

IDEA-EXCHANGE.

[Dedicated to Principles--Not Personalities.]

Spiritual Temples.

To the Editor of the Banner of Light:
HERE seems to be a kind of fasci-
nation about the word Tem-
ple, when associated with Spirit-
ualism, that is misleading.

I know no reason why Spirit-
ualists should desire a Temple
to worship in more than any other worshipping
assembly. In fact, when the word is properly
defined, any character or style of building de-
voted to a deity or to a false god as a place of
worship may be called a Temple.

The earnest desire of many Spiritualists to
have a Temple to worship in seems to reconcile
them to endure for years the inconvenience
and disgrace often attending climbing two or
three flights of stairs to reach a poorly fur-
nished public hall situated over a billiard-
room, a fish market, etc., losing sight of the
example set by our more consistent, unpretend-
ing brethren of the Methodist, Baptist and
other growing denominations, when first at-
tempting to establish themselves in new local-
ities.

Following along the lines of these worthy ex-
amples, we should soon be in position to invite
all inquirers after spiritual truths, as inter-
preted by Spiritualists, to comfortable seats in
accessible places, devoted alone to spiritual
purposes or kindred objects.

But so long as we adhere to the thought that
a temple of magnificent proportions and cor-
responding finish and expense is necessary for
our uses, we shall be compelled from pecuniary
circumstances to continue to resort to the
present uncomfortable, unattractive places of
meeting, not only depriving ourselves of the
pleasure and benefits of such advantages, but
losing thousands of opportunities to invite our
friends and those that are inquiring what Spirit-
ualism teaches to seats with us, especially on
Sundays.

By this means we should soon so increase
our membership that if even a temple were de-
sirable it could be built.

But until we devise some scheme by which
we can increase the members in our societies,
or the liberality of those who claim to be
Spiritualists, we shall have to wait a long time
before we can even supply the lesser structure,
to say nothing of temples.

Before much can be accomplished in this di-
rection, public sentiment must be enlightened.
Our wealthy Spiritualists must be persuaded
that it is not only their duty but their interest,
to subscribe to and build suitable buildings
for spiritual purposes in every community
where there are a sufficient number of Spirit-
ualists to form a society.

The many instances of transition that are
occurring every month, among this class of
Spiritualists, leaving no bequests for the pro-
motion of this great Cause, in which they seem
to have enjoyed so much, is very suggestive;
and if any argument is necessary to convince
them of their duty in this connection, it would
seem this would be conclusive.

Lay members in every society will readily
see that it is easier for them to pay a small per-
cent. on the money their friend and benefactor
invests for their benefit, than to pay rent for
the use of an ill adapted building, in addition
to the great satisfaction it will afford them to
feel they are at home in their own building,
and sitting under their own vine and fig tree.

This would be a mutual benefit, and ought
to be appreciated by both parties, and it un-
doubtedly would be by all who are seeking to
know the truth, as revealed through Modern
Spiritualism.

Of all the schemes proposed for proselyting,
building up spiritual societies, or, in fact, other
religious denominations, nothing is so effectual
as to be able to invite the public into a com-
fortable, attractive place of meeting.

If the society is able to dispense its hospi-
talities in a temple, it may prove the more at-
tractive, but not necessarily so. A small un-
pretentious chapel, of sufficient capacity to ac-
commodate the increasing congregation, with
an extraordinary effort to furnish good and ap-
propriate music, depending upon decarnated
spirits to dispense the entertainment in large
part from the platform, the Cause will not
suffer for many years for the want of temples,
or expensive buildings.

But it is suffering to-day, and will continue
to suffer through this broad land, until the two
great points are attained to which I have re-
ferred, viz., suitable spiritual houses, devoted
to spiritual purposes, and provided with good
appropriate music whenever spiritual exer-
cises are engaged in.

This last necessity to which I have referred,
appropriate music, is largely underestimated
by the great majority of worshipping assem-
blages everywhere.

Even centuries before the Christian era the
divine art of music was recognized as among
the most sacred devotions. The ancient Egyp-
tians are admitted to have been wonderful mu-
sicians. As early as four thousand years be-
fore Christ, Jubal is recorded in the Bible as
being the "father of all such as handle the
harp and the organ." As an evidence of the
estimation in which music was held by ancient
nations, we find detailed accounts interspersed
through both sacred and profane history. One
thousand years before Christ, King David is re-

corded as playing before the Lord, with all the
house of Israel, upon all manner of instru-
ments, enumerating them by name.

In that beautiful compilation of poems called
the "Psalms of David," we read:

"Praise the Lord with harp. Sing unto him with
psaltery, and an instrument of ten strings. Sing unto
him a new song. Play skillfully with a loud voice.
Praise God in his sanctuary."

"Praise him for his mighty acts."
"Praise him with the sound of the trumpet; praise
him with the psaltery and the harp; praise him with
the timbrel and the dance, praise him with stringed
instruments and organs; praise him upon the loud
cymbals. Let everything that hath breath praise the
Lord."

There is no sect or religious denomination at
the present day, that I am aware of, where
good music is so necessary to its enjoyment as
in Spiritualism; and yet less importance seems
to be attached to it by them than by any other
sect. It certainly cannot be for the lack of ap-
preciation. But when a society is floating
around, a tenant at will, with no home, no
certain abiding place, its members feel no se-
curity of permanence, and not sufficient interest
to induce them to make the necessary ef-
fort to secure and maintain good music, even
in their Sunday exercises.

While all are not natural musicians, there
are but few of either sex that cannot learn to
sing, and it is a talent that Spiritualists cannot
afford to ignore.

Hence, as I have often before intimated, the
two great factors in the success, in the advance
movement of Spiritual Philosophy, are not
spiritual temples (agreeable to the common ac-
ceptation of that term), but comfortable, at-
tractive, spiritual homes, adapted to the wants
and the ability of each society to maintain
when paid for; and as an important auxiliary,
some system of education by which the divine
art of music may soon be recognized as form-
ing an important part in all spiritual exercises
in these new houses of worship and spiritual
education.

Our spirit-friends are alive to the situation,
and will furnish the mediums and the teachers,
but defer to us, very properly, too, to provide
the necessary houses for spiritual education
and culture.

E. W. GOULD.

Stilted Ignorance Masked by a
Diploma.



To the Editor of the Banner of Light:

HAVE distrusted the regular M.
D.'s for more than sixty years;
have eschewed their counsels, pills
and potions—reaching a some-
what green old age. I have been
desperately sick two or three
times, once with cholera, but I prescribed for
myself and came out well. When a lad, being
large of my age, I was frequently called upon
to act as a watcher with the sick. Many were
very sick, but I must confess that in some
cases I was not scrupulously careful to follow
all the doctor's directions. Sometimes the
medicine would make the patient sick when I
would pass over the time for its administra-
tion, possibly drop it for the night. Fever pa-
tients used to be limited to a sip of cold water,
but I used to let the sip be a generous one, al-
ways with good effects. I usually left the pa-
tient more comfortable in the morning when I
took my departure.

The more I was with the sick, the more I dis-
trusted the doctors. I have endeavored through-
out life to keep my eyes and ears open, weigh men
and things in the balance of common sense, by
which I ever had good data for my opinions.
Experience and observation long ago satisfied me
that there was more death than life in the
popular drug medication. Most drugs are "in-
compatible," hence harmful. Broken-down
constitutions and years of ill-health frequent-
ly follow their administration. With this pre-
liminary paragraph I pass to my exhibit of
stilted ignorance masked by a diploma.

A man in Providence, R. I., had a lame foot.
It pained him constantly, and a wrench of the
foot was excruciating. After three or four
weeks of misery he went to a doctor. On ex-
amination, he was told that the difficulty came
of heart disease. He was much surprised, but
said nothing, wondering what relation the
heart bore to the pain in his foot. He went to
doctor number two, and was told that the diffi-
culty came from spinal disease. He was more
surprised than in the first instance, and ques-
tioned how it could be. His lameness became
more of a riddle as he consulted doctors. He
said his temper began to rise and almost broke
forth, but he restrained himself and went to
doctor number three, who told him there was
a bony tumor in his foot. His indignation was
at the boiling point, but he held in and went
to doctor number four, who did not diagnose,
only recommended poultices. He felt relieved
to think that diagnosis had spent itself,
leaving him with three diseases—heart disease,
spinal disease and a bony tumor. He would go
no further, lest he should be worse afflicted,
and become the incarnation of diseases more
dire and dreadful.

He turned his back on the doctors, and con-
sulted an anatomical shoemaker. The disciple
of Crispin was wiser than all the disciples of
Esculapius. Examining the foot, he discov-
ered a displacement of the spheroid bone. A
pressure at that point caused excruciating
pain. At the side of the foot the bones are

deftly poised. The displacement of the spher-
oid permitted a play or friction of the adjoin-
ing bones, causing an inflammation of the cov-
ering membrane, which was communicated
to the muscles, involving the whole foot. Mark
how incongruous and contradictory were the
diagnoses of the *law-protected doctors*!

One more case pertinent to my object: In
the season when the frisky bumble-bee is
about, a boy went into the field and was stung
in the great toe. He thought nothing of it at
the time, but in fifteen or twenty minutes
sharp pains darted through his foot. He
hastened home, where household remedies
were applied, with little or no effect. In the
course of two hours there was a "breaking
out" on his limbs and back. The mother,
frightened, sent for the doctor. He came, ex-
amined the boy, declaring that he had the
scarlet fever, and put the woman under great
anxiety—shutting out two or three of the chil-
dren, who were at a neighbor's playing. The
next evening the boy was all right. Under the
circumstances, the mother sent for the doctor,
who came and declared that his diagnosis of
the previous day was correct. After he had
left the father raised the quarantine, taking
his children home. This was the last of the
scarlet fever.

I never heard that the Board of Health took
the case in hand, as they ought, in order that
the public might be informed on the relations
which a bumble-bee's sting bears to scarlet fe-
ver—whether it be by a germ or by a specific
virus. If it be that bumble-bees are capable of
inducing the disease, as the doctor said this
one did, the Health Board should declare a war
of extermination, and invoke the legislative
power to come to its aid. But, irony aside,
does not this case, as well as the other I have
called attention to, conclusively demonstrate
that allopathy, with all its sweeping preten-
sions, is a glaring system of deception? Is it
not true that stilted ignorance is masked by a
diploma? Is it right that non progress in the
remedial art should be *protected* by legislative
enactment?

WILLIAM FOSTER, JR.

Spiritual Phenomena.

Type-Writing Without Human
Contact.

To the Editor of the Banner of Light:

The medium Rogers, through whom the type-
writing was presented in Carnegie Hall, New
York, which I have described, has since then
been arrested for alleged fraudulent person-
ation in connection with materialization. This
fact will naturally cast suspicion upon all other
phenomena which have been presented through
him. I therefore determined to obtain confir-
matory evidence, if possible, of the presentation
of similar phenomena through other channels.

Having learned that independent type-writ-
ing had first occurred in the house of Mrs. J.
W. VOORHEES of Chicago, I called upon that
lady. She informed me that the first experi-
ment of that character had been made by the
direction of her guides, who had instructed
her about six years ago to purchase a type-
writer, and to invite Miss Bangs to visit her,
when in that lady's presence it was made to
operate independently. Subsequently the same
phenomenon occurred in the presence of Hugh
Moore, and again through Mr. Campbell. In
each case the machine stood free from human
contact. Mrs. Voorhees has herself given a
written statement, which I annex hereto.

I then called on Miss Bangs, and explained
the implication cast by the arrest of Rogers,
and asked her if she would give an illustration
of the phenomenon in conditions which would
admit of facile verification, to which she con-
sented.

In view of the inferences of mechanical con-
nections suggested by Mr. Th. Hyatt in *Light*
of Nov. 16, I called on Mr. A. V. Abbot, Chief
Engineer of the Chicago Telephone Company,
and consulted him with regard to the mode by
which a type-writer could be worked by elec-
trical appliances.

In order to work a type-writer by electricity
each key would have to have an electro magnet
attached, somewhat similar to those by which
Morse sounders are made to work in telegraph-
y, in response to the transmitting keys. Each
electro-magnet or induction coil on the
receptor keys would have to be connected by a
distinctive current with the equivalent trans-
mitting keys of another machine in another
room or house. The induction coils on the re-
ceiving keys would then act as magnets and
move the keys, on receipt of the currents
from the keys of the transmitting machine.
Mr. Abbot expressed the opinion that if one
were to work it out to its finest possibilities,
that perhaps by using currents of different
polarities and intensities the appliances might
be so simplified that the necessary currents
might be transmitted through three flexible
strands (but entailing connections with each
key).

But I found that the Smith Premier Machine
used by Miss Bangs has seventy-eight keys.
The highest number of currents working sepa-
rate instruments, or notes, or keys, transmissi-
ble over one wire, with which I myself am ac-
quainted, is twelve, and that involves most
delicate appliances. At that ratio six strands
would be necessary to work a seventy-eight-
keyed type writer. I therefore rather doubt
the feasibility of Mr. Abbot's estimate.

When on the following day I went to Miss
Bangs's, I requested that both the type-writer
and its stand should be shown to me before the
séance commenced. They were brought into
the sitting-room accordingly. I found that not

a single electro-magnet was attached to the
machine, nor any wire or strand. It was a
plain Smith Premier, standing on four rubber
sockets, or cushion legs (rubber is itself an in-
sulator), of about a quarter-inch height, thus
separating the machine from the table. The
table was a common four-legged wooden one.
I carefully examined its legs, and found that
no wires transpierced them. I myself then as-
sisted to carry the table and machine into the
séance-room, and selected the place where it
was to stand (after first examining the car-
peted floor).

We then sat down: I sat in front of the ma-
chine, with its keys facing me—its back being
turned to Miss Bangs, who sat opposite me on
the other side of the table. I sat very close to
the machine, my legs being pushed under the
table, and during the séance I several times
moved the whole table over the floor by push-
ing it with my knees, which were entirely be-
low it. My hands (joined to those of my neigh-
bors') rested on the table and in contact with
the machine, with which I kept in touch all
the time. I moved the machine repeatedly
from side to side while it was working, so as to
be able to affirm that it was not connected
with the table.

At one side of Miss Bangs, between myself
and her, were two gentlemen. At the other
side were two gentlemen, with Mrs. Bangs,
senior, between them. I append a letter from
each of the gentlemen who sat at the sides of
Miss Bangs, showing that she retained touch
of their hands during the whole of the séance.

The paper used was taken from a block. I
endorsed five sheets with my signature; Mr.
A. endorsed one sheet. One sheet thus en-
dorsed was detached from the pad and placed
in the machine, the others being left adhering
to the block. The light was then turned out,
and we sat in total darkness, during which
I retained touch of the machine with my
fingers.

After the machine had begun to work I bent
my head down over it, touching the keys al-
most with my nose, while it continued to
work. I passed my hand (without losing grasp
of that of my neighbor) over the keys and over
the whole machine several times at intervals
in silence, while it continued to work. As
stated, I retained touch of it with my fingers
all the time, moving it about over the table,
and moving the table with my knees.

Five or six messages were written on sepa-
rate sheets to different people present, includ-
ing the one to myself, appended hereto. When
the first sheet had been completed, it was
taken out by the invisible power; another
sheet was then torn off the block lying close to
Mr. Stobbs on the table by the same powers,
and put into the machine. The messages were
folded up when finished, and pushed, some of
them into the pocket of Mr. Stobbs, and others
were pushed below the hands of Mr. A., on the
other side of the medium.

The most interesting evidence was, however,
given at my suggestion, in order to meet all
possible inferences of mechanical connection
or appliances. And this suggestion was only
made toward the end of the séance. Miss
Bangs had no knowledge of my intention in
that respect, and consequently could not be
prepared beforehand for such a proposal. The
four gentlemen present were requested to
each take hold of a corner of the machine,
(without breaking the circuit or circle of hands)
and to hold the machine in the air, about a foot
and a half or two feet above the table, during
which time it continued to work with excep-
tional rapidity. I passed my left hand and arm
(leading that of my neighbor) over the whole
surface of the table and round its edges, also
from side to side in the air below the machine,
feeling the bottom of the machine also as it
was held suspended and continued to work.
This showed conclusively that it worked inde-
pendently of any mechanical appliances or
connections.

At the suggestion of the "control" I subse-
quently changed places with Mr. A., and sat
next to the medium. The control then materi-
alized the hand with which he had done the
work, and stroked my head and face and shoul-
der; Miss Bangs's hand remaining in contact
with mine during the experience.

The "control" stated in reply to my ques-
tions that he worked the machine by means of
polarizing energy transmitted from his spiri-
tual hand, and only materialized his fingers to
tear and fold the paper or touch the sitters.

Usually, it appears, this control speaks with
an independent voice, but on this occasion he
could not do so, Miss Bangs being afflicted
with hoarseness to the degree of almost en-
tailing the loss of her voice: This was much to
be deplored, as I could not doubt have obtained
complete information as to the process followed
from that independent voice. (It is also an in-
teresting illustration of the dependence of
phenomena on the conditions presented.)

I must state that Miss Bangs lent herself
with complete good will and courtesy to every
suggestion on my part as soon as she was sat-
isfied that my suggestions implied critical ver-
ification only, and not arbitrary skepticism.

Here we have a most wonderful evidence of
the persistence of individual self-consciousness
after death, accompanied by a power of using
energy for the transmission of thought, and
thus communicating with us (in certain given
conditions). Yet for six years this mode of
communication has functioned and the world
knows it not, or when it does, remains dumb
and indifferent. I hope that this report may
induce some electrician of repute to take up
the investigation, provided that he may be pre-
pared to accept the conditions laid down by
the invisible operators, and not pretend to him-

[Continued on second page.]



Oscar A. Edgerly,

One of the youngest but well-known workers
for the Cause of Spiritualism, was born in
New York City, Nov. 4, 1863. His parents were
of the old Puritanic stock, his father being a
native of New Hampshire, his mother of Maine.

When Mr. Edgerly was about eight years of
age his parents changed their residence from
New York to Newburyport, Mass. His parents
being church-members, he was at this time
placed in the Sunday-school of the Bellville
Congregational Church, and here it was that
he first began to manifest those subtle intu-
itive attributes that were later recognized as
the direct influence of decarnated spirits.

