris, the god of day, they taught by its magnificent golden decoration a profound spiritual lesson, though probably the uninitiated saw only material splendor in the gorgeous streets literally paved with gold.

In the book of Revelation, with which the New Testament canon closes, the superficial reader discovers only a bewildering description of a golden city transported from earth to heaven; but the interiorly-minded student reads through those sumptuous images an interior meaning which truly appeals to every lover of righteousness, for the true golden celestial city is none other than the temple of humanity purified and sanctified through the absolute conversion of what was once animality into spirituality.

Gold as an offering to the new-born Christ is the presentation of a thoroughly consecrated outer nature to the divine within, so that henceforth the passions of the lower self are fully consecrated to such high ends of holy service as may be dictated by man's inmost conviction of holiness.

Frankincense is a type of aspiration, for as clouds of fragrant incense rise upon the air, sweetening and purifying the breeze, so do holy thoughts ascend from devoted lives, not only to bless those with glorious heavenly visions who have sent them forth, but also to sweeten the moral atmosphere for all sensitive natures around. Myrrh, which is one of the chief spices used in the highest art of the embalmer, is a type of preservation from decay, and at once suggests to the reflective mind tender devotion, grateful love, and, if need be, austere self-sacrifice for the good of others.

The three costly gifts taken together mean for us, first, a truly converted or transmuted

nature, in which the once warlike passions are now peacefully fulfilling an end of service hitherto undreamed of.

Second, a life of perpetual aspiration, which ever brings from celestial states as its reward and crown such clear inspiration as serves to dissipate all earthly clouds, and cleanse the air from all that could defile.

Third, a tender, grateful, patient spirit, strong to endure, and powerful to vanquish all that would cause decay.

In these three emblems the secrets of power, health and virtue are concealed; they are, therefore, the true offerings of the Wise Kings, those who have conquered sense and reached to spiritual attainments of a truly victorious kind.

January Magazines.

THE ATLANTIC MONTHLY opens its contents for the present month and year with "One of [Nathaniel] Hawthorne's Unprinted Notebooks" [telling of his early experiences]; F. J. Stimson writes of Boston's commercial way in the ancient days, in the three-part sketch, "Pirate Gold"; Sarah Orne Jewett writes of Maine, in "The Country of the Pointed Firs"; "The Seats of the Mighty," by Gilbert Parker, is interestingly continued; "The Emancipation of the Post Office," by John R. Procter, and "A Congress Out of Date," treat of certain political problems in an able manner; other articles not here noted, poems, book reviews, and the regular departments, round out a capital "New Year" number. Houghton, Mifflin & Co., publishers, Boston, Mass.

INTERNATIONAL JOURNAL OF ETHICS.—The contents of this ably edited quarterly are as follows: "The Hegemony of Science and Philosophy," Alfred Fouillee; "Social Evolution," David G. Ritchie; "The Ethical Life and Conceptions of the Japanese," Tokiwo Tokoi; "The Social Question in the Catholic Congresses," John Graham Brooks; "National Prejudices," John Godd; Buxley. The discussions are on prominent subjects. 1305 Arch street, Philadelphia, Pa.

SCRIBNER'S.—The opening paper is "A Decorative Painting by Robert Plum," J. M. Barrie has the opening chapters of "Sentimental Tommy," to be continued through the year. Augustine Birrell writes a sketch of "Frederick Locker," the author. "A New Sport" describes tobogganing. E. Benjamin Andrus in "A History of the Last Quarter-Century in the United States" takes up the first election of President Cleveland, passing on to his marriage, the death of Gen. Grant, the Chicago anarchists, and other important events. I. R. Sullivan has a good paper on "The Boston Public Library," which is better illustrated than any other article we have seen. Bliss Perry writes a story, "Madame Anna Lee," "Water Ways from the Ocean to the Lakes" is from the pen of Thomas Curtis Clarke. John Heard has a story, "Sept. 13, 1894, on the N. R. R." The departments of "The Point of View," "The Field of Art," and "About the World," are strong in editorial comment. Charles Scribner's Sons, New York.

THE QUIVER.—M. Payne Smith opens the number for the new year with "A Dean and his Deceit," the serials, "The Junior Partner at Moriarty's," by Fay Axtens, and "Andrew Clay's Awakening," by Alan St. Aubyn, have good space and continue in interest; "The Ball of the Marsh" is a story by Mary Bradford Whitely; Alexander Gordon writes a sketch, "Jilted Jessie Grant." The Cassell Publishing Co., New York.

The Vermont State Spiritualist Association

Will hold its annual convention at Montpelier, Vt., in Grand Army Hall, in Blanchard Opera House Block (entrance Opera House door), Friday, Saturday and Sunday, Jan. 10, 11 and 12, 1896.

Speakers and Mediums engaged and invited: Dr. C. W. Hadden, Newburyport, Mass.; Joseph D. Siles, Weymouth, Mass.; and the Vermont speakers: Mrs. Emma Paul, Morrisville; Mrs. Sarah A. Wiley, Rockingham; Mrs. Abbie E. Crossett, Waterbury; A. E. Stanley, Leicester; Lucius Colburn, Manchester; Abino Hubbard, Tyson.

Dr. C. W. Hadden is one of our ablest speakers and orators, and a fine hypnotist. He will speak on the following subjects: "The Needs of the Hour," "Of Such is the Kingdom of God," "At the Threshold of the Great Beyond." He is a new speaker in this State, and comes to us highly recommended.

J. D. Siles, one of the greatest test mediums of the present age, has been secured for the entire Convention. During the Convention he will give some of his remarkable séances, to which a small admission fee will be charged to defray expenses.

Good music will be furnished.

Three meetings each day—morning, afternoon and evening. All the sessions will be free, except the séances and entertainments.

The first session will be Friday, at 10 o'clock A. M., the services at which will consist of music, address of welcome by Montpelier representative, response by Chairman of Board of Managers; poem, J. D. Siles; speeches by Dr. Hadden and Mrs. Crossett, followed by conference closing with music.

Mrs. Mary Hutton, the noted materializing medium, will be present and have rooms, where she will hold materializing séances.

Election of officers for the coming year, and other important business, will come before the meeting.

Entertainment at Exchange Hotel, M. S. Davis, proprietor, \$1.00 per day; single meals, 30 cents. Horse-keeping, 50 cents per day; single feed, 25 cents.

Reduced Railroad Rates.—The Central Vermont Railroad will sell tickets for fare one way from the following stations: Ludlow, Mt. Holly, Rutland, Brandon, New Haven Junction, Burlington, Essex Junction, Milton, St. Albans, Bennington Junction, Randolph, White River Junction and Windsor. Tickets will also be on sale at the following stations at two cents per mile each way: Richmond, Waterbury, Williamstown, Roxbury, Braintree.

The Montpelier and Wells River Railroad will carry passengers for their regular Convention rates, round trip from Wells River, \$1.50. Tickets will be for sale at each station between Wells River and Montpelier.

The Barre train service will run a train after each evening session to Barre, and on Sunday will run a special train to Montpelier, leaving Barre at 9 A. M., returning to Barre soon after evening session.

For order Barre soon after evening session.

JANUS CROSSETT, Sec'y.

Waterbury, Vt.

The Liberal Movement in Norway (i. e., the political) are very active at present. The indications are that there is a rapidly growing interest in that country in republican institutions.

It is strong both in the cities and large towns and among the peasants in the rural districts. They are not only anxious to separate themselves from Sweden, but are arming themselves for a contest if separation should be resisted.

Passed to Spirit-Life.

From the home of her son-in-law, Dr. George French, in West Concord, Vt., Nov. 20, 1895, Mrs. ORPHA G. FORD, aged 78 years.

She gladly welcomed the pail boatman, knowing he would guide her safely across the river to the many friends gone before. Spiritualism has been her religion for many years. It has been her comfort through her twenty years of widowhood. When the trials of this life were almost unbearable, it has been her true guide. She was faithful in all the relations of life, and it can be truly said of her "she hath done what she could."

Her funeral services were conducted by the Universalist minister at West Concord. Her mortal remains were interred by the side of her husband at Hardwick, Vt.

D. O. SHIPMAN.

Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Two words on an average make a line. No poetry admitted under the above heading.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF



THE OLD-TIME WALL.

(An Associated Press dispatch describes the utterance of a Farmer's Alliance meeting in Kansas as consisting mostly of "the old time wall of distress.")

Still Dives hath no peace. Broken his slumber,  
His fancies are troubled, and his pleasures fail—  
For still he hears from voices without number  
The old-time wall.