Although at this time he was very young, he
became conspicuous in the school for his agnos-
tic tendencies, this state of things continuing
until the age of twelve, when he refused longer
to submit to parental control, as far as religion
was concerned, and declared his independence
by refusing longer to attend Sunday-school.

The twelfth year proved to be an important
and critical one in the life of Mr. Edgerly;
heretofore it had been the intention of his
father to give him at least as good an educa-
tion as the public schools of the city would
afford, and had even hoped to be able to afford
him a collegiate education, which up to this
time his father's prosperity had seemed to war-
rant, but at this time came reverses in busi-
ness, which compelled changes as regarded
plans for the future; so at his earnest solici-
tation his parents gave a reluctant consent for
him to leave school in order to go to work, and
thus try to be a help rather than a burden to
parents already overweighed with care, and by
so doing he terminated an education limited
to the branches taught in the grammar school.

After leaving school Mr. Edgerly was em-
ployed at various occupations until 1881, when
he finally settled down to learn the silver-
smith trade, being employed with the Towle
Manufacturing Co. of Newburyport, Mass. In
the meantime, being of a naturally studious
turn of mind, an omnivorous reader, and
helped, as he believes, by the inspiration of his
then unknown spirit guides, Mr. Edgerly had
made up in part for the lack of a systematic
education by that which can be derived from
a free public library by one who is an intelli-
gent reader.

It was while employed as a silversmith that
Mr. Edgerly's attention was first drawn to
Spiritualism; it came about through a conver-
sation held with a fellow artisan, who was an
earnest Spiritualist. Having received what he
could from this good friend, he determined to
investigate Spiritualism as thoroughly as pos-
sible. In carrying out this determination he
was confronted not only with the facts of its
phenomena, but also with the grandeur of its
preeminently natural philosophy, which, ap-
pealing to his intuitive mind, led to full and
unqualified conversion. It now but remained
for him to be mustered into the great army of
mediumistic workers, in order to become an
exponent of the philosophy he had learned to
love.

At the time of his conversion to Spiritual-
ism, Mr. Edgerly had no thought of becoming
a medium even, much less that he would ever
become a successful public worker; but the
friends on the other side had their work to do,
so in their own way they consummated their
purpose. It was on the evening of the 27th of
June, 1883, that Mr. Edgerly was first entranced
by his spirit guides, he having no premonition
of what was to take place on this fateful even-
ing; in fact, it was the first spiritual gathering
he had ever attended other than those held in
public halls; so sitting in a small circle, he was
not expecting any manifestation, as far as he
was personally concerned, when he was sud-
denly completely entranced.

The spirits at this time were using his organ-
ism to foretell the work they would perform
through his instrumentality.

From this time his mediumistic develop-
ment was carried on exactly as the guides fore-
told, until it became obvious that it was the
desire of the guides that Mr. Edgerly devote
his entire time and attention to his mediumis-
tic work. This he has done for the last ten
years, and has in that time so far won the ap-
preciation of the spiritualistic public as to
find constant employment on the spiritualistic
rostrum in the capacity of trance speaker and
test medium.

While Mr. Edgerly is not strictly a veteran
in the cause of Spiritualism, he is nevertheless,
by being a faithful and conscientious ally of
his spirit-guides, winning a most desirable
recognition as an earnest, conscientious and
eminently successful worker for the Cause.

FORCE OF HABIT.—Force of habit impels us to do
a great many ridiculous things. That clever little
compendium of wit and information, *The Buz*, well il-
lustrates this fact with a story of a railway port-
er, living in Lancashire, who was in the habit of fre-
quently getting up in his sleep, and from whose ac-
tions it was evident that his daily occupation was ever
present in his mind. One night he jumped up hur-
riedly, ran down to the kitchen, vigorously opened the
oven door, and cried out: "Change here for Bolton,
Bury and Manchester."

Type-Writing Without Human Contact.

(Continued from first page.)

self determine under what conditions the phenomenon is to be produced.

QUESTOR VITZ.

LETTER FROM MISS VOORHEES.

Sir—Pardon my seeming neglect in not answering your favor of the 13th. My delay was unavoidable. I trust the following statement may prove all you desire.

In July of 1880 I was instructed by my guides to purchase a Smith Premier Type-writer; I was told where to go; I had never heard of the firm, and certainly never heard of the patentee. After surmounting some difficulties, I went to where I was directed, fully following every instruction, bought the machine, and it was sent to me in a box, in total darkness, with Lizzie Bangs as the medium, we formed a circle. The machine was placed on a table, with the back of it facing the medium. My husband was sitting at her right, holding her right hand; I sat on the left, holding her left hand—a gentleman sitting between my husband and myself. In a short time we heard the manipulating of the keys, ring of the bell, and at the close, when we lighted the room, we had each received a very beautiful message from our spirit friends, having been placed in sealed envelopes, and directed by type-writer to each individual present. Not an instant did we see the lines he wrote whatever, we were convinced she did not touch the machine during the entire time. I heard the folding of the paper and the sealing of the envelopes. I afterwards called and asked the gentleman of whom I bought the type-writer if he thought he could manipulate the machine in total darkness. He said he thought he could write at least what he wished, many times a day. "This is a specimen of the work done by the Smith Premier Machine." I invited him to my home, also the editor of the *Progressive Thinker*. They both came. We sat in darkness. The result was afterward published in the *Progressive Thinker*. Not a single syllable was correct; no sense to the lines he wrote whatever, a conglomeration of letters, figures and punctuations. We were fully satisfied, as was the poor man, convincing us beyond a doubt that it could not be done by mortal.

I trust I have satisfactorily complied with your request. Very sincerely, Miss J. W. VOORHEES.

Chicago, Ill., Dec. 5, 1885.

STATEMENT FROM MR. R. J. A. Who sat at Miss Bangs's left hand during the type-writing séance.

Dear Sir—At your request I herewith send you a short statement of the type-writing séance held at Miss Bangs's, 11 Elizabeth street, Chicago, on Dec. 1, 1885, to which séance you kindly invited me as a spectator. Briefly stated, the conditions were as follows:

A small room about twelve feet square, all the doors being locked, and the keys held by yourself during the séance, eight persons being present, forming a circle joining hands. In the center of the circle was placed a small wooden table, on the top of which was placed a Smith Premier Type-writer. The machine (and table) being carefully examined before the séance, it was found free from wires or electrical appliances of any kind, the machine being simply placed on the top of the table facing away from the medium, about one and a half feet distant. On the opposite side of the table from where you sat, and at the back of the machine, a medium sat, I sitting next to the medium on her left; her left hand was touching mine constantly at intervals of about five seconds each, the connection in the circle being thus broken and closed constantly.

The lights were turned out, and in a few moments the machine began to write on a sheet of paper placed in the machine before starting bearing your signature. Five or six messages were written during about one hour and a quarter; two of the messages I received personally, of a very good quality, one of which being from a person whose name was unknown to the medium, or to any person present.

After the first message was written additional sheets of paper were torn from the table placed in the machine and were written upon and were removed, and others substituted.

Toward the end of the séance, the machine was raised from the table about two feet, and held in that position, where the writing continued. The writing was very rapid; I should judge at the rate of about one hundred and twenty-five words a minute.

On the whole I think no better conditions could have been asked for, except the fact that the room was in total darkness, and from the position that the medium was located in it would have been a physical impossibility for her to have in any way touched the key-board.

The hands of all the sitters being joined during the entire séance, it would seem also that the writing must have been produced by some agency outside of the medium, and the person forming the circle.

Very truly yours, "R. J. A."

Chicago, Dec. 5, 1885.

STATEMENT FROM MR. F. L. STUBBS, ATT'Y. Who sat at the right hand of the medium during the séance.

I hereby certify that at the typewriting séance held Dec. 4, 1885, by Miss Lizzie B. Bangs at her home in Chicago, Ill., present Mr. M. A. Turner, Mr. Turner, Mr. Powell, another gentleman and lady and myself, my position was at the right of the medium, with one hand resting on the table, the other clasping the left hand of my neighbor on the right. This neighbor lifted one side of the type-writer from the table at the time during the séance, the gentleman opposite him on the other side holding up the other side of the machine. My right hand held his left wrist at the time.

While the type-writer was so suspended in the air the writing was being done on the machine, the keys keeping up a constant clicking in rapid operation while it was so held, by one hand and the other was going on, Mr. M. passed his hands between the table and machine and touched my hand. The messages written were written on sheets of paper marked by Mr. M. and Mr. A. prior to the séance. The messages were taken out of the machine by a materialized hand. This hand frequently touched my own, and folded all the messages taken from the typewriter against my hand upon the table. Six type-written messages were received in this way.

The materialized hand sometimes would pat me on the shoulders. During the séance the medium did not move from her chair, and the type-writer was turned with the keys toward the person on the opposite side of the table. It was covered by a white cloth.

We examined the type-writer (an ordinary Smith Premier) and table prior to the sitting, and the machine rested on rubber cushions on the table, which was an ordinary small table.

During the séance the medium's hand constantly touched my own, several times the hand and the materialized hand resting upon my own at the same time, and there was a vast difference between the two.

The conditions were strictly "test," and most satisfactory to all.

The harmony of the circle, the extreme "test" conditions throughout the séance, the astonishing results demonstrating the presence of our invisible friends beyond all question, have made a lasting impression on my mind, as an experience never to be forgotten.

It is with pleasure I give my evidence, a "drop" in an "ocean" of the proofs of spirit-return, of the reality and intelligence that is beyond the mortal death, the spirit life. Respectfully,

Dec. 5, 1885. FRANK L. STUBBS.

STATEMENT FROM MR. TURNER. Who sat next to Mr. M. during the séance.

I confirm the fact that Mr. M. passed his hands over the machine while in connection with mine, and we held no hand in contact with the keys. Also we passed our hands under the machine while the other gentleman held the machine in the air, a foot above the table. We moved our hands across the table from side to side, and found no connection with the table during which time the machine continued to work.

(Signed) O. A. TURNER, Chicago.

COPY OF TYPE-WRITTEN MESSAGE.

Addressed to Mr. M. and printed during the séance. My friend of Earth—You have come here to lead in investigation of this particular phase of spirit-communication with mortals.

Although we are not able at this hour to bring you in direct communication with your individual friends from the highest of the spirit world, the manifestation of this writing will serve as evidence to you that under proper conditions nothing is impossible with the spirit.

On to subject do the intricate laws of nature need more careful study than when you enter the spiritual realms; the phenomena of spirit-writings and other manifestations are not generally understood, and because not understood, not believed. Happy are they who have received sufficient evidence as to give them knowledge, as you, my friend, will be able to realize with time and investigation. I shall be pleased to again meet you in this way, and doubt not that I shall be able to bring you in communication with those near you on the other side of life.

I am one in guidance. GEO. W. STEVENS.

Dec. 4, 1885.

Séance with Prof. F. A. Wiggins.

A Pittsburg (Pa.) contemporary (secular) thus refers to an experience recently had by its representative with Prof. Wiggins:

"Spiritualists firmly believe that after the body dies the spirit 'passes over' and communicates at times with those dear to it on earth. It is a peculiar doctrine, but finds many followers right here in Pittsburg, and of late years has developed considerable strength. One of the most celebrated spiritualistic divines at the present day is Prof. F. A. Wiggins, of Salem, Mass. He has been in this city for

some time, giving public and private séances, and it is said that some remarkable sittings have been recorded. A *Chronicle Telegraph* reporter, desirous of delving into the regions of this indefinable something, paid the Professor a visit and obtained a private sitting. The result is given below for what it is worth, and the reader may draw his own conclusions:

The medium took a seat at a table in the center of the room, with the subject opposite. He next cut some papers into narrow slips, told the reporter to write the names of departed friends on the papers and then pocket them. The medium absented himself while this was being done. When he returned he requested that the slips of paper be placed on his brow, one on top of the other, but in such a manner that the writings remained concealed. After this performance they were returned to the writer. Now began a preliminary to what was to follow—the medium was preparing for the trance preparatory to the séance. His countenance suddenly became a study of absorbing interest. Tremors appeared to take possession of all the facial muscles, large veins stood out on both temples, a deadly pallor overspread the face, and the medium's breathing was short and rapid. Suddenly his utterances burst forth with wonderful rapidity. One by one, as the reporter produced the slips of paper and clutched them tightly, the medium in a few moments pronounced the names written on the papers. They were of friends deceased—some who had died recently and without a moment's warning, others who passed away years ago, and after lingering illness. In several instances the answers were correct as to twelve names, time of death and personal matters pertaining to the deceased. It was impossible for the medium to have any knowledge of the affairs of the persons in question, and fraud or collusion was very improbable during the progress of the séance.

The reporter was doing his utmost to confuse the medium, but, as said above, the tests given in most instances proved successful. Other experiments of a purely personal nature were made. After awakening from the trance Prof. Wiggins next spoke on Spiritualism as a religious manifestation. This is what he said: "All good Christians believe in a hereafter, though looking in horror on the assertion we (Spiritualists) make. Why should this be so? We teach that, by its purifying influences, the spirit is kept in rapport with the living. This in no sense detracts from the teachings of Christ. All are not mediums, but through the medium is established a chain of thought and communication to those on earth."

"The good people of Pittsburg would be surprised did they know the number of our adherents here. True, many are still somewhat reluctant in making open avowment to the Cause. The minority is always backward when a new movement is in its infancy, but in the East we count among our professed spiritualistic brethren many in the highest walks of life. Business men, lawyers, physicians and literary men are counted among them."

"The question is frequently asked me how the medical profession and the clergy look upon our belief. This I cannot answer personally; pointing to my standing among the professions in my own town, Salem, Mass., I was educated for the ministry five years ago, and became controlled by the spirit which has moved me ever since. I entirely lose myself when brought under its control, and am then unconscious of my surroundings. I can prove conclusively that of our consultants sixty-five per cent. are men in all walks of life. I count among my clients some of those highest in official and civic positions, and this letter here will go to prove my assertions."

Here Mr. Wiggins produced a letter he had just received from a bank president in a large Western city. Enclosed in the envelope was another letter, which was sealed in several places. The letter heads, signature, etc., of the letter, were genuine beyond a doubt. Mr. Wiggins continued: "As you have seen for yourself, this letter was sent me as a corroboration that my questions previously answered were correct. The questions came in an envelope, sealed like the one now in hand. This envelope will be returned likewise, with seals unbroken, and an answer attached. The letter or questions must be addressed to some one in the spirit world. Rarely does the control fail to convey through me, as its medium, a satisfactory reply. Of course, we do not claim to be infallible; but we do claim that by this agency much of the mystery in nature is explained. Because many fail to comprehend and grasp the abounding spiritual forces around us, religious creeds, at least, should be charitable in their attitude. Our teachings are not antagonistic, but progressive."

A Word from President Barrett.

To the Editor of the Banner of Light:

Among the wise provisions of the Convention of 1895 was the authorizing of the President to appoint three State agents in each State in the Union, to look after the interests of the National Association in their respective States. It is also their duty to assist in procuring information in regard to the progress of Spiritualism, and to aid in the defense of all worthy mediums when under arrest. The work of these State agents is to be supplemented by a number of missionaries, whose duty it shall be to organize new societies, to solicit societies to charter with the National Association, to solicit contributions to the various Association funds, and to promote the general interests of the National Association, whenever possible to do so. These State agents and missionaries shall be recommended and endorsed by State and local societies, and must be selected with great care, for the purpose of securing active workers for the National Spiritualists' Association, who will give the people a better opportunity to know what its objects really are. In order to make our system of organization still more perfect, these agents and missionaries should be brought in closer relation to the people, and a list of their names will be furnished to any applicant who sends for the same to Secretary Woodbury. We hope our missionaries will be furnished such information as the Spiritualists in their respective States may have at hand to give to them. If our people will open up a correspondence with these several representatives of our Cause, we have no doubt that the interest in the progress of Spiritualism will be more than doubled inside of one year.

The importance of missionary work cannot be overestimated. Whenever people become liberal in their religious views they also become liberal in their political, social and philosophical views of life. In other words, whenever creeds fall away from us humanitarian principles take their place, and the larger light of the clearer truth of Spiritualism will, in the end, come in to bless the individual lives of the emancipated ones. Therefore we urge upon the Spiritualists the necessity of supplying the National Association with means by which these missionaries may be put into fields where rich harvests can be reaped by all earnest toilers whose souls are actuated by the spirit of truth.

Surely no Spiritualist is interested in his religion less than one dollar's worth per annum; if he or she would make it ten times that sum, we would have a fund of means by which every society and every community in which liberal thought could possibly find lodgment could be served by our missionaries. One dollar from every Spiritualist in the United States would amount to over one hundred and twenty-five thousand dollars to the treasury of the National Spiritualists' Association, and ten dollars would give ten times that sum for the accomplishing of the noble purposes for which the National Spiritualists' Association was organized. If we were church members our church affiliations would cost us from ten to one hundred dollars; can we not as Spiritualists afford to be one-tenth as liberal as we were in the church? Let us make liberal donations to the treasury of the National Spiritualists' Association, through which our workers can be given employment, and the light of our religion spread over all the earth. May the treasury that the dollars will pour into the treasury? All contributions and donations should be sent to Francis B. Woodbury, 600 Penna. avenue, S. E., Washington, D. C.

Fraternally yours, H. D. BARRETT.

Written for the Banner of Light.

A ORY.

"Father!" he cried, "why am I thus thy peace denied?
Why should my heart be made the sheath of poison'd darts?
Thou knowest that I thy laws obey; and yet, belied
By men, misunderstood, my soul with anguish smart.
I long for peace—oh! Father, will it always be
That peace, abiding peace, will be denied to me?"
"Peace, child," the Father answered low, "is but
for those
Who through the furnace pass, and come forth
purified—
So strong, so true, that though the flames of hell
arose
Their faces in the midst would but be glorified.
I keep the Palms of Victory for those who fight
Alone, with broken sword and breath—no goal in sight."
HELEN HAWTHORNE.