They gather yet, in field and town and city,  
The people, discontented, bitter, pale;  
And murmur of oppression, pain and pity,  
The same old wall.

And weary Dives, faded in his pleasures,  
Finding the endless clamor tiresome—stale,  
Would gladly give a part of his wide treasures  
To quiet that old wall.

Old? Yes, as old as Egypt. Sounding lowly  
From naked millions in the desert, hid  
Starving and bleeding while they builded slowly  
The Pharaoh's pyramid.

As old as Rome. That endless empire's minions  
Raised ever and again the same dull cry,  
And even Caesar's eagle bent his pinions  
While it disturbed the sky.

As old as the Dark Ages. The lean peasant,  
Numerous, patient, still as time went by,  
Made his lord's pastimes something less than pleasant,  
With that unceasing cry.

It grew in volume down the crowding ages—  
Unheeded still, and unappeased, it swelled,  
And now it plays its part, and now it rages—  
The answer still withheld.

A century ago it shrieked and clamored  
Till troubled emperors and kings grew pale;  
At gates of palaces it roared and hammered,  
The same old wall.

It got no final answer, though its passion  
Heard the face of Europe, monarchs slow;  
But ere it sank to silence in some fashion,  
Others were waiting, too!

And now in broad America we hear it  
From crowded streets, from boundless hill and vale,  
Hear, Dives! Have ye not some cause to fear it?  
This old-time wall!

Louder, my brothers! Let us wall no longer,  
Like those past sufferers whose hearts did break;  
We are a wiser race, a braver, stronger,  
Let us not ask, but take.

So Dives shall have no distress soever,  
No sound of anguish voice by land or sea;  
The old-time walling shall be stilled forever;  
And Dives shall not be!

CHARLOTTE PERKINS STETSON.

The Veteran Spiritualists' Union.

The regular public monthly meeting of the Union was held on Wednesday evening, Jan. 1, at Gould Hall, No. 3 Boylston place, Dr. H. B. Storer presiding. The report of the previous meeting was read and approved.

President Storer very feelingly announced the decease of Henry J. Newton, who was a member of our Union. It comes as a great shock to us; Mr. Newton was a well-known representative Spiritualist, and did a great public good by presenting, at his largely-attended meetings in New York City, Spiritualism both in its phenomenal aspects and its higher philosophy.

Mr. Moses Hull said a more honest, liberal, kind-hearted and intelligent man than Henry J. Newton never lived. The shock comes to us, not to him. Heaven is a better place because of Mr. Newton being there.

Mr. F. D. Edwards also made eulogistic remarks, and the Union then adopted the following resolution:

We, members of the Veteran Spiritualists' Union, in convention assembled in Gould Hall, learn with deep regret of the sudden death of our esteemed brother member and co-worker, Henry J. Newton, of the city of New York. We recognize the conspicuous ability and great ability with which he has not only sustained public meetings for promulgating the truths of Spiritualism for a long series of years, but also the great service he has more recently rendered by editing a department of Spiritualism in one of the leading daily journals of the city of New York. He was the friend of mediums, he was a wise and sagacious champion of Spiritualism and a friend of humanity.

To his wife and other members of his family we tender our heartfelt sympathy in their great bereavement.

May we ever follow his high example and emulate his many virtues!

Mrs. Mattie E. Hull said till now it had been about a score of years since she had come to Boston for a considerable stay, felt proud that she and her husband were members of our Union; felt that to-night, Jan. 1, was a good date to start from to consecrate and devote ourselves to the Cause, being always manly, womanly, faithful and persevering in our work. Mrs. Hull closed with a poem.

Mr. H. B. Storer read a spirit communication he had received through Mr. Keeler from our old friend, and one of the members of the Union, Mr. Jacob Edson. It was highly characteristic of Mr. Edson.

Mr. and Mrs. Hull rendered an old-time song in a very happy way.

Vice-President Eben Cobb said we should labor to individually and collectively to make the Veteran Spiritualists' Union a prominent beacon-light over the whole country, for it has already arrived at that point where it is a sure success, but we want to largely extend it.

Mr. A. J. Weaver, a Universalist minister and a Spiritualist, spoke of the good that is being done in liberalizing the church congregations with the truths of our philosophy, but on the other hand he related instances of remonstrances which occasionally he had received.