For the Banner of Light.

ETHEL'S VISION.

BY HENRY SCHARFFETTER.

POSITIONED between shrubbery and a cluster of tall pine trees, close to the edge of a high bluff that overlooked the broad Atlantic ocean, with its snowy white sails of passing vessels, and clad with the luxuriant growth of blossoming vines, we find the humble but cosy home of our heroine, Ethel Maynard, the only child of a retired artist, who had selected this lonely but most picturesque spot along the Virginia coast some years ago, following his natural inclination for quiet and solitary seclusion, away from the bustle and turmoil of city life.

Ethel, who had lost her mother when a child, was now in her eighteenth year, of stately appearance, a picture of health and budding womanhood.

While resembling her mother in features, Ethel was endowed with the mental characteristics of her father, who was an ardent admirer of nature, studying and watching her wondrous works in the growth of a flower, or the song of a bird, the surging of the waves, or the rustling of the leaves, the rising and setting of the glowing sun, or the magnificent display of the starry firmament.

Ethel's long and beautiful hair was of a jet black color, curling in natural ringlets from her high and noble brow, that bespoke a lofty mind, and strong intellectual powers. The color of her eyes was of that deep blue shade that indicates a depth of great soul-powers, and an inquiring mind that would fain attempt to solve the problems of human existence.

Being brought up among natural surroundings, and receiving her education from her father, who was well fitted for this office through his early collegiate training, and subsequent studies in the arcana of nature, Ethel began to develop wonderful powers, that became the talk of the neighboring hamlets and settlements.

Free from all artificial training, her soul came in touch with the natural, the beautiful, the divine in nature. Untrammelled by dogmatic, theological conceptions, her father being a free thinker, Ethel's soul was reaching out into the beyond for some knowledge of the future life, not satisfied with the narrow limits of orthodox teachings.

Eagerly aspiring for truth, her soul became at times illumined with the realities of another life, so beautiful to contemplate, that at last she resolved to tell others of her wonderful experiences.

Sitting quietly at her favorite place near the window that opened upon the vast expanse of the broad ocean, thus affording a magnificent vista, Ethel's thoughts often drifted into a state of complete forgetfulness of her surroundings. In this peculiar mental state she experienced a strange but exceedingly pleasant condition of indescribable freedom.

Her soul seemingly severed its bondage and soared away into realms unknown to mortals, beholding most beautiful visions, and coming in contact with angelic beings of another world, all clad in white and shining raiments. Ethel enjoyed her strange experiences so much that it became her greatest pleasure to give herself up to the flight of her spirit whenever twilight ushered in the approaching night, and she was free from the material duties of the day.

One of her most beautiful visions was so vividly impressed upon her brain that she concluded to give it to the world. Sitting down at her writing-desk one day, she indited the following remarkable lines, that cannot fail to arouse widespread attention at this time, when the soul's mysterious powers have become the leading question of this now-closing age, and the veil between the two worlds becomes more and more transparent:

STRANGE and wonderful are the possibilities of the human soul, as I can bear witness with my own personal experience.

Having always felt an irresistible desire to explore the mysteries of human existence, to know if there was a life beyond this, the train of my thoughts led me into meditation of problems that have puzzled sages and seers of the past.

At times, when allowing my thoughts to drift in this direction, I became lost to my surroundings and feel myself at liberty to leave my physical body in search for knowledge of a nature not deemed attainable by the world at large. One occasion, while I was watching the setting of the sun, as it gradually disappeared beneath the western horizon, illuminating the surrounding sky with its glowing radiance, I gave myself up to musing, and presently felt myself soaring through space with indescribable velocity. Close to my side I beheld the outlines of a human form radiant with a halo of light that was dazzling in brightness. Looking more closely, I saw the beautiful features of a lady, who, with beaming countenance, addressed me in this manner: "Dear child of earth, your prayers have been answered. I now take you to the sphere of love and wisdom, where you will receive the knowledge you so much desire. I am your guide, and it is my mission to guard and watch over you while your soul is developing its powers upon the earth-plane."

"Though you are now traveling through space," she said, "you are not entirely separated from your physical body; a magnetic cord still binds you to your mortal form, that is now receding where you left it. Should this magnetic bond become severed, the separation would be complete and irreparable, and so-called death be the natural result. But fear not, my child; I am watching over your welfare, and no harm will come to you while we journey through spirit-realms."

We were fast leaving the earth's immediate atmosphere and ascending to a higher altitude, that seemed most pure and ethereal to my senses.

Presently I saw the outlines of a city that appeared to me like a mirage, suspended in the air, but as we were approaching it more closely I found it to be as real and substantial to the spirit sense as any city upon earth is to the

material sense. Handsome avenues were radiating from a common centre that was occupied by a magnificent structure bearing the inscription, "Temple of Wisdom."

The dwelling-houses were all white, and built of a shining material that resembled marble. Beautiful flower gardens were laid off in front of each house, filling the air with sweet fragrance. Men, women and children, all radiant with shining white garments, were busily engaged in various pursuits adapted to each one's natural ability and inclination; not working for wages, but each bent on developing inherent faculties and possibilities, in harmony with spiritual law.

My faithful companion never left my side, explaining to me the nature of spirit-life, its naturalness and correspondence to earth life. Approaching the centre of this beautiful city, that was only one of countless others in the world of spirits, as my angelic guide informed me, I was amazed with the exquisite workmanship of that magnificent structure, the "Temple of Wisdom," being of the choicest design, built of what appeared like white marble, and lavishly embellished with shining gems, that gave the various portions of the building a brilliant lustre.

Entering the handsome portico, we were ushered into the main auditorium, a magnificent hall of indescribable beauty. I was told that this was the assembly room, where eager students convened to listen to the dissertations of sages and philosophers, who, when on earth, had been engaged in solving life's problems, but life itself—still that inscrutable mystery it bade fair to remain forever.

Being confronted by the realities of spirit life, they had now made it their mission to teach spirits and mortals a better understanding of life's phenomena. Having given me this little information, my spirit-companion introduced me to the venerable chairman of the meeting (who was about to begin) as a student from earth who was desirous to learn of life's phenomena, but could not accept the dogmatic teachings of orthodox theology.

The venerable chairman, with a few words, informed the large assembly of my presence, and announced the speaker for the occasion.

An old gentleman with flowing white beard arose, and taking the rostrum, delivered the following discourse:

"Sisters and Brothers: We are favored with the presence of a stranger from earth who has been attracted to us through her earnest seeking after truth—for a better understanding of life's phenomena. We most heartily welcome her in our midst; may we succeed in so inspiring her with the realities of spirit-life, that she may be enabled on her return to earth to give to poor, suffering humanity a higher and truer conception of life's natural processes."

All who have assembled here at this time for the purpose of gaining more knowledge, have passed through the experiences of earth-life, and can bear witness to the fact that the great masses of mankind are absolutely ignorant of the true condition that awaits all who enter the portals of death. The cause of this much to be regretted ignorance is to be accounted for by the fact that the religious systems of the world hold the human mind subservient to the dogmatic precepts of a class of men who have ever sought to prevent or frustrate scientific research into the realm of the soul.

"Without entering into a discussion of these fabulous dogmas, we would simply say that so-called death is a misnomer.

"For all the boundless universe is life. There are no dead."

"The life-principle in man (spirit or soul) cannot die, being indestructible as an organized entity of elementary forces. Man is dual in nature, and becomes individualized at the time of conception by a vito-chemical process of the elements, the physical germ or embryo becoming the visible expression of the indwelling spirit that ever afterward molds its corresponding physical organism through its vital spirit forces. The spirit-organism, obeying the law of evolution, develops its powers, but remains invisible to ordinary perception by reason of its higher vibratory action of the elements, while its physical expression becomes solid and visible, in obedience to the magnetic forces of the planet."

"The death-process is simply the separation of the spirit organism from its physical counterpart, the former entering into spirit-life, retaining its individuality and mental characteristics, while the latter, passing through the chemical processes of dissolution, enters into other expressions of life."

"The true mission of earth-life is the equal development of the spirit's inherent faculties and possibilities, but this ideal state of soul-growth is hardly yet conceived of, much less attained by the masses."

"Not knowing or understanding the true nature of man, humanity neglects the refining process of the spirit and its wonderful powers, drifting into materialism and agnosticism, while spirituality becomes lost in the general whirl to gain the most enjoyment and pleasure at the expense of spirit growth."

"The relationship between the two worlds is most intimate and interwoven, both acting and reacting upon each other."

"The spirit-world around the world of sense floats like an atmosphere, and everywhere wafts through the earthly mist and vapors dense a vital breath of more ethereal air."

"As the spirit carries with it its desires, aspirations, passions, habits and all its characteristics when entering spirit-life, its condition will naturally be governed by the degree of its development."

"The spirit will either be attracted to earthly scenes, desirous to renege its former life by coming in close rapport with a mortal adapted to its temperament, or it will arise to a higher and purer atmosphere to bask in the sunlight of spirit-growth, and refine its nature in progressive stages."

"Spirit-life is a natural life, full of activity and progression. All doctrines concerning a personal God and an only son are myths, and must irrevocably be discarded before the spirit (who desires to grow) can develop its powers and advance in knowledge of spiritual laws."

"Heaven and hell are conditions of the mind which we all carry with us, whether we dwell in earth or spirit-life."

"Universal spirit permeates everything we can conceive of, and finds its highest expression in man. As we develop the higher attributes of our being we become more and more God-like, and the soul shines forth in all its divine beauty of love, truth and wisdom."

"This is the highest ideal of divine worship, the development of the beautiful—the divine—in man, which brings the human soul at oneness with Universal Soul—God."

A hush fell over the large assembly as the speaker thus concluded his discourse, and deep silence reigned supreme for a few moments.

The Chairman then arose and dismissed the audience without ceremony, thanking all for their close attention to the speaker's inspiring address.

Approaching me, the venerable sage bade me good-by, assuring me of his guiding inspiration in my search after truth for the elevation and enlightenment of humanity.

With this I felt myself rapidly moving away from the beautiful white city, my faithful guide close to my side.

Presently I became conscious of familiar scenes, and suddenly found myself at my place near the window overlooking the ocean.

The beautiful sunset I had been watching had vanished from my sight, and so had my glorious vision and my angelic guide.

Baltimore, Md.

"I was sickly all last winter, and some one advised me to try Hood's Sarsaparilla, and I took four bottles of it. I found it a beneficial and invigorating medicine."

HON. CHAS. H. McLEOD,

Gibson St., Dorchester, Mass.

Hood's Pills cure biliousness, indigestion.

Meetings at Bay City, Mich.

To the Editor of the Banner of Light:

Last month, and the first of this year, I was in Bay City, Mich., two Sundays, speaking for the Society of Spiritualists, and taking part in the quarterly meeting of the Saginaw Valley Association.

In the evening of the first Sunday a good audience; through the two days of the quarterly meeting the hall filled, the last day to overflowing, although the icy blasts swept down from Lake Huron with fearful force. D. P. Dewey presided, and Mrs. Nickerson, Mrs. Alden, M. A. Root and others took part in speeches, conferences and psychic tests. Mrs. Nickerson, a new comer to Michigan from Buffalo, was an acceptable speaker, and is to fill the month at Bay City. Mrs. Ferris of that place is growing in favor as a physical medium, and has good personal reports for sincerity.

Questions for conferences were printed on the program, all giving rise to free and animated expressions—to discussions without controversy.

One on the comparative value of phenomena and philosophy, called out views valuable and most interesting. The high value of phenomena in awakening feeling and thought, and thus leading the way to higher views of life and immortality, was well stated; the folly and enervating effects of thoughtless wonder-seeking well set forth; the development of our interior powers in the light of a rational spiritual philosophy emphasized. The general conviction seemed to be that both phenomena and philosophy should have joint study—the aim always being *Life*, more and better day by day, in this world and in all worlds.

Twelve hours, from ten in the morning to ten at night of the last day, this writer, with many others, stayed in the hall.

Without was the freezing wind; within, warmth, comfort, abundant lunches hospitably spread, the pleasant talk of social groups from different parts of the country, and the exercises of three sessions of the meeting. For body and soul it was good to be there.

On the way home I stopped a day in Flint, at the Sanitarium of Dr. Sarah Allen, a magnetic and clairvoyant healer, a physician using baths and other remedies also, a woman respected and trusted for years by many patients.

Yours truly, G. B. STEBBINS.

Detroit, Mich., Jan. 13, 1896.

P. S.—I should have mentioned that a statement that Utah had just been admitted as a State with Woman Suffrage guaranteed in its Constitution, in accord with the wishes of the people, as expressed by a large majority vote swelled by all parties in politics—and this vote expressing the popular satisfaction at the effects of women voting for some fifteen years in the Utah Territory—called out the hearty applause of a full audience in the quarterly meeting of the Saginaw Valley Spiritualists.

So moves the world toward its salvation, through the help of woman's intuitive wisdom and the saving grace of justice for all.

THE American mind is the most inventive that nature has yet produced. Think of the old spinning wheel changed to the jenny; think of the old loom changed to a machine that seems almost to think, and weaves flowers that seem to blossom beneath its iron hands; and think of the steamboats that have traversed vast rivers, bringing towns far apart into relations of friendship. Think of the stages that become cars, of the horses that become locomotives, with bones of steel and breath of flame. Think of the rivers spanned, and the mountains tunneled, of the inventions which changed huts into cabins, and cabins to houses, and houses to mansions and palaces. Think of the earthen floors and bare walls changed to carpets and pictures. Think of the invention that changed famine to peace, toil to happy, prosperous labor, and poverty to wealth. Think of all that has been wrought and endured and accomplished for our good, and let us remember with gratitude, and love, and tears, the brave men and patient women who subdued this land for us.—Ingersoll.

IN MEMORIAM.

On Saturday night, Dec. 14, the spirit of JOSEPH C. LINDSEY took his flight from the home of his daughter, Mrs. Frarar, at Orange, N. J.

Many years of business association, and over thirty years of pleasant acquaintance, and a constant interest in his sterling worth as employer, partner, and warm personal friend.

With malice toward none, a tender love for the ties of kindred and home, and a most remarkable charity to all, he combined a business intuition and tact that for years coupled his name with a successful mercantile establishment, and endeared him to all with whom integrity, justice and honor were esteemed as the grandest attributes to be attained by mortals.

Mr. Lindsey for many years quietly, and without urging upon any one his opinions, rested calmly in the satisfaction that he was in touch with the better ones who had passed on, and that he

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?

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.

NEWBURYPORT.—A correspondent writes that the Independent Club held a supper and entertainment on the evening of Jan. 14. The entertainment program comprised songs by Dr. C. W. Hadden; duets by Miss Lizzie Fifield and Mrs. Jennie Little; trios by Sadie Dow, and Tillie and Ada Thurlow; instrumental solos by Master Fred Walter Knapp; and recitations by Jeanette Noyes, Cecile Follansbee, Sadie Dow, and Mrs. J. C. Cheney. Other entertainments are being planned by the Club.

BROOKTON.—Mrs. M. R. Bond writes: "We feel that our title of 'Progressive' is an appropriate one, since our progress in both numbers and spiritual knowledge is marked."

On Sunday, the 12th, at the 4:30 o'clock circle, the attendance was fifty-seven, of whom ten or twelve were excellent mediums. A very profitable hour was spent. This from a beginning three months ago of only six or eight persons.

In the evening our platform at Educational League Hall was occupied by Mrs. B. Robertson of Boston, Mass. This was Mrs. Robertson's first appearance in our city, but will probably not be her last, as we consider her tests remarkably fine, each being so distinct from every other that there was no difficulty in recognizing them.

Illness prevented my sending the usual report last week; the meetings, however, were very enjoyable, a circle of thirty-four in the afternoon, and Mr. Chas. Wood of Boston in the evening. Mr. Wood's lecture on "Astrology" was greatly enjoyed by those present, also some very correct astrological readings given by Mr. Wood at the close of the lecture.

LOWELL.—A correspondent, under date of Jan. 17, writes: "On the evening of the 10th inst. Mr. AMOS GREEN of this city, the faithful veteran Treasurer of the First Spiritualist Society, passed to the higher life, at the age of sixty-three."

At the following Sunday meeting resolutions of respect to his memory were adopted by a rising vote of both the society and the congregation.

The funeral services of Mr. Green, who was connected with the First Spiritualist Society and the Children's Progressive Lyceum for more than a quarter of a century, were held at Welles Hall on the afternoon of Jan. 14, and were impressive.

After the song, "Our Heavenly Home," by Mrs. S. A. Bullens, Mr. Joseph O. Perkins offered a soulful invocation, and later on in the services read an appropriate poem, "Rest Thou in Peace." Mrs. Bullens again sang the comforting psalm, "Some Sweet Day, By and By." Mr. Edward S. Varney read a brief but feeling tribute to the worth of the arisen brother, dwelling also upon the blessed proof of immortality furnished by Modern Spiritualism and the exchanging of the ills of age and bodily weakness for the buoyancy and freshness and reinvigorated energies of the life beyond.

The main address was given by Mrs. Agnes Houghton Banfield, a lady of rare culture and talent. Her discourse, a most beautiful and uplifting one, was replete with fine spiritual thought and the comforting truths of our angel religion.

A song, "We Shall All Meet Again in the Morning Land," by Mrs. Bullens, and the benediction by Mr. J. O. Perkins, closed the services.

The First Spiritualist Society sent a floral wreath composed of sixty-three white pinks.

The remains were placed in the receiving tomb at Chelmsford Centre. There was a large attendance at the funeral.

LYNN.—G. W. Fowler writes: "The platform of the Lynn Spiritual Association was again occupied by Mr. Oscar A. Edgerly of Newburyport, Mass., on Sunday, Jan. 12, who gave us two grand discourses. In the afternoon the subject was 'Spiritualism Regarded as a Science and a Religion,' and in the evening, 'Spiritualism—Its Mission, and Its Adaptability to the Needs of the Human Race.'"

Nothing less than a verbatim report could possibly do him justice. He spoke forcibly, fluently and eloquently, presenting facts, data and illustrations, proving conclusively, to the evident delight of his large audience, that the teachings and demonstrations of Spiritualism are demanded, and are finding acceptance by all progressive minds of the present age, and that it is destined to penetrate the most remote parts of the globe.