Mrs. J. S. Soper, Associate Editor of the BANNER OF LIGHT, was then introduced to the audience by President Storer, but asked to be excused from making any remarks.

Mrs. Piper, elocutionist, gave a humorous recitation.

Ref addresses were made by Mr. J. B. Hatch, father and son, and Mrs. Bird, a French medium, who also gave tests.

Mrs. Carlton during the evening gave several vocal selections.

A collection of \$3.15 was taken up, and four members were obtained.

WM. H. BANKS, Clerk.  
77 State street, Boston.

Synopsis of Lecture

Delivered by Charles T. Wood of Boston on "The Evolution in Religion," before the Spiritualists at 33 Summer street, Lynn, Dec. 29.

Mr. Wood said the trend of popular sentiment today is directed toward investigation, which applies to all matter of the material and physical, but deals also with the spiritual development as well. Science even amplifies the vibrations of magnetic light, and tells of the efforts produced by the induction—magnetism of the planets of any solar systems with the great result for good or evil to kingdoms, nations and individuals, and with all this study it is highly proper that we should inquire into the records of religious and spiritual evolution, that we may note the efforts of nations to lead up to the present state of development, and if possible point the way to a higher unfoldment of the grand possibilities within us in their struggle for a more exalted conception of this life and force we call God.

From the earliest ages there has been manifested an innate recognition of a higher Divine Power, which has, in different epochs of the world's history, received expressions in such manner as the people and tribes were capable of understanding. The Egyptians were believers in a continuity of life, and the records carved on their ancient obelisks and temples point to the belief that this was only the stepping-stone to a vast limitless future.

Brahmanism was another tribal ethical form of religion and growth of many centuries, and interwoven with so much superstition that it can hardly be understood to-day, but the underlying facts intended to present that only by crucifixion, subjugation of the body, could purification of the soul be attained.

Buddhism was shown to be an outgrowth of Brahmanism, gradually leading up to Judaism, and thence to Christianity, while the pure sentiments and teachings of Spiritualism combine the good of each and all in one grand and glorious adaptation to the needs and wants of the present generation, and inspire us with a lofty aspiration for a life in harmony with the laws of nature and the inculcations from the higher spiritual realms.

What is the Subliminal Self?—Mr. A. H. Pierce holds that the assumption of secondary consciousness is unnecessary; that it is consistently held it must be pushed to the point of absurdity, and that there is not a particle of direct testimony for the existence of a split-off consciousness. All the phenomena which Mr. Myers adduces to prove the existence of a secondary consciousness can be explained by supposing that it is the only primary self under two different and somewhat contradictory aspects. He, therefore, proposes that, instead of speaking of double and secondary consciousness, we should speak of either alternate personalities, or fluctuating consciousness.—B. Garland.

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Wanted—Address of all mediums and their phase of membership; also name and location of every Society and Lyceum, with address of Presidents, Secretaries and Conductors of same. Donations solicited for the library.

FRANCIS B. WOODBURY, Secretary.  
July 27.

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Rev. Dr. P. E. Kipp's Three Sermons,  
Delivered in the First Presbyterian Church, San Diego, Cal., Against Spiritualism.

BY J. M. PEEBLES, A. M., M. D., Ph. D.  
"He that is first in his own cause seemeth just; but his neighbor comes and searcheth him."—Prov. xviii, 17.  
This book is a critical review of the three sermons, published in the Banner of Light, Dec. 1895.  
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Mrs. Hattie A. Young,



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BOSTON, SATURDAY, JANUARY 11, 1896.

## MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall, between 64th and 67th streets, on Seventh Avenue, entrance on 64th street, where the BANNER OF LIGHT can be had. Services Sunday, 10 A. M. and 7 P. M. Afternoon meetings for facts and phenomena at 24.

Adelphi Hall, 52d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7 P. M. Mrs. Helen Temple Brigham, speaker.

114 West 14th Street.—Occult Club meetings will be held Wednesday at 8 P. M. Prominent speakers and mediums, H. F. Tower, Manager.

Meetings in London, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

Carnegie Hall.—A correspondent writes: The meetings on Sunday, Dec. 29, were all largely attended, this being the closing Sunday of Mr. Peck's engagement. The sorrow consequent upon the sudden transition of the President, HENRY J. NEWTON, pervaded the entire services of the day.