Mr. Edgerly is an earnest and energetic worker, and should be kept constantly employed.

At the close of the evening exercises President Kelly read an extract from the columns of THE BANNER of the radical utterances of Rev. Mr. Herron before two hundred Methodist ministers in Boston, the same being loudly applauded by more than one half of them, showing the trend of modern religious thought to be toward a pronounced liberalism.

Bro. Edgerly was accompanied by his amiable wife, who, as a helpmeet most truly, and not making by their genial, social ways many friends among our Society.

SPRINGFIELD.—T. M. Holcombe writes: "Our system of free doors has filled our hall every Sunday with intelligent, interested and appreciative audiences, many of whom freely contribute toward paying the expense incurred in conducting the meetings, proving to my satisfaction that the system of conducting meetings which a few of us have advocated for the past ten years is the proper one, at least for this season and place."

We have employed the best speakers and mediums available, and our list will compare favorably with other societies. Since my last report our list includes Dr. Geo. A. Fuller, Mrs. Helen L. Palmer, Miss Abby Judson, Mrs. May S. Pepper, Mrs. Laura A. Cummings, Dr. C. W. Hadden, Miss Lizzie Harlow and Mrs. N. J. Willis.

Dr. C. W. Hadden conducted a series of hypnotic entertainments, under the auspices of the Ladies' Aid Society, with marked success.

The Ladies' Aid Society has never before been so successful and prosperous. Its regular Thursday social, supper, entertainment and dance has become quite a popular resort.

Wednesday evening, Jan. 8, the farce, "A Lion Among Ladies," was presented in Ladies' Aid Hall by local talent, with great success financially and otherwise.

Sunday, Jan. 12, Mrs. N. J. Willis occupied our platform, and delivered two as masterly discourses as it has been our pleasure to listen to for some time."

HAVERHILL.—E. P. H. writes that a Children's Progressive Lyceum (new) was successfully formed there on Sunday, Jan. 12, and entered upon prosperous work.

"About fifty members (young people) are included in its ranks. Though Mr. Moses Hull failed to reach here in time for the afternoon service, he was in season for the 7:30 evening service. A large audience greeted him. 'Was Jesus a Medium?' was his theme."

Connecticut.

DANIELSON.—De Loss Wood writes: "J. Frank Baxter spoke here Jan. 10. His matter is always of the best."

Ida P. A. Whitlock speaks here Feb. 20.

Jennie Hagan Jackson is booked for March.

Mrs. M. E. Cadwallader eloquently addressed the Norwich Convention. She is a most able speaker, and her work counts, I believe, for the best good of the Cause.

The Convention was a most harmonious gathering. It adopted the by-laws for a State missionary. I believe the plan laid down will call out in Connecticut the coming year, at least, twenty new societies.

At the Convention we met among other earnest workers, Mrs. Dillon of Hartford. She is a lady filled with enthusiasm for the work, and one whose personal appearance makes many warm friends. She was accompanied by Mrs. Pierce of Hartford, who is a hard worker for Spiritualism, and she made a fine speech, bold and fearless in sentiment. We admire Mrs. Pierce for her frankness and enthusiasm.

Among other noted workers at the Convention was Mrs. J. A. Chapman. Every one knows her to be a worker first, a last, and her efforts amount to something, she works systematically and her plans are executed in a manner that always brings success.

She is the mother of the State speaker by-laws adopted at this Convention—a piece of work that I consider the most important for the good of Spiritualism in this State that has ever yet been accomplished. I say long live Mrs. Chapman, and may prosperously ever attend to every effort.

Then there was present Geo. Burnham, the 'father of Spiritualism' here. He is a worker, and it is

through his efforts the Williamite society exists. We are proud of him.

Then there is Charles Spaulding and Mrs. Spaulding; two firmer, truer Spiritualists never lived—Mrs. Spaulding being a psychometric reader of good development. She gave several recognized readings at the Convention. She will answer calls for lectures and psychometric readings, and societies would do well to keep her busily employed.

Mrs. Nichols is located in Norwich, and is one of the best trance medical mediums in the country. She has also great success as a message medium, and she would be glad to answer calls for lectures and tests.

We were pleased to see the presence of Dr. and Mrs. Clapp, and daughter—all earnest, devoted Spiritualists. Mrs. Clapp is a fine medium, being of the highest order of inspiration, and the daughter is also a successful inspirational and writing medium. It is always a pleasure to meet these genial, true-hearted friends.

We found President Bingham the right man in the right place, and the Association should elect him to that place for life. A firm Spiritualist, a fine speaker, a model parliamentarian, he is a power, an honor to the Cause.

DANIELSON.—"Phoenix" writes: "On Friday evening, Jan. 10, a goodly number met Mr. J. Frank Baxter and listened appreciatively to a lecture on Spiritualism—he treating it as a science. It was conceded to be a natural exposition, because all in accord with fixed laws in the line of scientific development, and based on incontrovertible facts and positive mediumship."

For nearly an hour after the address Mr. Baxter gave a descriptive séance, wherein he exhibited remarkable gifts and gave a large number of clear tests.

Mr. Dr. Loss Wood, Manager and Chairman, announced the coming again in the near future of Mrs. Helen Stuart-Richings.

Mr. Wood has succeeded in arousing an unexpected interest in Spiritualism, calling out hundreds at a time, both last season and this, to listen to some of the finest lecturers on the subject, and to witness and test some of the mental phenomena of a varied mediumship."

Pennsylvania.

ERIE.—Sidney Kelsey writes: "The First Spiritual Society of this city is now enjoying the presence and delightful talks of Mrs. Carrie E. S. Twing of Westfield, N. Y. She has been here two weeks, and will be here for the remaining Sundays of January."

Sunday, Jan. 12, she delighted large and intelligent audiences. In the evening she spoke upon the subject of 'Haunted Houses,' which she handled with marked ability, displaying at times humorous, pathetic and convincing arguments. After the lecture Mrs. T. gave a large number of psychometric readings, all of which were acknowledged to be correct.

At the expiration of this engagement it is expected she will leave for the 'Southern Cassadaga' Camp."

PHILADELPHIA.—Samuel F. W. Garrigues says: "The Spiritual Conference Association has just been favored with a second series of lectures, supplemented on each occasion by striking and pointed tests, by that most earnest and forcible speaker and medium, Dr. Theodore F. Price."

I am only voting the unanimous sentiment of the Association and of the audiences which have gathered to listen to the doctor's erudite discourses.

Under the influence of his guides, his tests and spirit delineations, which follow each lecture, are pointed and striking.

The subject Sunday, Jan. 14, was: Afternoon, 'The Scientific Aspects of Modern Spiritualism,' which was handled in the speaker's lucid and entertaining manner, in which the scientific basis of this philosophy was brought out, and the nature of the impermissible forces used by the spirit-world to produce its varied phenomena clearly dwelt upon.

In the evening the subject was 'The Persecutions of Reformers,' and 'Freedom of the Press'—the latter of the present state of things in Philadelphia, and consequently handled by the doctor with a great degree of force and energy, especially when dwelling on the modern and local aspects of his theme.

The lecture was followed by several striking tests and spirit delineations, all of which were promptly received with pleasure, to recommend this gifted speaker and medium in the strongest terms. The stance and unequivocal manner in which Dr. Price has stood by the rights and cause of mediums, and the persecutions he has unjustly undergone for Spiritualism, should strongly recommend him to all societies who desire an earnest, pleasing and gifted speaker and medium."

New York.

NEW YORK.—M. A. N. writes: "The services at Carnegie Hall on the first Sunday in January were conducted by Mrs. Kate R. Stiles of Boston, speaker for the month, who prefaced her morning address with a brief but touching tribute to the memory of Mr. Newton—the Society's lately arisen President, who, she felt impressed to say, was present, and full of interest in all pertaining to the Cause he had so long supported by both word and deed."

Mrs. Stiles continued her impressive and practical manner, which appealed strongly to all present.

Mrs. Newton presided at the afternoon meeting, ably seconded by Mrs. Stiles and several well known mediums, who gave convincing proof that our loved ones are but a little way beyond. Mr. Burgess, who has lived many years among the Indians, presented a number of facts regarding their customs, and was listened to with great attention.

The evening was devoted to answering questions propounded by the audience, in the clear and satisfactory manner characteristic of Mrs. Stiles.

At the regular meeting of the Trustees of the First Society held on Thursday, Jan. 9, Mrs. Newton was unanimously chosen President, and she filled the vacant position of its honored head.

The meetings will continue to be held in Carnegie Hall as usual.

This morning Mrs. Stiles discoursed both forcibly and eloquently upon the conceptions and misconceptions of the future state, followed by a number of tests, all fully recognized.

Mrs. Newton continued the afternoon session by reading a beautiful poem in entitled 'The Land Where Our Dreams Come True.' Mrs. Stiles then delivered a short address upon her personal experiences in Spiritualism, and the forces that had made her an instrument for spirit-control. Prof. Goll favored the audience with a fine piano solo. Mr. Louis Freedman sang, and Messrs. Stricker, Grisdley and Burrows, with several others, contributed of their various gifts to render the services especially interesting.

The evening was given up to the answering of questions, and tests."

NEW YORK.—M. J. Humphrey writes: "It is a true saying that 'coming events cast their shadows before.'"

As an example of this, I beg leave to bring to the notice of your readers a most remarkable forewarning given to our late President, Mr. Henry J. Newton, a short time before his passing over.

About six weeks previous to the accident which crushed out his life, Dr. Harlow Davis was giving tests from the platform in Carnegie Hall. After giving a number of tests to the audience, he turned to the President and said, "I see danger before you; be very careful when crossing the streets, for you are in danger from a cable car." The fulfillment of this remarkable prophecy is already known to your readers. This one test, given before an audience of four hundred people, convinced the skeptical that it is possible for our spirit-friends to foresee future events."

Missouri.

OREGON.—Clark Irvine writes: "Years ago I suggested that a Spiritual Mission be established. Had it been done, it might now contain enough material to convince the most skeptical that Modern Spiritualism is truth beyond the shadow of a doubt."

How many hundreds of curiosities, works of art, wonders incredible till seen, might now adorn its walls and repositories—such pictures as Mr. Cushman has made through the artist-medium; articles used by Prof. Hare in his demonstrations; the hermetically-sealed glass cases with the metal pieces transferred within by spirits, and Hare's affidavit; the stand with the wooden rings surrounding its post, the boxes with the money pieces in them from Zöllner's studio; original photographs of Katie King, of Fenelon, and other spirits; old certificates, and other things of the kind attached to pictures made on paper behind glass covers, sealed; communications by spirit-hands and through mediums; in short, thousands of evidences and curious things that will be (if not already) lost forever. Such things should be secured against fire, and placed where the public can see them. One gentleman of Illinois wrote me years ago that he had paintings made through a medium of members of his family, which all acquaintances recognized at first glance, although there never had been a photograph

or portrait taken of some of them, and the medium had no personal knowledge of the art, but bought the canvases and other materials without knowing for what purpose. He was a poor journeyman tailor, yet some of his work equaled that of several first-class artists. Among other likenesses by this medium was one of 'Red Jacket,' pronounced by Judge Chalmers of the U. S. Court, who had known 'Red Jacket' and seen many costly likenesses of the old chief, to be superior to any and all he ever saw.

Years ago this gentleman died, and his property, no doubt, was scattered, as usual, or will be, and these precious memories be lost.

There are many persons interested, wealthy and of leisure, who might undertake this, or who might employ some others to collect such articles as they came across, if they themselves were indisposed. I make this as a suggestion."

PRINCETON.—Mrs. J. C. McKiddy, wife of W. McKiddy, writes of the series of teachings on clairvoyance and the benefits she has derived through the mediumship of Mr. J. C. F. Grumbine: "I cannot find words to express my entire satisfaction with the instructions received through his lessons on both psychometry and clairvoyance. I am glad to say this in recognition of the gratitude I feel toward the spirit-friends who imparted to me the understanding and help to a knowledge of the higher teachings."

Maine.

PORTLAND.—H. C. Berry, Clerk, writes: "Sunday, Jan. 5, at 2:30, the First Spiritual Society's social meeting opened with an invocation by Mrs. L. T. B. King; remarks by Dr. W. B. Eldridge and others; at 7:30 services were opened by Mrs. A. W. Smith with a poem, 'Angel Friends,' followed with an invocation by Mrs. H. C. Berry, after which Mrs. Smith gave an interesting lecture on 'There is no Death,' closing with several readings that were very accurate."

Sunday, Jan. 12, Mr. W. H. H. Harding was with us, and held two very interesting services, consisting of short lectures and test séances, many recognized tests being given."

Ohio.

OXFORD.—Frank T. Ripley writes: "THE BANNER and its Message Department are very well liked in this part of the country. Especially is its New Departure, in giving the faces of mediums, a good feature. Long may the good old BANNER live for its work of usefulness."

Written for the Banner of Light.
DAS HIMMELREICH.

VON MORITZ.

Gott Vater und Gott Mutter, Beherrscher aller Welten.
Dein ist die Macht, und Dein die Herrlichkeit,
Dein Reich ist ohne Anfang, ohne Ende,
Und ohne Grenzen, wie der Raum, die Zeit.
Wir nennen Dich in Ehrfurcht unsern Vater.
Und Du beschützes jeden Menschen, als Dein Kind.
Es ist kein Unterschied, von welchem Land sie kommen,
Es ist ganz einerlei, wo sie geboren sind.

Wir sind nicht nur in Wahrheit Deine Kinder,
Wir sind ein Theil von Deiner Güte, Herrlichkeit,
Zur Zeit als Du in Gnaden uns erschaffen,
Gabst Du den Funken der Unsterblichkeit.

Seit jener Zeit sind viele tausend Jahre,
In's Meer versunken der Vergangenheit,
Und das Geschlecht, mit Himmelsgaben ausgestattet,
Ist vorbereitet für die Ewigkeit.

Und in der Zukunft, in Millionen Jahren,
Die Welt, in der wir sind, wird nicht mehr sein,
Du bleibst allein, mit Deinen Engelschaaren,
Du bleibst der edle, gute Gott allein.

Wir bitten, ewig grosse (Quelle reiner Liebe,
Um Deinen fernern Bestand, Deine Huld,
Damit, wenn unser neues Leben wir beginnen,
Wir frei von Sünden sind, und frei von Schuld.

Und wenn wir angelangt am Ende unserer Tage,
Send' unsere Freunde zu uns, liebevoll und gleich,
Dass sie den Weg zu unserer Heimath zeigen,
Zum Sommerland, zu Deinem Himmelreich.

A Letter from Maggie Waite.

To the Editor of the Banner of Light:

Unexpectedly my plans were changed, and instead of going to Detroit I came to Pittsburg.

I attended the meeting last evening, and found the hall crowded to the doors with eager seekers to listen to the wonderful tests through the instrumentality of that famous medium, Edgar W. Emerson, and many hearts were made glad before the evening was over.

I was also agreeably surprised to see the worthy President of the National Association, Harrison Barrett, who is always welcomed wherever he may be. He delivered one of his stirring lectures in behalf of the National Association, urging people to cooperate with him in protecting the sacred gifts of mediumship; he also delivered in the afternoon another lecture in Allegheny.

It has been my good fortune to meet Mr. and Mrs. Sprague, who are at present serving the Allegheny Society. I found them very sociable and congenial people, and hope to meet them again.

Next month I serve the Society here in conjunction with that very efficient trance lecturer, Thomas Grimshaw, who has labored for the Society very nearly two years. The Society here seems to be in a very flourishing condition, having at the head business men who are alive to the needs of the hour, but, like a great many other societies, its hall is deplorably small.

I understand they have money on hand, and intend before long to build for themselves.

They have lost an active member in Mr. Lohmeyer, who, with his wife, has gone to the land of sunshine and flowers, California, to locate. But what is Pittsburg's loss will be California's gain. The physical medium, Hatfield Pritchett, is, unfortunately, no longer here. I have not met him yet, but hear good reports of his work.

I found all the spiritual papers for sale at the door, and they found ready purchasers. I believe the demand for THE BANNER OF LIGHT was more than they were able to comply with.

My address, until March will be 815 Wylie Avenue, Pittsburg, Pa.
JAN. 11, 1896.
MAGGIE WAITE.

\$100 Reward \$100.

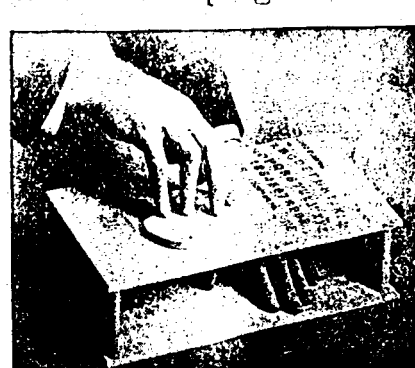
The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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DR. JOB SWEET.

One of the most noted physicians and surgeons is Dr. Job Sweet, of New Bedford, Mass. He makes the public statement that he has often recommended the use of Dr. Greene's Nervura blood and nerve remedy to his patients who have been suffering from nervous troubles, and he has learned that in a large number of these cases it has proven efficacious. Dr. Willard H. Morse, P. B. S. Sec., of Westfield, N. J., the great expert on medicines, says of this grand discovery of Dr. Greene: "The true remedy for nervous diseases is Dr. Greene's Nervura blood and nerve remedy. It acts by affecting the organs of nutrition, and entering into the formation of new nerve tissue, which generates nerve force. This means the making of new nerves."

The well known Dr. Emil Neumer, superintending physician of the N. Y. Lodge and Association Hospital, says:

"We are using Dr. Greene's Nervura blood and nerve remedy at this hospital for our patients with good success."

Dr. B. D. Bickford, of Wolcott, Vt., states:

"I have used Dr. Greene's Nervura blood and nerve remedy for some time, first trying it on myself, and I found it did me so much good that I now recommend it to my patients. The

fact that I have used it in my own case, shows that I know what I am talking about. As a tonic and invigorant, it is the best of all to build up a person."