Mr. Peck began his morning discourse with a feeling reference to the fact that one week ago the venerated form of Mr. Newton stood beside him upon the platform.

When the speaker said that nevermore would they see that strong and kindly face, crowned with its halo of silver hair, overtopping the familiar strong-knit body in its accustomed place, sobbings burst forth from many of the audience, and tears welled from many eyes.

The afternoon meeting was crowded, and a large number of the mediums gave expression to their sorrow at the loss of their friend.

The evening was devoted to Memorial Services. Prof. Peck had invited a number of prominent and able speakers and vocalists to take part, and they cheerfully complied, rendering the services impressive almost beyond description.

Mr. Peck opened the meeting with a few preliminary remarks, and the reading of the American poem "His Who Died at Azim," and then called upon Father Hutchinson, of the celebrated Hutchinson Family, who rendered in most impressive manner an appropriate hymn to his own accompaniment on the piano.

Judge Daley was then introduced, and delivered a most feeling and eloquent tribute to the memory of his old friend and co-worker.

Among others was this remarkable expression: "No human being can point to one dishonorable or immoral act of Henry J. Newton in all his long and useful life."

Volumes could not express more than was comprised in this one short sentence; no grander tribute was ever paid to any man or woman than this of Judge Daley to Mr. Newton, and every Spiritualist should treasure that sentence with pride.

Mrs. Reigle, sister of Helen Stuart-Reigles, was introduced, and sang in most lovely voice and with wonderful effect an appropriate selection.

Walter Howell followed with an eloquent and impressive address, treating of death and the after-life with the profound philosophy for which he is noted.

Another song by Father Hutchinson, and then Mrs. Reigles fairly entranced the audience with one of the most inspiring discourses that ever fell from human lips!

Prof. Peck closed the meeting with a few appropriate remarks, and a farewell to the audience, expressing his regrets at parting and his thanks for their generous and enthusiastic support during the three months now ended.

A most impressive song by Father Hutchinson, and a benediction by Mr. Howell, dismissed the audience, which was very large—many being unable to get even standing room.

Chickering Hall.—We are informed that an Anniversary Meeting was held at this hall, 5th Avenue and 18th street, Sunday afternoon, Jan. 5, at 3 P. M., to commemorate the seventy-fifth birthday of John W. Hutchinson of Lynn, Mass., the sole survivor of that noble band of singers from New Hampshire, who sang the songs of freedom in the early fifties. Many distinguished leaders for temperance, woman suffrage, and other reforms, took part in the exercises.

## MEETINGS IN BROOKLYN.

The Progressive Spiritualist Association, Amphion Theatre Building, Bedford Avenue, opposite South Street. Meetings Sunday evening, 8 P. M. Good speakers and mediums. Mrs. M. Evans, President.

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

The Advance Spiritualist Conference meets every Saturday evening in Single Street, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

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

Fraternity Hall, 569 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 6 o'clock, at Small's Parlors, 27 Franklin Avenue (near Greene).

1188 Bedford Avenue.—Spiritual meetings are held at this address every Sunday evening at 8 o'clock. Lectures, vocal and instrumental solos, readings, recitations and tests. Seymour Van Brocklin, Conductor.

Society for Eclectic Spirituality, 484 Lafayette Avenue, 3d and 8. President, G. Sterling Wines; Speaker, E. J. Howell.

Woman's Progressive Union.—E. J. Bowtell writes: Rev. J. C. F. Grumble speaks for this Society during January, and has already made a most favorable impression on his hearers. He was present at the Social on Friday, and gave an address.

At 484 Lafayette Avenue I had the pleasure of addressing a very harmonious and appreciative audience at the Watch Night, free and open to all interested, held Sunday afternoon and evening and Monday evenings, for several Wednesday matinees and Sunday sessions have been given by Mr. O. L. Concanon.

I have had much satisfaction recently from attending private sances for physical manifestations, Dr. Wm. Franks, medium. Spirit faces, raps and lights in various parts of the room, and independent voices, have been the result.

Another correspondent writes: Rev. J. C. F. Grumble opened the new year at the pretty hall of the Woman's Progressive Union. The audience was very enthusiastic. Mr. Grumble lectured on the subject: "Is the Bible Inspired?" and the controlling intelligence treated the subject in the usual clear and logical way.