Dr. Robert W. Lance, of So. Woodbury, Vt., says:

"I have known about Dr. Greene's Nervura blood and nerve remedy, and the good results in cases, as a tonic, after hard sickness, and the cure of nervous females. They have received great good from its use. I do not hesitate to recommend it."

Dr. C. W. Cook, of Carmel, Ind., says:

"I have used Dr. Greene's Nervura blood and nerve remedy for my patients and have found the remedy all that was claimed for it. The results have been entirely satisfactory. I think it is worthy, and I recommend its use."

Such enthusiastic endorsement by physicians stamps this remarkable medical discovery as the greatest restorer of health and strength. It certainly cures more cases of disease than any other known remedy. It makes all who take it strong and well. It is the prescription and discovery of a well-known physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted without charge, personally or by letter.

RECEIVED FROM ENGLAND.

Raphael's Almanac

OR,

The Prophetic Messenger and Weather Guide,

FOR 1896.

Comprising a Variety of Useful Matter and Tables.

Predictions of the Events and the Weather That will Occur in Each Month During the Year.

A LARGE HIEROGLYPHIC.

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

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SHINT FRENCH.

RULES

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Special Cases.—Orders for books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid Q. O. D. Orders for books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—and save postage. All business operations looking to the sale of books on commission respectfully declined. One book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 1 cent for any sum under \$5.00. This is the safest method to remit for orders.

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

Banner of Light.

BOSTON, SATURDAY, JANUARY 25, 1896.

(ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.)

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Isaac B. Rich, President.
Fred G. Tuttle, Treasurer.
John W. Day, Editor.

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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.

Evolution Everywhere!

At the present day it is easy of discovery and appreciation by all thinking minds, that the process of broadening out into better conditions is at work in every department of human life, spiritual and physical, as well as mortal. Most astounding to the zealots of the past must be the discussion now going on at the close of this century, over things dogmatic and creedal which were once supposed to be settled for all time.

In fact, it is not so very long ago that great theologic excitement was aroused by Prof. St. Geo. Mivart of England, who was bold enough to introduce the idea of evolution for the betterment of the inhabitants of "the spirits in prison" themselves. Prof. M. discussed this theme under the striking head of "Happiness in Hell," in the *Nineteenth Century*, and much sacerdotal wrath followed his writing.

Prof. Mivart belongs to the Royal Society, the Zoological and the Linnean. The *Pall Mall Gazette* said, at the time, he stands head and shoulders higher than most of his scientific contemporaries, has a fine presence, and the courtliest of manners. He first wrote his "Happiness in Hell" in somewhat longer form than that which it afterward assumed, and he had some thought of publishing it as a volume, under the title of "The Happiness of Hell," but that one or two publishers were frightened by the mere title, especially an agnostic publisher, who said that any readjustment of the terms applied to future punishment would also weaken the security of property—his clerks might rob the till!

Prof. Mivart is said to have long been a believer in the probable development of Adam from a lower form of animal life, and he raised the only objections against the Darwinian theory which its author admitted to be formidable. Yet he so frankly and fully accepted the general principle of evolution that he applied it not only to this life but also to the next. And why not? The burden of his series of articles on "Happiness in Hell" is the application of this principle to those usually classed with the "lost," and who in his opinion are gradually drawn by suffering from their aversion to God.

Why not evolution in hell as well as in heaven? If it is the principle of the universe, then is it not working everywhere? Some fifteen years ago Archdeacon Farrar asserted in his noted Westminster Abbey sermons that such was the belief of the church of England. And such must be the belief of a larger and larger number of liberal Christians in our own country. Everlasting punishment is a "back number" in theology. Nobody preaches it now before people of intelligence and reason. Zealot revivalists and orthodox deacons of the "brimstone corner" stamp, together with a handful of preachers who do not know any better, may keep it going here and there, but never for any help it gives religion among men.

This is the probation after death question raised at Andover with the American Board. The position of the latter is that unless the heathen are converted they will be consigned to eternal torments after death. But the Andover liberal professors held to this doctrine of

evolution in hell under the convenient name of probation, though not in the same sense in which it is held by the churches generally. Prof. M. reasons in the light of, or at least in the interests of modern science. His propositions are distinctly that those in hell are in a state of evolution and amelioration; that their state harmonizes with their own mental conditions. As THE BANNER has frequently declared, the churches have made too much of a "stock in trade" of "hell" and its terrors; at the present time the tendency among them is to swing back to the other extreme, or at any rate are inclined to let the pendulum of opinion keep more in the middle. Rewards and punishments have been mistakenly put forward as the be-all and end-all of religion. The human spirit has been treated in respect of its interests, as if it were either to be coerced or driven. And this child nonsense has been called religion.

That the various conditions of sorrow or remorse characterizing the state (not place) which has been denominated "Hell" by the religious teachers of past generations should be forever necessary or enduring is wholly unreasonable. The goodness, either here or hereafter, that is the outcome of fear or terror, cannot have very much quality to it; its colors are not fast in the human spirit. Another point: unless God creates a hell for reformation and restoration only, He has created it to gratify His revenge, and is therefore no such God as humane and reasoning men will believe in.

Returning spirits—thanks to Modern Spiritualism—have cleared up a great part of this theological confusion, however, without any further help from mumbling and stumbling theology. They tell us plainly of the condition of those who are called wicked in this world after entering the other, and clearly explain how much of it is due to heredity, to environment, to education, to temperament, to circumstance and to other controlling influences. Conduct is due to these instead of to original sin. Nor, on the other hand, do the spirits assure us that the so-called good are by any means as wholly good as they are generally thought to be. The faults and flaws are not all gone out of them. Their heaven has its drawbacks and qualifications, and things go on with them very much as they did here.

There is reason in this, and reason will never cease, here or hereafter, to be a much-needed faculty of the spirit. We go into the other world in every respect the same individuals we were when we went out of this. We need not look for rewards as presents, nor fear punishments as penalties. But we shall be spirits without any hindering apparatus of physical senses, and thus shall see out of our real eyes without the help of sense, as even as we are seen, see ourselves, as well as others, as we are. What has been disguised is then brought out. What was hidden is revealed. Deceits are unmasked; professions fall off; pretension turns its back in shame and dismay; life begins to be real instead of comparative; sheep and goats separate without being bidden; tendency tells the plain story; and we no more think about being found out, because we are wholly taken up with finding out ourselves.

Spirit Culture.

We are unwilling to dismiss the timely essays on Spiritual Culture by Dr. F. L. H. Willis, which have recently held place in THE BANNER, without a brief summary of their merits. Actively regarded, they should be of very superior worth in stimulating all the forces of the human spirit in a wonderful manner. Dr. Willis touches the vital truth when he declares that spiritual culture is for the spirit's sake alone; never for the love or hope of reward, which is an excitant of ambition; nor for the fear of punishment, which begets cowardice; nor yet with the idea of a vicarious mediation for sin, which is enervating to the soul, and a contradiction of the eternal law of justice that decrees; but only when man is addressed as the possessor of the power of life is the true incentive and impulse to spirit growth given.

In each human soul has been placed the energizing life of the Infinite Spirit, in whom all spirits live and move and have their being. This inner life thus imparted is for self-development, for external and visible expression, by which process the human is lifted into conscious oneness with the divine. It is practicable to employ a great many external means and agencies for action upon the human spirit, in order to call forth its diviner elements. The whole universe ministers to the perfection of man. Some life-power, some faculty, some thought, is called forth by everything in existence, so that it seems as if every event was impelled to minister to man's progress by Divine Wisdom. And the human soul is not limited to any one age. The experience and wisdom of all ages are back of it, sustaining and inspiring it. And with the gift of prophecy its thought looks forward and reaches out into the future. So that the current moment of life freely receives tribute from memory and hope. We can take up the examples of the past to illuminate the present; and we may enter the state to be taught from the celestial world so as to truly comprehend the wonderful world within and about us.

We are to look up in simple, trusting faith and earnest aspiration for the opening of our spiritual senses. This first of all will enable us to become receptive to celestial influences. We are to dispense with our intellectual conceit, so as to be in a condition to select an agent when it appears, and to follow whither it leads, as were the shepherds on the plains of Judea by the sweet melodies of the angel visitants. We are to learn to translate into our spirits the beauty and glory of the world that surrounds us. We are to study and strive for the conditions which enable us to receive from the encompassing spirit-world inspirations of love and wisdom. We are to work in thought and aspiration to make the world within us one with the universal world. When we have persistently and prayerfully and trustingly done this, we shall better understand what true spiritual culture can bring to us. We shall become aware that it consists in vitalizing this vital force within us to the very utmost extent, and in scrupulously avoiding everything that can blunt it or deaden it. Then shall we realize more and more that through this means the soul, though it is finite and limited to its present sphere, is able nevertheless to reach forth and grasp much of the infinite and eternal.

F. O. Clark of Des Moines, Ia., writes, on renewing his subscription: "I have taken THE BANNER twenty-five years or over; wife and I cannot enjoy life without it."

The Conditions of Achievement.

The Introductory discourse in a book of sermons by W. C. Gannett and an associate in a treatise on the subject of "Drudgery." He considers the culture that comes through this very drudgery. Our real and our ideal, he observes, are not twins, and never were. There is a grumble within the silent breast of many a person, and there is both truth and justice in it. Up through it sometimes rises the question, how it can be possible for this drudgery—not to be escaped—to give culture? The answer is in the affirmative; the fundamental elements that underlie all our fineness are due to drudgery. The fundamental qualities are power of attention, power of industry, promptitude in beginning work, method, accuracy and dispatch in performing it, perseverance and courage before difficulties, cheer under straining burdens, self-control and self denial and temperance. These fundamentals are worth all the rest. The mere accomplishments are not to be compared to them.

And how do we get them? and how do they become ours? We get them by a long and slow process, as the fields and valleys get their grace, by long chiselings and steady pressures; by ages of glacier crush and grind; by scour of floods and centuries of storm and rain. There was little grace in the operation; it was "drudgery" all over the land. What was true of the earth is true of every man and woman on it. What makes our qualities actually ours, keeps them ours, and adds to them as the years go by, depends on our own plod, our drill of habit—our drudgery. It is only because of the rut, the plod, the grind, the humdrum in the work that we at last get those self-foundations laid—attention, promptness, accuracy, firmness, patience, self-denial and the rest. We cannot afford to do without any of these qualities, and there is no way to get them but by the weight of the steady pressures, year in and year out.

Compared with what that gives, all other culture is mere luxury. That gives the indispensable. And we growl at it as our "drudgery." But the higher our ideals the more need of these foundation habits strongly laid. The great and famous do not escape drudgery. Great men's rules and maxims are very simple. The difference between men lies less in some special gift and opportunity granted or withheld than in the differing degree in which these common elements of human power are owned and used. The main question is not how much talent, but how much will to use it; not how much I know, but how much do I do with what I know? Conditions of achievement are the thing, and they are largely the plod, the drill, the long disciplines of toil. This is the way we lay the firm substrata of ourselves, and the only way. And the higher our aim the more the need of having these firm substrata. Therefore we may well sing psalms to drudgery, the one thing we cannot spare.

Life and Death One.

The Angel of Death is the invisible Angel of Life, says Mr. Alden in his book, "A Study of Death." While the organism is alive as a human embodiment death is present, having the same human distinction as the life, from which it is inseparable, being indeed the better half of living—its winged half, its rest and inspiration, its secret spring of elasticity and quickness. Life came upon the wings of death, and so departs. If we think of life apart from death our thought is partial, as if we would give flight to the arrow without bending the bow. No living movement either begins or is completed save through death.

We behold that movement of pulsing life which is manifest, which is in time, and which measures time; the alternate movement, outwardly apparent to us in dissolution only, is a vanishing from our view into a field whither we may not follow with the terms pertinent to existence in space and time—the field of a measureless eternal life. We are at a loss for predicates, and resort to negations. But that concerning which our negations is—that is Being itself, the ground of existence and of persistence, of appearance and of re-appearance. Thus we may speak of a man's life as included between his birth and his death, and, with reference to this physiological term, think of him as living and then as dead; but we may also consider him while living as yet every moment dying, and in this view death is clearly seen to be the inseparable companion of life, the way of return, and so of continuance. Death, thus seen as essential, is lifted above its temporary and visible accidents.

Hypnotism and Crime.

Some people are given to speculating without much of any knowledge to begin with. It is the case in a large measure with those who give out such a mass of misinformation in regard to the hypnotic state. On the question whether a person can be hypnotized to commit crime, Dr. C. W. Hadden of Newburyport, in a recent lecture on the subject, denied with emphasis that it can be done. He said this mistaken idea is the outgrowth of the belief that the operator has unlimited power over the subject; whereas, as a matter of fact, his power is limited. In the hypnotic state the moral faculties are on the alert; the subject is keenly alive mentally, and takes alarm the instant the element of danger is introduced. Press a subject to commit crime, and one of three things will happen: the subject will either argue in opposition, and then flatly refuse, or will awaken in an unmanageable condition, or overcome by fear, will fall into a state of lethargy at the feet of the operator. The absurdity of attempting crime under such circumstances is manifest. The fact that the hypnotic state is voluntary stands in the way of the recognition of hypnotism as an agency in crime by the courts, and will shortly give the notion its quietus.

Surprising Experience at St. Petersburg.

A circle, consisting of several persons, had been formed at St. Petersburg, says *Revue Spirite*, for the purpose of obtaining physical manifestations. At the tenth sitting, the members of the circle were witnesses of a remarkable phenomenon. Before their eyes and in sight of them all a knot was tied in a circular ring cut out of a side of leather. The most careful examination of the ring, with the aid of a microscope, was not able to detect any interruption in the continuity of the leather in which the knot had been tied.

Mrs. A. B. Severance, White Water, Wis., writes: "I read THE BANNER with greater interest and edification than ever before."

The Use of the Past for Us.

The mode of applying the past with its instructive experience to the most profitable use, is something that closely concerns every one who is able to recognize a past behind him. The true way to use our successes, and the right use of our failures and mistakes, form a subject that is worthy of the most serious consideration. Too many of us employ our successes merely to minister to our pride, whereas at the best there is nothing achieved or completed of which we have any reason to be proud of at all. To be proud on their account is of course to be selfish. An intellectual success is too apt to tempt its author to lead a *dilettante*, cultured, selfish, intellectual life, instead of inspiring him with the purpose to enlarge and intensify his service for others. So, too, with a financial success, which tempts one to study the best means of ministering to his selfish indulgence and share it with his immediate friends. Too often it only invites to a show of greater power.

And the same selfishness is apt to be got of social success. It is too often made to minister to personal pride and vanity. People too often fancy themselves the superiors of others if in consequence of such social success they can become exclusive.

Each and all of these successes it is possible to employ in a different way. They may be made serviceable, and so of practical value. They can be made to help make the condition of many another one less burdensome. They manifestly contain the lesson that, instead of treating others contemptuously because we possess them and they do not, we ought to show them sympathy and tenderness, and invite them in all possible ways to share in our enriching knowledge. Knowledge, like the flame of a lamp, cannot be diminished by sharing it with others. If by means we are indeed superior to others, our obvious duty is to try to lift them up to our advantageous level. And the same way financially and socially. Nothing is really ours. Everything we have is a gift, to be relinquished when the opportunity for its use is gone.

Then what is the way to use our failures? What with our mistakes? What with our sins? For they are all meant to be made of good account. There is no fact in our lives that cannot in some appropriate way be put to service. There is no failure except in our manhood and womanhood; all else is transitory, non-existent, fleeting, delusive. The true use of failures is to convert them into helps, which they can every one of them be made. We fall only when we deteriorate and fall away, never when we grow purer, more spiritual, more aspiring. It is indeed a failure to become less loving, less sympathetic, less finely sensitive in those things which concern the life of the spirit. No failure is hopeless. Unless we give up to despair, there is forever hope for our regeneration. And the same with our losses and our sorrows; they can be put to good account, be made profitable, inspire with fresh hope, beget new inspiration, and minister to undying energy.

A New Complaint for the Doctors.

We have not yet heard a name for this new complaint, but it is said to be caused by the dreary droning instrument called the oboe. The effect may prove as interesting to the "learned" medicos as the appendicitis, which is fast becoming a fashionably fatal complaint that is traced back to a New Jersey lad's swallowing a lemon seed. The oboe story is this: A musical performer, formerly leader of the convicts' orchestra in the Ohio penitentiary at Columbus, having regained his freedom went to the Atlanta Exposition to find employment. He came out openly with the theory that fully forty per cent. of the professional performers on the oboe lose their reason. He claims to have been a victim to the musical monster himself. He was immensely fond of the oboe, never wearying of bringing forth its wild, melancholy strains. He claims to have practiced on it till his mind gave way under its influence and he became insane. In that state he committed a robbery, for which he was sent to the penitentiary. Here his reason gradually came back, and he was horrified to find where he was.

An Illustrated Number

OF THE BANNER will be issued next week. It will be of Ten Pages in size, and its columns will be filled with much matter (involving pictorial treatment) regarding the spiritual work in Great Britain. Articles will appear from FLORENCE MORSE and ALFRED KITSON among those who have worked for Spiritualism in England; also a biographic sketch (with portrait) of the noble veteran, Mrs. EMMA HARRINGTON-BRITTEN; also a memorial sketch (with pictures) of the late JAMES BURNS, so long the editor and publisher of *The Medium and Day-break*—which J. CLEGG WRIGHT has kindly written for this issue; a New Year's address by W. J. COLVILLE (himself a Spiritualist in England before he was one in America), and other grand attractions will be given.

Send in your orders, Societies and Committees, and give this transatlantic issue of THE BANNER a warm welcome and a wide circulation. You will not regret so doing.

The Philadelphia Mediums.

Our readers have heretofore been made familiar with the utterly indefensible treatment dealt out by the authorities to certain media in the "City of Brotherly Love"; but as (with the exception of the case of Theodore Price) nothing new has been in order to report, the public mind may have lost touch with the matter.

This week we give a résumé of the case, wherein Mrs. M. E. Cadwallader (who has done so much and good work in this matter) briefly condenses the action thus far taken by the Spiritualists of Philadelphia in the premises.