This Society is a cordial one in its sympathy for mediums, and it is a delight to lecture before so receptive a people.

## CONNECTICUT.

Norwich.—Mrs. J. A. Chapman, Sec'y Norwich Spiritual Union, writes: Interesting and impressive were the exercises in the interest of Spiritualism Sunday, Jan. 5, in Norwich, Conn. For many reasons the report, as given by the Norwich Bulletin the next morning, may serve better than one especially prepared for the Spiritual press. It is in part as follows:

"NEW YEAR'S SERVICE.

At Grand Army Hall, yesterday, the Norwich Spiritual Union held its New Year's service. Mr. J. Frank Baxter, the popular Spiritualist lecturer, was the speaker. He prefaced his address with an original poem, "The Old Year's Treasure," and followed it with a song, "Golden Year." The subject of Mr. Baxter's lecture was "Spiritualism's Gift to the World."

This gift, he claimed, was a humanitarian religion, unequalled by aught before it. He was successful in demonstrating.

The exercises opened and closed with fine quartet singing, rendered by Mrs. L. I. Varney, Mrs. Cora L. Tracy, and Messrs. George Clark and Samuel Kinder, with Miss Hattie Jewett, piano accompanist. Mr. Baxter's selections were accompanied by the organ, he himself, as well, manipulating the keys.

The evening exercises were also spoken of, which especially noteworthy, the quartet rendering excellently their selections, and the subject of the finest lecture he has ever given in the city, followed by a series of marked power and merit.

On Thursday of this week it was announced that the Connecticut State Association of Spiritualists would hold its quarterly Convention in the Grand Army Hall in Norwich, free and open to all interested or desirous of attending. State speakers and mediums are the expected platform participants.

On Friday evening Mr. Baxter was advertised to be in Danvers, and on Saturday evening and Sunday next for meetings again in Norwich.

Bridgeport.—"H." writes: The Spiritual Union met as usual at Temperance League Hall, Sunday, Jan. 5, and addressed morning and evening by Mrs. Helen L. Palmer of Portland, Me. Mrs. Palmer is a favorite in our city, and is always greeted by large audiences.

[Bridgeport reports will be welcome.]

Denver.—Report from B. L. Hard, Sec'y Independent Spiritual Church, has been received, and will be printed in next issue.

## RHODE ISLAND.

Providence.—A correspondent writes: On Sunday, Dec. 22, Mrs. Wm. Pyser of this city gave a grand lecture and many recognized tests for the People's Progressive Spiritualist Association, and we recommend her to all societies needing a first-class speaker and test medium.

The Rev. Mrs. Miller participated in the exercises of the evening, and delighted all with her remarks and tests.

Mrs. Myers, a young medium of Hartford, Conn., made her first public appearance, and did remarkably well.

Dr. Roscoe presided. There was a very large attendance, and great interest is manifested in behalf of Spiritualism at these meetings.

On Christmas evening Tuesday, Dec. 24 the People's Progressive Spiritualist Association held a grand Christmas tree and Festival, also a Musical and literary entertainment, which was enjoyed by a very large audience.

Mr. and Mrs. Roscoe through their efforts raised about eighty dollars. They were ably assisted by Mr. and Mrs. Chas. M. Whipple and Mrs. Wm. Pyser, also Mrs. Wm. Thakham and about forty ladies and gentlemen.

Every one who attended received a Christmas present, and had all the ice cream and cake they could eat. There was much merriment on the evening of the entertainment than was required, and a large donation was made to it worthily poor.

Mr. John Coss of Hartford, the celebrated singer, impersonated Santa Claus.

A correspondent writes: The People's Progressive Spiritualist Association, B. T. Hall, 78 Westminster street, Providence, R. I., had a largely-attended meeting on Sunday evening, Jan. 5 at 7:30 P. M., having for its speaker Mrs. William Schell-Pyser, who gave a grand discourse upon "Soul Culture and Soul

Unfoldment," listened to with deep and profound attention.

This was Mrs. Pyser's third appearance for this Association, and her popularity increases with each appearance.

After her lecture little "Reanfort" gave many remarkable and accurate tests. During the services of the evening little Miss O. He Hunter sang three selections; Rev. Mrs. Miller made remarks appropriate to the New Year; Mrs. Myers of Hartford, Ct., gave some fine readings which were pronounced correct; Prof. Joslyn ably presided at the piano.