We feel that with men like Mr. B. B. Hill and Mr. Locke—and the others named—at the head of any movement, that movement is safe and sure—and in their hands the mediums of Philadelphia have no cause to fear that all will not be done for them which is possible by human agency.

Is This the Result of Suggestion?

A curious case is occupying the attention of the doctors of Plaisance, Belgium, remarks *Le Messenger*. Four months ago a young peasant girl of Fossadello di-Corsio received from a street boy an apple, which she eagerly ate. Since that day she has been unable to take any nourishment whatever, and she declares that she will eat again only when the little peasant orders her to do so. The doctors' science is at a loss what to do with this singular case.

A New Departure.

The BANNER OF LIGHT will hereafter be issued by a Stock Company, incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer—John W. Day, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors—and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has, so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

The Ideals of Christ.

Prof. Herron, the distinguished Western preacher who has been in Boston of late, lectured while here on the above subject before the Twentieth Century Club, and began by showing that if they were to measure the life of Jesus by the ideas of the church and the world which then prevailed, it would be proved to be a failure. Regarded by the best people of his day as an enemy of religion, of government, and of morals, he died on the cross of disappointment and with a broken heart. Yet his aim was to completely change the system he found existing. This end might have been attempted in two ways: by making the most direct revolution against organized wrong, and by giving himself as a sacrifice in order that his purpose should be ever present as a transforming influence in the world. He could have scourged tyranny and hypocrisy with a judgment so terrible that he could have swept them from the earth, yet he saw that if this world was ever to become the sphere of justice and peace, it could only be through cooperation, or the idea of mutual service taking the place of the old order, and finally administering, as well as organizing, all human life. He chose to sacrifice himself.

He saw that he could accomplish his revolution not otherwise than by an entire moral failure. This was the only way to bring out the idea by which it was to be understood. What he understood to be the will of God was in direct antagonism to the will of the world of men. Dr. Herron then went on to show that, from the Christ point of view, our modern life of self-interest is simply a life of social preying or predatory habit. No life, in the view of Jesus, was conceivably ethical that was not altogether made a contribution of absolute sacrifice to the common life of humanity. He sought to make each individual a contribution to the common life of humanity. This sacrifice is not a giving up, but an enriching; and by making it men cooperate with God in working out the real destiny of the world. It is simply the bringing of men into right social relations. The ideal of the present day is wholly censurable in comparison with this ideal of Jesus. What are most needed in our times are men who are willing to be "failures," in order that their influence may contribute to the moral uplifting of the race.

The attention of every reader of the present number of THE BANNER is called to the strongly-worded testimony which "QUESTOR-VITE" gives on our first page to the verity of the independent type-writing phenomena. This gentleman is a prominent literary man in England and France, and his *nom de plume* is frequently seen attached to valuable articles in *Light*, London. He is now in Paris. We shall be glad to hear from him again.

Mrs. Maggie Waite, in renewing her subscription, writes: "Words are inadequate to express my sincere thanks to the dear old BANNER for all its past favors to me. It is like an affectionate friend to me, and how eagerly week after week we scan its pages for the knowledge found within. Long may THE BANNER live!"

Four letters, which cannot find accommodation this week, but which will appear next, are from E. J. Bowtell, Brooklyn, N. Y.; "E. I." Bridgeport, Ct. (where De Loss Wood speaks next Sunday); E. I. Kimball, Waltham, Mass.; and De Loss Wood himself, regarding missionary speakers in Connecticut.

Correspondents will please remember that no attention whatever is paid to anonymous contributions. The name of the sender must in all cases accompany the article, as a guaranty of good faith, but will not be published if the writer does not desire it.

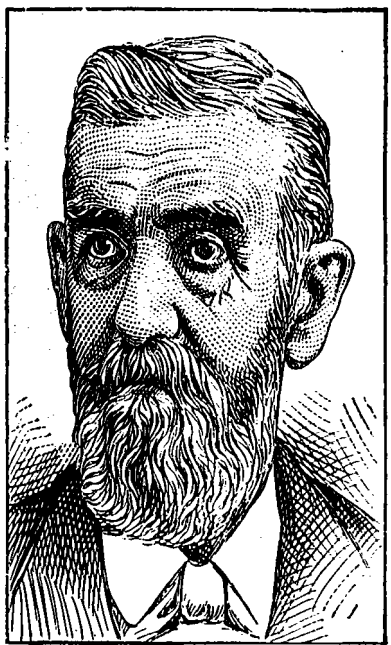
Report of the Annual Convention of the Vermont Spiritualist Association has been received from Janus Crosscut, Secretary, and will be printed in next issue.

SLEEP TO-NIGHT.

Stop Insomnia Before It
Becomes a Habit.Neglected, Shabbily Treated
Nerves the Cause.Rev. Dr. Smith at Age of 86
Loses No More Sleep.Unbroken Rest Natural to a
Fully Nourished Brain.Paine's Celery Compound Has
Never Failed to Cure.From childhood to old age health is very much
a matter of sound, refreshing sleep.

No one can digest well, work well, feel well, or be well, who is night after night deprived of good sleep. It is physically impossible for any brain to keep on providing nervous energy unless the nights are devoted to nourishing its used-up parts. Protracted sleeplessness, where no effort is made to feed and calm the irritable nervous system, ends in nervous prostration and insanity.

To-day there are far more neuralgic headaches, far more rheumatism, sleeplessness and nervous prostration than during the last generation.



To combat this growing evil, Prof. Edward E. Phelps, M.D., LL.D., of Dartmouth College, made nervous diseases his special study. The fruitful outcome of his long years of professional investigation was Paine's celery compound. Difficult nervous disorders that had persisted despite long treatment, at once yielded to it. Men and women who had suffered for years from broken and unrefreshing sleep, from headaches, rheumatism and neuralgia, found that Paine's celery compound not only speedily cured these troubles, but that they worked better and felt more encouraged than had been possible to them for years.

As a practical instance of what this remarkable remedy is doing all over the country, the following from Rev. Dr. Wm. A. Smith, one of the best known divines in Southern New England, deserves careful reading. Dr. Smith is to-day 86 years of age, yet enjoys better health than ever in his life, and never loses a single good night's sleep. He writes:

GROTON, CONN.

Dear Sirs—In my early days, by great and prolonged mental suffering, I broke down in health and became a dyspeptic, being obliged at one time to give up my work in the ministry on account of ill-health. I am now 86 years of age, and during my long life have suffered greatly from dyspepsia, torpid liver, constipation and insomnia, at times thinking that I should die for want of balm sleep, and it is a wonder to me that I am alive to day with all that I have been through. I am a wonder to myself, and to those who witness my habits and know my age. I tell them that I try to obey the laws of nature, and that I take Paine's celery compound whenever I need it.

By the use of several bottles of Paine's celery compound, I have so far recovered my health as to consider myself a well man for my age. It regulates the liver, stomach and bowels without any question. My appetite is now good, my sleep is refreshing, my liver active, and bowels regular, and my crutches not needed, as I can walk without a staff. People are surprised at my improved appearance and activity. Gratefully yours, Wm. A. Smith.

Paine's celery compound does not stop its restoring work till new, healthy tissues have taken the place of the old, shattered portions. There is not the deepest, most minute portion of the body, whether it be nerve or brain, or some vital organ, that escapes the rejuvenating, strengthening power of Paine's celery compound. In cases of severe neuralgia, rheumatism, heart palpitations, dyspepsia and nervous debility, Paine's celery compound is the only remedy that goes to the root of the trouble, fortifies the weakened system against these disorders and builds up a strong, healthy body.

The Freethinkers of New England will hold a convention and grand Paine celebration, at Paine Memorial Building, Appleton street, Sunday, Jan. 26, morning, afternoon and evening, at 10, 2 and 7:30 o'clock. S. P. Putnam and Moses Hull will make addresses in the morning; T. B. Wakeman and others in the afternoon, and Susan H. Wixon in the evening. Banquet at 5:30 p. m. All are invited. Music and recitations. Moses Hull's subject will be "Paine, Wesley and Talmage."

The author of "HELEN HARLOW'S VOW" reaches her seventieth birthday on Feb. 21. A fund is being raised as a testimonial for her benefit, and any contributions to this may be sent to Mrs. E. M. Wardall, 1221 Quincy street, Topeka, Kan.

Dr. E. A. Smith's memorial tribute to the late HENRY J. NEWTON arrived too late for use this week. Will appear in next number.

HALL'S
Vegetable Sicilian
HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorative made.

R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

A Curious Act of Somnambulism.

A lady (Madam M—, living at Boulogne-sur-Mer), says *Le Messenger*, was, one night very recently, seized with an attack of somnambulism during which she caught hold of the telegraph wires that passed before the window of her room on the third floor of the house, got out of the window, mounted the wires, and ran along this frail and narrow path for a distance of thirty yards, with all the precision and assurance of the most accomplished acrobat.

California Psychical Society.

Lectures will be delivered at Golden Gate Hall, 629 Sutter street, San Francisco, it is announced, under the auspices of this Society, as follows: Dr. David Starr Jordan (University of California), on "The Evolution of Mind," Friday evening, Jan. 17, at 8 o'clock; Mr. J. J. Morse (of London, Eng.), on "Some Fundamental Principles of Psychical Science," Friday evening, Jan. 31, at 8 o'clock. Prof. Joseph Le Conte, Dr. Charles W. Wendte, Dr. Jacob Voorsanger, will speak on subjects and at dates to be hereafter announced.

THE BANNER's old friend FRANK MELCHERS, of Charleston, S. C., has recently celebrated his seventieth birthday, surrounded by children and grandchildren, and many relatives and friends, with hearty greetings from others in various parts of the country. Mr. Melchers has been a resident of Charleston for over fifty years, and for forty-three years the publisher of the *Deutsche Zeitung*, a paper devoted to the interests of the German residents of that locality. Being possessed of a progressive and liberal spirit, the editor has, in times past, admitted many articles of a spiritualistic nature to its columns. We add our congratulations to those of which he has already been the recipient, and wish him many more years of happiness and prosperity.

Verifications of Spirit Messages.

For Washington, D. C., correspondent, "G. A. B." says the communication of JOHN COSGROVE IN THE BANNER of the 28th ult., "is fully recognized by many here, including myself, who knew him well, and it is every way characteristic of the party. He was for more than a quarter of a century an occupant of the Soldiers' Home in this city. He was a supporter of the meetings here since the close of the war—contributing of his means financially and by his presence whenever he could do so.

His interest in spiritual matters is proven by his bequeathing to the Cause in this city all of his earthly possessions, except a few personal remembrances, which amounted to some thirteen or fourteen hundred dollars, for the building of a suitable Hall.

He was a man of great natural kindness, quiet ways, of few words, and occasionally subject to partial control. His spoken words in THE BANNER sound just as he often talked to his friends."

To the Editor of the Banner of Light:

I read with greater joy than I can express the message given in the BANNER of LIGHT of Dec. 26, 1895, through the mediumship of Mrs. B. F. Smith, from my dear sister ANNIE JACKSON, who passed from earth-life some thirty four years ago. The names were all given correctly. DANIEL D. JACKSON.
Conway, N. H.

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 by Mrs. M. E. CADWALLADER (Philadelphia, Pa.) of the recent action of the officials 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 wishes, composed of members of the various societies in the city, as follows:

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

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.]

The Situation in Philadelphia.

To the Editor of the Banner of Light:

As your readers are always interested in the welfare of the mediums, it will, perhaps, be of interest to them to know how the defense has been carried on in Philadelphia, and something about the Committee having the matter in charge.

As soon as it was known that some of our mediums had been arrested, charged with being fortune-tellers, an indignation meeting was held at Thompson-street church, and we proceeded to take steps to defend them. Subscriptions were made to a fund to pay the expenses, and at a meeting of the First Association of Spiritualists of Philadelphia, a motion was made by Mr. C. Barry that a committee of three be appointed by that Society to confer with committees of three from the other societies in the city regarding a plan of action. In accordance with this motion a Committee was appointed by the First Association of Spiritualists, The Spiritual Conference Society, The Second Association of Spiritualists, and also by the other two societies holding meetings in the city. This Committee met at the residence of Mr. B. B. Hill, and, upon motion, he was unanimously elected Chairman, Mr. F. H. Morrill was elected Secretary and Treasurer, and the undersigned Corresponding Secretary. All members of the Committee were unanimous in their determination to carry the cases of the mediums as far as it was possible to do so.

Appeals were made at the various societies in Philadelphia, and the members of the various associations subscribed, and the money was turned over to the Treasurer, Mr. Morrill.

At a later meeting of the Committee the undersigned was authorized and empowered to act as Chairman of the Finance Committee, and to appeal for funds to the Spiritualists of the country. This was done, as you are aware.

The members of the Committee whose names are given above are all loyal, earnest Spiritualists, who are doing this work solely because of their devotion to Spiritualism, which makes them willing to sacrifice time and money in order that the mediums shall be defended. Those of your readers who have followed the course of the matter can readily see that all the members of the Committee are well known Spiritualists. The Presidents of the various societies are all represented. All money paid out so far has been only for the special purposes of the defense. The work of the undersigned has been given freely, and without one dollar of expense to the Defense Fund.

The Spiritualists of the country can look with confidence to the above Committee, and feel that the mediums' cause in Philadelphia is in safe hands, and that all money contributed will be used for the purpose intended, and for that alone. M. E. CADWALLADER.

NEWSY NOTES AND PITHY POINTS.

Duty points with outstretched fingers
Every one to action high,
Was beside the soul that lingers,
"Onward, Onward," is the cry.

THE FROG AS A BAROMETER.—A curious barometer is used in Germany and Switzerland. It is a jar of water, with a frog and a little step-ladder in it. When the frog comes out of the water and sits on the steps a rain storm will soon occur.

The battery of dynamite guns which stretches along the bluffs south of Fort Point, Cal., for nearly a mile, is now ready to deal out destruction to any invading navy that may appear within three miles of the Golden Gate. Lieut. Molroy, who has charge of the battery, says it is the largest in the world.

It conduces much to our content if we pass by those things which happen to our trouble, and consider that which is prosperous; that by the representation of the better, the worse may be blotted out.—Jeremy Taylor.

A DESIRABLE CALENDAR.—N. W. AYER & SON, Newspaper Advertising Agents, Philadelphia, have brought out one for '96 if possible even better than its predecessors. The date figures are so large and clear that they can easily be seen across the room, and the reading matter is good. Its price (25 cents) includes delivery, in perfect condition, postage paid, to any address.

A GOOD PLAN.—The *New York Observer* states that an original and effective method of treating drunkenness exists in Denmark: Any one found intoxicated in the street is privately taken to the police station in a carriage, where he remains until perfectly sober. He is then taken to his home under a police escort, so that he may not fall by the way. The publican who has given his victim the last glass of beer or wine is fined, and is required to pay for the carriage in which the inebriate was taken to the police station. And should a publican have to do this twice his house is closed. This simple little plan is working wonders in Copenhagen.

Some pupils were asked by an examiner at a school examination whether they knew the meaning of the word "scandal." One little girl held up her hand, and being told to answer the question, she replied: "Nobody does nothing, and everybody goes telling of it everywhere."

According to orthodox teachings the foul murderer swings if into eternity with the name of Jesus on his lips, and blackness in his nature from the crown of his head to the sole of his feet, is made a fit associate for saints and angels by the confession wrung from him by the near prospect of death and the fear of hell. His mouth utters what his nature belies, and it passes for genuine faith and purification and salvation from the consequences of sin by the dictum of clergy and church. And the world looks on, one class in careless acquiescence with the doctrine; another in amazement that the civilization of the age can be so belied by its religion, and with a protest against the immoral tendency of teachings so repugnant to reason.—Mrs. M. E. King.

Our thanks are due to C. J. PETERS & SON, Electrotypers and Typographers, 145 High street, Boston, also to the Massachusetts Benefit Life Association, for specimens of highly ornamental and artistic calendar work for 1896—the last mentioned being choice representations of the homes of Longfellow and Lowell.

"I see," said Mrs. Hashcroft, "that they have passed an ordinance, imposing a fine on any one who yells 'fire' in a church." "Oh, well," said the Cheerful Idiot, "that sort of preaching has pretty much gone out of date, anyway."—*Indianapolis Journal*.

There is nothing in the universe I fear except that I may not know all my duty, or may not be able to perform it.—Mary Lyon.

I am glad of the chance to say something of what is in my mind concerning the value and dignity of creation, and also to add how important it seems to me that children should hear in a simple and natural way something about this whole matter—the swift vitality of fire, the clean beauty of flames!—Margaret Deland.

Teacher—"Do you understand the meaning of the terms capital and labor?" Small boy—"Yes'm. If a horse has a sled, that's capital. If another boy rides down with him and then pulls the sled up, that's labor."—*Good News*.

"Mandy," said Farmer Cornsossel, "wouldn't you like to be a 'manipulated woman' and go ter the polls an' vote?" "No, sir," was the positive reply. "I do n't think it fac'ter ter the men for women ter be tryin' ter grab the offices." "Why not?" "Because a woman is alius smart enough to turn her hand ter any-thing that comes along, but politics is all some men are fit fer."—*Chicago Tribune*.

Among other miscellaneous matters comprised in Article XVII. of this remarkable constitution, there is retained from former constitutions the following provision of the old-fashioned disabilities deemed necessary to protect citizens against atheism:

"No person who denies the existence of a Supreme Being shall hold any office under this constitution."

Such provisions, well meant though they be, are more likely to provoke doubt in the minds of half-educated young men of good conscience but unsettled convictions, than to promote reverence and strengthen faith.—From "South Carolina's New Constitution," by Albert Shaw, in the *January Review of Reviews*.

The United Presbyterian asks these pertinent questions of its special denominational public; translated into the Spiritualist vernacular, they are equally to the point:

"Does any one expect now to find an intelligent Christian family, faithful in attendance upon religious ordinances, its young people active and useful in the Sabbath-school people's meetings, and yet no church paper in the home?"

Straws in the Wind; or, Spiritual
Gleanings.

BY JOHN WILLIAM FLETCHER.