On the 14th of January the Association is to hold a grand musical and literary entertainment in B. T. Hall.

Benj. F. Prouty, Sec'y, writes: Providence Spiritualist Association, Columbia Hall, Jan. 5, we had for our speaker Moses Hull, who gave us two fine addresses, afternoon and evening, which were highly appreciated by a very attentive audience.

After the afternoon service the Association had the annual meeting, and the following officers were elected for the year 1896: For President, F. W. Dunklee; Vice-President, A. Wood; Secretary, Benj. F. Prouty; Treasurer, Isaac Potter; Directors, Randall Whitmore, Clara Lescow and Mrs. L. M. Porter.

A unanimous vote was rendered by the Association to Mrs. May S. Pepper, our retiring Vice-President, for many valuable services cheerfully rendered during her connection with the Providence Spiritualist Association.

We have, with us on Sunday, Jan. 12, Mrs. M. E. Cadwallader as speaker, and Mrs. May S. Pepper with tests.

Pawtucket.—Jennie E. Warburton writes: Dr. Wm. A. Hale of Dorchester was with our Society Jan. 5; he will be with us the 12th, and possibly the 26th. Inquirers are coming in each Sunday, and Spiritual

ism is fast coming to the front. We wish the dear old BANNER OF LIGHT a "Happy New Year."

Sunday, Dec. 22, Mrs. Mary E. Thompson gave us one of the best lectures we have ever listened to. We hope to have her again with us soon.

## MARYLAND.

Baltimore.—"Chesapeake" writes: The Spiritualists of Baltimore concluded to celebrate the advent of 1896 at the rooms of the Religio Philosophical Society here, on New Year's eve.

Participating in the entertainment were the Lyceum, and the society's present acceptable speaker, Mr. Frank T. Ripley, and the estimable old-time worker, Mrs. Rachel Walcott; to which were added the presence of Mrs. Ida P. A. Whitlock, en route to Providence, R. I., who tarried long enough to greet the many to whom she has become endeared. With this galaxy for the evening's enjoyment it will be seen there was necessarily an harmonious gathering; one of the evening's features being the christening of a child impressively conducted by Mrs. Whitlock and Mrs. Walcott.

After speaking, recitations, singing, etc., refreshments were then in order, winding up at midnight, when the young year was hailed with delight by all, and the exchanges of well wishing became the order of the hour.

## "Congress in Session."

Washington, D. C., is the most attractive city in the United States when Congress is in session. Why not join the next Royal Blue Line personally conducted tour, leaving Boston, Wednesday, Jan. 22? The rate of \$23 covers every expense. Stop overs at New York and Philadelphia. Send for Illustrations, Literary to J. J. Simmons, H. E. A., 211 Washington street, Boston.



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blue flowers, with white eye; Petunia, finest single mixed, striped, blotched and solid colors; Phlox Drummondii, fine mixed, profuse blooming; Phlox Drummondii, Grandiflora, mixed, large flowering, all colors; Poppo, Danegrove, with white spot on each petal; Poppo, Oriental, dark scarlet, immense flowers; Poppo, carnation flowered, double fringed flowers of varied colors; Portulaca, single mixed, beautiful dwarf plants for dry situations; Pyramidalium (Golden Feather), excellent edging plant; Ricinus, mixed (Castor Oil Bean), splendid ornamental foliage; Salvia Splendens (Scarlet Sacro), fine for centre of beds; Scabiosa (Mourning Bride), showy flowers, suitable for cutting; Stocks (German Ten Weeks), finest mixture, large percentage double; Stocks, intermediate, mixed colors, fine for pot culture; Sweet Rocket, early sorts, Early Egyptian, Downing's Blood Turnip, Early Blood Turnip, Edmund's Blood Turnip, Lassano, Bastians, Long Smooth Blood, Swiss Chard.

MANGELS.—Red Globe, Mammoth, Long Red, Golden Tankard, Yellow Globe, Vilmarin's Sugar, Lane's Imperial Sugar.

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CARROT.—Oxheart, Improved Long Orange, Danvers, Early Scarlet Horn, French Forcing, Half Long Nantes, Charentais, Extra Early Belgian, for cattle; Yellow Belgian, for cattle.