To the Editor of the Banner of Light:

THE death of Henry J. Newton removes from the surface of the spiritualistic movement in New York one of its principal figures. Mr. Newton was earnest, zealous, and profoundly interested in Spiritualism, as he understood it, and together with Mrs. Newton did more than any other two for the advancement of the movement.

For many years he has had the courage of his convictions, and has been proud to stand at the head of the First Society, keeping it in working order, attending to the finances, and making himself the manager generally. That he should be criticised is to be expected, especially by those who themselves have done nothing for the Cause, save find fault with the method of those who did; but taken all-in-all, we shall look for a long time before we find another like him, and he will be greatly missed in many other circles outside of Spiritualism.

His home was ever the abode of some one or more mediums, and there are many who, without a place to lay their head, have found rest and comfort beneath his hospitable roof, and who can recall many kindly acts.

He has gone to join so many of our dear old workers—Prof. Brittan, Prof. Kiddle, Luther Colby and many others, who, like him, grew old in serving the cause of truth. May he realize in that land the fulfillment of those sweet and tender hopes that brightened his pathway through life. Mrs. Newton, to whom the change means more than to any other one, seems to meet the great problem with marked strength of character. She has the sincere sympathy of every earnest Spiritualist.

At Carnegie Hall Mrs. Kate Stiles is lecturing with very good success. She has always been closely in touch with the spirit-world, and has a high order of inspiration.

Prof. Peck's long and successful ministrations are most kindly remembered. He did a great deal for the intellectual side of our movement while he was here.

Mrs. Williams is very busy all the time, and many are the words of praise expressed at her successful sances.

Mr. and Mrs. Concaannon have removed to 238 W. 46th street, and are doing very well.

New York is a hard place for any one to get started in, and a medium must expect to put in at least one entire season's work before any direct result can be expected; then, all things being equal, there is no trouble whatever.

We are considerably exercised over the Sunday closing question, every means being employed for its accomplishment. Men are arrested for selling flowers

in the street, papers are not sold after one o'clock, and a frantic attempt is made to govern things. It seems a little inconsistent, when on Sunday the Yau-devilles are open under the guise of a "Sacred Concert," and half the theatres in town present some "sacred" attraction. Even Guilbert sings her French songs to the delight of thousands, without a word being said.

Recently children have been used as spies to discover the sale of liquor, and that, too, in a city with its "Cruelty" and "Suppression of Vice Societies." I should think that the spirits would smile at the inconsistencies that mark our present civilization.

A new work by Marie Corelli, called the "Borrowers of Satan," is creating quite a stir. I shall give THE BANNER's readers a review, ere long, of this remarkable book.

And so the tide ebbs and flows, and Time writes her story on all our lives. Well, if we can bless others, and leave the world a little better for our having lived in it, our lives will not have been in vain.

J. W. FLETCHER.

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

Oscar A. Edgerly, a sketch and picture of whom appear on our first page, has been speaking during January at Lynn, Mass., and will be in Philadelphia, Pa., during February.

J. Clegg Wright's address is 503 Franklin street, San Francisco, Cal. We understand that he is doing a good work on the Pacific slope.

Dr. C. W. Hadden of Newburyport, Mass., met with excellent success at the convention of the Vermont State Association, delivering four lectures and two conference addresses. The doctor is considering applications for his services at Barre and St. Albans, Vt.

Dr. Theodore F. Price has engagements as follows: March 1 and 8, Worcester, Massachusetts Association of Spiritualists; 22 and 29, Ladies' Aid Association, Springfield, Mass.; week night engagements during March at Lowell and Marlboro; April 12 at Providence, R. I.; two last weeks in April, New Bedford, Mass. He has March 15 and April 1 still open, and would be pleased to hear from societies in the vicinity of the above-named places which may desire speakers for those two dates. Dr. Price is also disengaged for May and June next. Address him at 608 North Eighth street, Philadelphia, Pa.

Miss A. J. Webster can be addressed hereafter at 178 Tremont street, Boston, for engagements, Room 39.

Flavius A. A. Heath, lecturer and platform test medium, will speak and give tests in Waverlet, R. I., Feb. 2; Portland, Me., Feb. 9; Newburyport, Mass., Feb. 16. Would like to make engagements for the month of March. Address 71 Dover street, Boston Mass.

Arthur E. Tatlow (of England) will be located during the winter at East Falmouth, Mass.

Mrs. Julia E. Davis will speak and give tests in Waltham, Jan. 26; Malden, Feb. 2; Fall River, Feb. 9; Pawtucket, Feb. 15; Waltham, March 8; Fall River, March 29; open dates in March, 1, 15 and 22, and all the month of April. Address for engagements, 49 Dickinson street, Somerville, Mass.

The fact that Mrs. Hester M. Poole, the well-known cooking-school authority, says, "Waverlet is never out of our breakfast table," is substantial proof of its excellence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y., and Jan. 4.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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

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

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

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

Writing PLANCHETTES for sale by Colby & Rich. Price 60 cents.

READ THIS.

We want to secure a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fail, make the following liberal offer for a limited time:

To any person not now a subscriber to the BANNER, who will send us 50 cents, we will not only send the paper for three months, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY,

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

This memorial sheet contains three new and choicest compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will It Be to Be There?" It has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

We will furnish free one copy of the Musical Tribute to any one that is already a subscriber to THE BANNER who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.

Science of the Soul.

A Scientific Demonstration of the Existence of the Soul of Man as His Conscious Individuality Independently of the Physical Organism, of the Continuity of Life, and the Actuality of Spirit-Return.

BY LOREN ALBERT SHERMAN.

The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done so in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is held that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the processes of physical birth, the physical body being only the mold in which the real man is cast. The author cites testimony to prove that the incarnate soul can project itself from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines.

The book is replete with experiences of individuals, and can be relied upon as being accurate and interesting. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independent existence without the aid of the body. Part second, comprising four chapters, sets forth the Philosophy of the Infinite, demonstrating by inductive reasoning the existence of the great First Cause. Part third treats entirely of manifestations of incarnate souls.

The book contains five portraits, and a large number of illustrations of spiritual manifestations of spirit intelligence.

Cloth, 12mo, pp. 414. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Angel Whisperings

For the Searchers After Truth.

BY HATTIE J. RAY.

The Poems contained in this volume are indeed Angel Whisperings, and are calculated to elevate the thoughts and bring nearer to the reader the realm of the angels. The poems are finely printed on heavy paper, cloth, ornamented covers. Price reduced from \$1.50 to \$1.00. Gift edge, reduced from \$2.00 to \$1.50.

For sale by BANNER OF LIGHT PUBLISHING CO.

Woman's
Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down,

Tired, Weak, Nervous,

Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles Peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

Hood's
Sarsaparilla

The One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

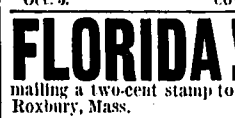
are the only pills to take with Hood's Sarsaparilla.

GRAND BENEFIT
FOR THE SPIRITUALISTIC AND OCCULT
LIBRARY.

UNDER the auspices of the First Society of Spiritualists, at CARNEGIE HALL, 5th street and 7th avenue, New York, Sunday, Feb. 9, at 8 p. m. Admission 5 cents. Any person willing to donate any amount of Money in aid of this Library, address H. F. TOWER, 313 W. 56th st., N. Y. Jan. 4.



PURELY VEGETABLE.
Cure headache, constipation, biliousness, tone up a weak and disordered stomach, and regulate the liver and bowels. Price 25 cents per box. Five boxes \$1. Send name for pamphlet and sample of pills to S. WEBSTER & CO., 63 Warren Avenue, Boston, Mass.



for Homeseekers and Inventors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wake street, Roxbury, Mass. Jan. 4.

Mrs. DeForest, Magnetic Massage, one night, 341 Shawmut Avenue, Boston. Jan. 25.

A Biographic
Memorial

OF

Luther
Colby,FOUNDER OF THE
Banner of Light,FROM THE PEN OF HIS CO-WORKER FOR MANY
YEARS,

JOHN W. DAY.

This volume is replete with personal information, poetic tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-packed and convenient form for reference, much and valuable information concerning one whose name has been since 1837 a household word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively:

"A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED.

MR. COLBY'S MEDIUMSHIP.

SPIRIT MESSAGE DEPARTMENT.

SPECIAL NOTICE.

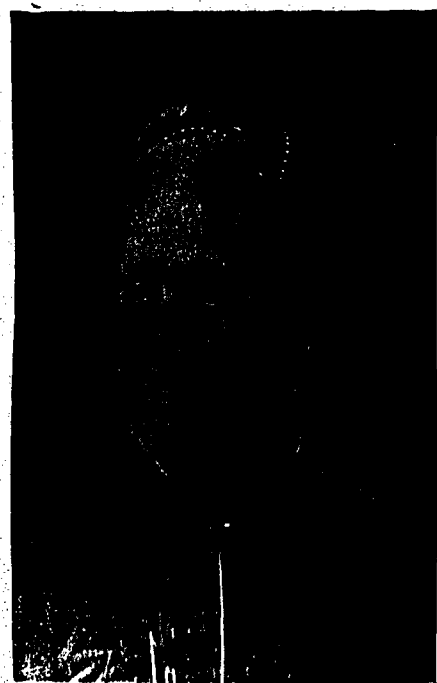
The Spirit Messages published from week to week under the above heading are reported verbatim by Miss MRS. W. FRATT, an expert stenographer.

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; 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.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held June 7, 1895—Continued from last issue.

Warren Chase.

Friends, I feel it a pleasure to announce myself here in your Circle-Room to-day, one of the old workers with you, as now we term it we are the workers, you are the co-workers. Grand, noble it is to go forth and feel that you are not alone.

I was wont to speak many times in your halls in Boston, and in different localities, where it was my privilege to greet one and another; and as I look upon this assembly to-day, I see many of the old workers are gathered here.

First I hesitated to take up a little of your precious time, but Brother Colby extended his hand to me and said, "Go forth. You may drop a few words that may do a little good somewhere. Some one may rather a point or it may have a feather's weight with somebody." Where doubts arise we ask that they may be banished; where mourning ones refuse to be comforted, saying their friends are not, where they are sitting in darkness to-day, may they rise above these clouds of error and learn that we are people, and have lost not our interest in the grand work that is going on.

We know that you are but a handful of mortals, and yet the work still goes on since Brother Colby has been, and we might say, uplifted, gone up a little higher, yet his interest is with you the same, and we as the old workers hold an interest with you. Although very often we are in your assembly to learn something instead of taking a part, yet we lend our influences to others that are here, and as I have come into the meetings, into the halls, I have been gratified to know they have still kept on in this grand and noble work, learning not only of immortality, but learning of communion, learning of the companionship that we still bear to you all.

How hard it was; I struggled long, many a weary month and year, for the little home to be made, that all should be well when I was passed on, for those that were left. And Mary, I know, understood it all, as near as she possibly could—and we struggled hard. Oh! the kindness of mortals, as the angels placed within their minds to give a mite here and there, which I will not attempt to enumerate here. I was grateful, and with a gratified feeling do I come to-day. Think not, dear friends here upon the earth-plane, that we will ever lose our interest in you and in this grand work, noble work, and this institution which is called the free circle of the BANNER OF LIGHT. Oh! Father, angels bright, may THE BANNER still wave, be unfurled to the world, and may you still go on, is our prayer daily—hourly.

As Dr. Gardner is here with us to-day, he coincides with the words that I am sending forth, and with a grateful spirit, yea, do we as a united one, extend our love and fellowship to you all.

Warren Chase, Cobden, Ill.

I extend my friendship to you all, every day, and Brother Rich and every one. Hold fast together; may there be a oneness, and prosperity shall be yours.

George Wiley.

Pleasurable it is to us to speak here, although I do not feel as strong as the gentleman who has just spoken; but still we do the best we can. Sometimes we partake a little of the way we passed on, yet no suffering, merely a sensation that overshadows us.

Oh! friends, how impossible it is for you to realize the reality of our spirit-homes. The question arises, "Why do they not tell us more, why do they not try to teach us of their work and of their homes?" We go on trying to explain all we can, and in an instant we see you do not understand.

Mother—how she worried and worried for her boy, and after I had passed over she worried for me then for fear I did not have kindness, fearing my wants were not supplied before I passed away. Now she knows, as she's come to join the happy number, and says to me: "George, I did feel very unhappy, not knowing whether you were cared for in the last"—for it was in Danvers where I passed away. Alone, alone did the angels bright come to me in the stillness of the night, and said, "Come, come up higher." I obeyed the summons gladly; I know the brain was not right, but it's right now.

Matilda, oh! how our sympathy, how our pity has gone out to you! Mother often says: "Poor child, how you have had to suffer from the accident! And Winslow, I know you have done all that willing hands can do, and yet you cannot alleviate the pain. Also have I known of the changes that have come. Mother

stands beside me, asks me to say we are with you, not only in sympathy, but we are with you personally, often. Be patient; when you shall cross the portal, Matilda, you will be all right there; the hip will not trouble you in the new form; you will be able to walk as you did at twenty."

Your mother also stands here and sends loving words to you; yes, and your father. As comes, too, and says: "Just speak of me, George; that will do."

Yes, you can understand, Mr. Chairman, how it is in part, as one and another comes in sight and asks to be remembered. I cannot think of any better expression than that "we would like to send an errand by you." We certainly should be pretty selfish if we were not willing to take it. Certainly I am willing.

When I go back into one period of my life some pleasant memories come, but some I have no memory of; well I have not, for they would be unpleasant. I do not think, Mr. Chairman, any one is accountable for what he or she does not know.

My home was in Wellfleet, where some yet dwell and will be pleased to know I have announced myself; and mother is beside me here. The friends and neighbors will be pleased to know my mother is with me, and that Aunt Betsey, as they called my mother, is happy and was glad to be with her boy George again.

George Wiley, Wellfleet, Mass.

Laura A. Peters.

I did not expect, when I came to the meeting to-day, to have an opportunity of speaking, but as I had asked permission on two occasions before, I have been privileged to speak to-day. Once there was not time, another time there were little children gathered closely around; therefore I was asked to wait until another meeting, although feeling a little anxious, yes, a little over-anxious to announce myself here, hoping there will be some one that will really understand why we were attracted here.

It is many years ago since they said death came into the home and took away the loved one—for that is the early education. I am pleased to say to you to-day it is life, an active life; we are living entities now. I used to feel mystified, as I suppose many others were. How strange it must seem to mortals why we are so desirous of coming here and reporting, but you will sometime know, you will understand what we have told you, although now you cannot comprehend.

It is a great satisfaction to us—others have spoken to me in this same way, and that's why I use the term us—to come here into this free meeting to report. It seems to me like sitting down and writing a long letter to our friends, and when they look over the sheet, and see the announcement, sometimes they feel they can hardly wait for the publication, but according to your laws and rules they know they must do so, and it is right and proper they should.

Dear Grandma Peters is here with me, and dear friends, our home is as real and as perfect—more so—than yours are here, as real and tangible as yours. But oh! what a surprise came to me after what they called death. I could not realize I was out of the body, until I gazed upon that silent form. As I looked I said, "Yes, I know that was the house I dwelt in," but still I was in a perfect form fashioned after the old one. I cannot understand why we should fear the change; we should love to be freed from that old suffering body. Death I look at now as a grand releaser, that releases us from all pain, from all incapability, from all sufferings that can be brought on to the mortal. Through the mortal form the spirit suffers, but no disease fastens upon the spirit, and when physicians will learn more of seeking out the laws of nature, they will be better prepared to know what to do for their patients. I am not speaking disrespectfully, but it was my lot to know more of suffering than some others.

Many miles away from here I passed away, although in my younger days I lived within thirty miles of your good city, but as my people moved away to Peoria, Ill., I was with them, and there the spirit took its flight. Sarah is with me. Laura A. Peters.

Jonathan J. Gloyed.

Certainly I think it's quite a favor that has been extended to me that I can speak here, but as I am permitted to I certainly appreciate it, and it is a privilege for us.

We are glad our friends are learning to know we are not dead people, and how strange that word seems to us now. And another thing; after they have been told so many times that we can come into communication with them, I cannot understand why they put it off so much and don't try to know anything of us. I cannot understand that part. But then I know I was in the same place myself when I was mortal. I wouldn't have believed, it seems to me, if an angel had spoken and said we could communicate this way. I think I should have doubted; but I will not dwell on that.

It is a great pleasure for me to speak here, in Ontario, Canada, where I once dwelt, I feel that I am not forgotten there by a few, although my home was there but a short time before I passed on to the higher life. How few to-day can explain their feelings of what the change was or is.

While I behold this large assembly here, paying strict attention, gaining all the points they can, I hope Bro. Bearse will see my letter, and I'm sure he will if that person don't pass out before it is printed. In Ontario and in Montreal I have a few friends, although I was there but a short period.

I shall gain faster, they tell me, in progression—knowledge—after I have reported here, and I hope it won't be a detriment to anybody when they hear that Jonathan J. Gloyed has spoken.

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 14.—Nancy Gross; Sylvester Hart; Col. J. Martin; Laura Elvira Stafford; Dr. Jeremiah D. Moore; Charlie Cordingley; Maria E. Goodwin; Alfred Kirtledge; Jane H. —Charles Revere; Abby Olney; Mary Vicker; Nellie Whitney; Daniel W. Hubbard; Martha A. Stewart; Besse E. Gleason; Sarah Gleason; Albert Grantman.

June 26.—Samuel Proctor; Milton O. Blate; Mary E. Smith; George W. Mitchell; Annie E. Kemp; Janet Ferguson; Solomon J. Howard; Lillie Wolcott; Lewis B. Wilson; Nona Bell.

A Scotch elder was asked how the kirk was getting along. He answered: "Aweel, we had 400 members, then we had a division, and there were only 200 left; then a disruption, and only ten of us were left; then we had a heresy trial, and now only me and Brother Duncan are left, and I have great doubts of Duncan's orthodoxy."

For Over Fifty Years

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

Written for the Banner of Light.

ROBERT BURNS.

(Born January 25th, 1733.)

The darkest night to daylight turns,
The sunshine comes where shadows lay,
And our remembrance of Burns
Brings to his heart each glowing day.