CAULIFLOWER.—Extra Early Snowball, a sure header, Early Dwarf Erfurt, Early London, Autumn Giant, Large Late Aligiers.

CHLERY.—Henderson's White Plum, Golden Self-Blanching, New Rose, the finest flavored; Crawford's Half Dwarf, Henderson's Half Dwarf, White, Golden Heart, Sandringham, Major Clark's Pink, Boston Market, White Solid, Champion Red, Dwarf Crimson.

CORN.—Country Gentleman, the sweetest and most tender; Cory, Early Minnesota, Amber Cream, Crosby's Early, Early Adams, Stowell's, Evergreen, Egyptian, Mammoth, Early Light Rowed, Hickox Improved, Marblehead, Narragansett, Moore's Concord, Early Mammoth.

CUCUMBER.—Thorburn's Ever- bearing, Cool and Green Profits, Early Green Cluster, Early White Spine, Improved Long Green, Early Russian, Short Green, Boston Pickling, Early Frame, Gherkins, Talley's Hybrid, Nichol's Medium Green.

DANDELION.—Improved large thick leaf.

EGG PLANT.—New York Improved Purple, Long and Purple, Black Pekin.

ENDIVE.—MORE CURLED, Green Curled, White Curled.

KALE OR BORECOLE.—Dwarf Green Curled, Brown German, Siberian, Tall Scotch Curled.

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DESCRIPTIONS: We simply give the name of the varieties, and descriptions will be found in every seed catalogue.

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LETTUCE.—Denver Market, Big Boston, Buttercup, Black Seeded Simpson, Early Curled Simpson, Golden Stonehead, Salamander, The Deacon, Hanson, Boston Market, New York Head, Prize Head, White Summer Cabbage.

MELON, MUSK.—The Banquet, Improved Christiana, Champion Market, Skillman's Netted, Green Citron Nutmeg, Jenny Lind, Golden Gem, Surprise, Ex. Early Hackensack, Improved Canby, Montpelier Market, Miller's Cream, Tronessa, Bay View, Prolific Nutmeg.

MELON, WATER.—The Dixie, Cuban Queen, Georgia, Hattiesburg, Kolb's Gem, Mammoth Branded, Vick's Early, Ice Cream, Colorado Preserving, Florida Favorite, The Boas.

MUSTARD.—Glant Southern Curled, Black and White.

ONION.—Mammoth Prizebreaker, Red Wethershead, Red Globe, Yellow Danvers, Yellow Globe Danvers, Southport Yellow Globe, White Portcullis, White Globe, Philadelphia Silverskin, Giant Rocca, New Queen, Red Bermuda.

OKRA, OR GUMBO.—White Velvet, Dwarf White, Tall White.

PARSLLEY.—Moss Curled, Doubled Curled, Fern Leaf.

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PEAS.—Mammoth Hundredfold, wrinkled, First and Best.—The earliest round pea, American Wonder, Alaska, Rural New Yorker, Premium Gons, Adversers, Champion of England, Abundance, Long Island Mammoth, Prince of Wales, Black-Eyed Marrowfat.

PEPPER.—RUBY King, Chili, Golden Dawn, Bell or Bull Nose, Celestial.

PUMPKIN.—Mammoth—Large Cheese, Cashaw, Connecticut Field.

RADISH.—Seaside Turnip, White Tip (Rose Gem), Early White Turnip, Early Seaside Turnip, Vick's Seaside Globe, Long Seaside, Charter, White Vienna, Round Black Spanish, Chinese Loose Winter, California White Winter.

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TOMATO.—Livingston's New Stone, Dwarf Champion, Acme, Perfection, Favorite, Red Trophy, Mikado, Golden Queen.

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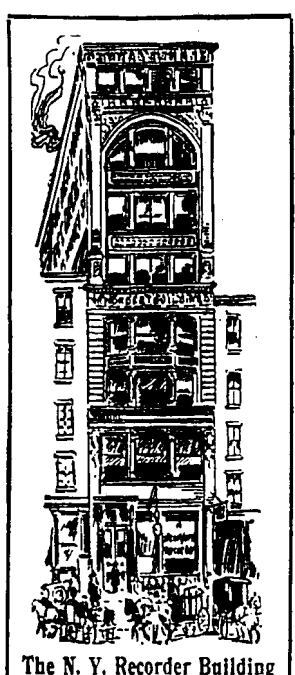
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