How hard his lot, a round of care,
Perplexing poverty and woe,
An endless fight, a constant snare,
The flowers growing by the snow:

And now the whole wide world is glad,
His offering of praise to bring,
And own in this brave peasant lad
A noble man and minstrel king!

WILLIAM BRUNTON

Annual Report of Ladies' Aid.

To the Editor of the Banner of Light:

The annual meeting of the First Spiritualist Ladies' Aid Society was held Friday, Jan. 3, 1896, at 241 Tremont street. Meeting called to order by the President, Mrs. A. E. Barnes, at 3 P. M. The usual annual reports of committees were read. First came the Secretary's, and after it was read it was moved the report be accepted, and a copy of it sent to the BANNER OF LIGHT for publication. The report is as follows:

Mrs. President, Officers and Members, in accordance to Art. 3d of By Laws, your Secretary would respectfully submit the following:

This Society has, during the year just passed, held 35 meetings, and has 160 names upon the membership roll.

The first of January 1895 a committee was appointed to look around and see what could be found in the line of a new hall, members having come to the conclusion we had outgrown present quarters. Several halls were looked at, but nothing desirable could be found, so we agreed to postpone the change for awhile.

Jan. 18 Mrs. Carrie E. S. Twing gave a benefit to the Society, which netted us quite a little sum. A vote of thanks was tendered to Mrs. Twing for her kindness.

Jan. 25 we were again favored with a benefit, this time from Mr. Edgar W. Emerson. We received many tests, and a good sum of money. Emerson received a hearty vote of thanks from this Society for his kindness.

Friday, Feb. 1, it was announced at our meeting that Mr. Thos. Dowling, that stanch and noble worker for the cause of Spiritualism, had been called to a higher life, and the Committee on Resolutions was instructed to prepare suitable memorials. The resolutions were adopted and published in the BANNER OF LIGHT.

Feb. 15 a letter was read from Mrs. Matteson of Buffalo, N. Y., in behalf of the Woman's Progressive Union, asking for donations to a Fair that they were to hold, the proceeds of said Fair to be used to clear a mortgage on the building.

It is a pleasure to say that the Ladies' Aid responded to this call, and a box of articles was sent to them, for which we received thanks.

Feb. 15 Drs. West and Foss kindly volunteered to give the Society a benefit, said benefit taking the form of a very instructive lecture, with stereopticon views. All who were present were listening to these gentlemen were loud in their praise.

At our meeting Feb. 22 it was the painful duty of our President to inform the members that Mrs. Clara H. Banks had been called home, and it was with deepest feelings of sorrow that we had to realize this was true, for it seemed to us that her work could not be done.

The Committee on Resolutions had another sad duty to perform. Suitable resolutions were prepared, and were sent to her sorrowing husband, and were also published in the BANNER OF LIGHT.

Mr. Andrew Knight, a former member, has also passed on, and a letter of sympathy was sent to his widow, Mrs. Knight, from this Society.

March 15, 1895, records quote an event in our Society, for on that date it was a unanimous vote that we should leave our old quarters and go to the hall, 241 Tremont street. Of course, to some of our members this was like leaving a dear and loved friend, and also quite a venture, because it was uncertain whether our new quarters would be as good as the old.

March 23 and 24 we celebrated the anniversary of Modern Spiritualism, and also entered our new parlors; and certainly we have had selected no better time to dedicate our new home.

Our celebration proved a grand success, socially as well as financially. We feel it only right to thank the kind and friends who assisted us so nobly at this time.

April 5, Mr. Moses and Mrs. Mattie Hull were elected honorary members of this Society.

April 12, we are sorry to say, the Angel Death visited us once more, and took this time our good brother, Arthur Hodges.

Memorial services were held Sunday, May 20, at 241 Tremont street. Our hall was beautifully decorated with flags and flowers. It seemed to us we had been called upon to part with an unusual number of friends this past season.

Memorial Day means so much to both spirits and mortals! Our memorial chair set ready for the different spirits to occupy, just as though they were in the flesh, such a pleasure to the spirits, that we rejoice with them because they are pleased.

We would thank all mediums who so kindly give their services for our circles. We know the good they do, and although we may not always express ourself to them, yet they must feel within themselves that it is blessed to give.

Nov. 1, 1895, Miss Jennie Conant kindly gave us a benefit, which was a financial success. May 10 we had a Rose Tea, and Nov. 15 an Apron Party, both of which were successful.

We would at this time extend thanks for all committees, especially supper committee, for the manner in which they have worked all past year. Mrs. Abbie Foster, Mrs. Shackleton and Mrs. S. E. Jones need special mention. We should mention the many prizes which have been donated to this Society from the members. It would be useless to attempt to mention the names individually, but collectively we thank them all.

We must now acknowledge the kindness of Mr. Dexter, who when we closed our meetings on spring, kindly volunteered to take charge of all our paraphernalia free of charge.

The sum of \$81.87 has been expended for charitable purposes, and we are glad to show to the world at large that we are at least trying to do something for humanity.

We had liberal donations in the line of silverware, knives, forks and spoons, also white table-linen, waste-basket and numerous other articles, and we extend thanks for all.

We have added twenty-five new members since Oct. 1, 1895. Especial mention of Mrs. S. E. Burrill for her untiring efforts in the line of selling fair articles for our prizes. Mrs. Young, our faithful doorknocker, needs a word of praise, for she surely shows her interest to the Society. Her duties are unpleasant, yet we do not hear a murmur from her.

The total amount of money received from Jan. 1, 1895, to Dec. 27, 1895, is \$307.31.

At the close of the year I should be accreted to duty did I not bring before the members the kindness of the publishers of the BANNER OF LIGHT. They have gratuitously inserted all reports and advertisements we have sent to them the past year, and we would suggest a vote of thanks be extended to them for all favors.

In closing, let me wish you all a Happy New Year. May we come to a fuller realization of the truth which is presented to us from the higher life! May we all join our interests together for the best good to our Society, and be able in the coming year to do more good, and let us ever bear in mind the aims and purposes of our Society, set forth in our charter, viz:

"To aid in the advancement of the human race to the best practical mode for securing the greatest good to the greatest number of needy persons."

The Treasurer then made a very fine and interesting report, showing that we have had a very successful year. After all unfinished business was attended to we proceeded to elect officers for the coming year.

The following officers were unanimously elected: President, Mrs. 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. This closed the business meeting.

Miss Helen Burnett presided at the piano during the evening.

Our President announced that she was no speech-maker, therefore called upon Mrs. Waterhouse to welcome the people upon this New Year. Mrs. Waterhouse greeted all the officers, and said she was glad we had been able to accomplish so much the past year, and she was sure we would do even better in the coming year.

She had announced to make about Lake Pleasant. He also urged all present to give their support to the Boston Spiritualist Lyceum at Berkeley Hall. We were then favored with a duet by Mr. and Mrs. Moses Hull, which was well received.

Mrs. N. J. Willis was the next speaker. She said she realized the necessity of earnest effort, and was much pleased with the remarks made by the former speaker in regard to Lyceums, and wished all parents realized the importance of sending their children to some Lyceum. Mrs. Mattie Hull made mention of being an honorary member of this Society, and how pleased she was when she received the word, and she wished to thank the Society for their thoughtfulness in this matter. She was glad to meet her old friends, and said she must publicly express her pleasure to Mr. and Mrs. Hatch, Sr., and congratulate them for having Spiritualism expressed through three generations; surely if all Spiritualists had this record, many more Lyceums would be filled with the children of Spiritualists.

A communication was then read by the Secretary from Mrs. Weston to a worthy medium, and was accompanied by a goodly sum of money. Mrs. Weston is

always doing these little acts of kindness; we wish to express our thanks to her for this kindness. Mrs. Weston recited a poem entitled "One to Many." Mr. Moses Hull was then presented to the audience amid a storm of applause. He said he did not intend to make much of a speech, but he would like to say that this was a good time to make resolutions. I would rather make a good resolution and break it than not to make it at all, for if thoughts are things, surely there must have been some good resolved from making the resolution, even if we found we could not keep it. I have resolved I will speak evil of no one; no matter what they say about me or persecute me, I will try and not retaliate; if I cannot speak good, I will say nothing. Let us all make this resolve. This is a good time to take account of stock; to see how much we have grown in the past year, how many mistakes we have made, and if we can profit by them. Let us resolve that the year 1896 shall be the most useful and best year of our life, and we may then be sure happiness will follow.

Friday, Jan. 17, there will be no evening meeting of the Ladies' Aid Society, as the hall is let.

CARRIE L. HATCH, Sec'y.

January Magazines.

THE ARENA.—This number opens with the second installment of the "Great American Poets' Series," in which Rev. M. J. Savage gives a very characteristic and interesting glimpse of Longfellow, with two full-page portraits of "The Children's Friend"; Horace L. Traubel contributes some important notes derived from conversations with Walt Whitman (with two full-page portraits of Whitman in his later years); Rev. E. E. Babee, D. D., has an article on "An Inspired Preacher, or Frederick W. Robertson and his Great Work"; under the head of "Representative Women on Vital Social Problems: Is the Single Tax Enough?" Cella Baldwin Whitehead, has a telling paper, quoting from Henry George's book, "The Land Question," and other works; Estella Backman Brokaw tells how the single tax will free men; Frances E. Russell in "Notes in Reply" is equally good; Robert Stein ably discusses "A Universal Ratio, giving the lines of leading American, French, German, Austrian and English International Bimetallists," copiously illustrated with portraits of the same. In the Arena's symposium on "Should the Government Control the Telegraph?" Lyman Abbott, D. D., contributes an interesting paper for, while Postmaster-General William L. Wilson has just as able a paper on "Why I Oppose Governmental Control of the Telegraph," and Prof. Frank Parsons tells "Why the Government Should Control the Telegraph"; John Clark Ridpath, LL. D., writes on "The Bond and the Dollar"; Ernest Howard Crosby has an interesting paper on "Count Tolstoy's Philosophy of Life"; Lillian Whitney has an able and interesting article on "The Spiritualist's Education in America"; Editor B. O. Flower gives part I. of "The Utopia of Sir Thomas More," in which he discusses the illustrious author and the age in which he wrote; the opening chapters of a new serial, entitled "Between Two Worlds," by Mrs. Calvin Kreyder Reilsolter, gives promise of an interesting story; Will Allen Dromgoole has two chapters of "The Valley Path"; "Book Reviews," E. H. Wilson, A. M., B. O. Flower and Newell Dunbar; "Notes on Current Events," by Editor Flower, conclude a very fine number. The Arena Publishing Co., Pierce Building, Boston, Mass.

THE QUIVER.—This number opens with an interesting paper on "Ladies of the Platform," by F. Dolman, illustrated from photographs; "Modern Witness to the Truth," under this head the Lord Bishop of Ripon writes of the pulpit; "New Light on an Old History," by Rev. Charles Harris, Member of the Society of Biblical Archaeology, is replete in information of Sargon, King of Assyria, with illustrations; "Things Divinely Given" are written of by Rev. Joseph Parker; "A Church with a History," (illustrated) by E. H. Fitchew, is an interesting bit of history; "Christ Bearing our Sins" is by Rev. Canon McCormick; "Sunday on a Liner," by Rev. Fredrick Hastings, gives one a very clear idea of what the title implies; "Short Arrows," "Notes of Christian Life and Work in All Fields," and "The Quiver departments, including "Labors of Love for Christ's Lambs," illustrated, make one realize how much is being done and how much there is to be done for homeless children; "The Coming of the Lord," by Mary Bradford-Whiting, and "Lad's Love," by M. E. Wotton, are interesting little stories. The serials, "Andrew Clay's Awakening," by Alan St. Aubyn, and "The Junior Partner at Morton's," by Fay Axtens, have generous installments. The Cassell Pub. Co., 31 East 17th street (Union Square), New York.

THE METAPHYSICAL MAGAZINE opens with a paper on "Sub-Conscious Mentality," by Henry Wood; "Hypnotic Suggestion and Crime," by Dr. G. Sterling Wines, discusses one of the current topics of the age; "Early Greek Philosophy on Being," is contributed by Prof. C. H. A. Bjerregaard, of the Astor Library, N. Y. York; "A Perfect Man" is an article by Rev. William Russell Callender, in which he traces the evolution of Christian perfection; "Belief in the Miraculous" is by W. J. Colville, and is treated in his usual lucid manner; "My Lover's Goodbye," by Leonora Beck, President of the Georgia Woman's Press Club, is a pathetic little story; "Department of Psychic Experiences" is full of interesting facts; "Department of Healing Philosophy" is replete with sound philosophy; "The World of Thought, with Editorial Comment," is interesting reading. The Metaphysical Publishing Co., 603 Fifth Avenue, New York.

THE HUMANITARIAN.—Robert H. Sherard gives a recent conversation with "Sir Walter Besant on Social Problems"; Victoria Woodhull Marth contributes Part Four of "The Pharmacy of the Soul"; Edward Beaton Turner writes on "Cycle Riding and Cycle Racing for Women"; J. Ramsay MacDonald dedicates the "Socialist Bogy"; C. C. Massey has a paper on "Fallacies in Psychological Research"; Mrs. Henry Cameron asks "Why are Woman's Rights Unpopular?" Paul Tyner has a paper on "The Christ Ideal in Shakspere"; and Morley Roberts discusses "Imperial Socialism"; W. H. Wilkins contributes an interesting short story on "The Human Mart"; "Notes and Comments"; "Review on Dr. Hartmann's Buried Alive"; and "Open Column," make up a good number. 31 Union Square, New York.

THE CENTURY opens the year with a frontispiece by A. Castaigne, "In the Colosseum"; and F. Marion Crawford has in a well-timed prose-poem embodied "A Kaleidoscope" of the Eternal City; the article by C. L. Borghrevink, "The First Landing on the Antarctic Continent," may be regarded as a geographic "scoop" for this enterprising magazine, as he has never before given in personal writing any account of this voyage; Miss Alice C. Fletcher has another paper on "Personal Studies of Indian Life," the Omahas being treated of this time; in the installment of "George Treasday," Marcella, re-introduced by Mrs. Humphry Ward, will at once meet with pleased recognition; Wm. M. Sloan continues his "Life of Napoleon Bonaparte," bringing matters to the Jena campaign; other good papers not here mentioned, and the departments, "Topics of the Times," "Open Letters" and "In Lighter Veil," are also given in the number before us. The Century Company, Union Square, New York, Publishers.

THE THEOSOPHIST opens with Chap. XV. in the "Old Diary Leaves, Oriental Series," by H. B. Olcott; C. W. Leadbeater writes on "The Aura"; Gulal Karam concludes his paper on "The Jaina Theory of Karma"; Isabel Cooper Oakley has an interesting paper on "The Psychic Powers and Faculties of the Christian Saints"; Purnendu Narayana Sinha contributes parts III. and IV. of his article on "Thoughts on Vedie Sandhya"; Athanasia concludes the paper on "Poetry and Poets"; P. C. Mukherji gives Chap. II. in "Sillpa-Sastra"; R. Ananthakrishna Sastria has Chap. XII. in "Ananda Lahari." The current departments are replete. Madras: Published by the proprietors at Theosophical Society's headquarters, Adyar.

RECEIVED: THE PHRENOLOGICAL JOURNAL, Fowler, Wells & Co., 27 East Twenty-first street, New York; THE KINDERGARTEN NEWS, Milton Bradley Co., Springfield, Mass.; THE SPIRITUAL REVIEW, London, 113 Edgeware Road, Marble Arch, W.; THE NEW ST. LOUIS, Advance Book Co., Publishers, 2819 Olive street, St. Louis, Mo.; VICK'S FLORAL GUIDE AND MAGAZINE, Rochester, N. Y.; THE INDEPENDENT PULPIT, J. D. Shaw, Waco, Texas.

[VIVISECTIONISTS, READ!] A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.—Proverbs.

For the Banner of Light.

THE ETERNAL NOW.

BY HELEN STUART RICHMOND.

Seated at the writing desk in my room in a hotel, I open a small drawer and find, pasted on its inner surface, a printed slip of paper. It reads: "Where will you spend your eternity?" Some earnest soul has sought to throw a line to a fellow-voyager.

But what a question! Where will I spend my eternity? Why, I am spending it now; and not "where" is it being spent, but how? is the real question.

How am I living? What am I doing with my powers to make the Now fuller, richer, better? The sun does not shine that the world may be lighted to-morrow. The dews do not fall that to-morrow's blossoms may drink. The winds do not blow that shall fill to-morrow's sails.

Nature is the finger of the Everlasting, writing: "Now is the day of salvation."

Thy purpose high, and ever clear in view, Move thou, unquesting of when or where, Toward its accomplishment.

God sits enthroned in the Eternal Now—To-day is centre and circumference both Of time eternity.

Lake Pleasant.

To the Editor of the Banner of Light:

Knowing your great interest in the welfare of the New England Spiritualists' Camp-Meeting Association, which for so many years has held its annual encampment at Lake Pleasant, Mass., I take great pleasure in saying that the conflicts between the Land Association and the Camp-Meeting Association have ended. The Camp-Meeting Association has purchased the property of the Land Association, and all rancor and bitterness seem, between the two, to have expired with the year. May there be neither resurrection nor reincarnation of the discordant spirits which seem to have departed.

We, the Camp-Meeting Association, fully realize that we have assumed great responsibilities, and must bend ourselves to the task of carrying the load ourselves, that the two Associations divided could not sustain. There has to me seemed no other way to save that place, so admirably adapted, and surely consecrated to the cause of Spiritualism, except to buy out the Syndicate, and place in the hands of the Camp-Meeting Association alone the entire interests at that place. I take more pleasure than I can here express in extending to Mr. Alston T. Whiting of Utica, N. Y., and Henry C. Douglass of Windsor Locks, Conn., Trustees of the Land Association, my thanks for their efforts, and the fraternal spirit in which they have cooperated with our Board of Directors and myself in consummating this desirable result.

The two Associations met in Greenfield on the 27th of December last, and the property was then turned over to the Camp-Meeting Association, and Dr. E. A. Smith of Brandon, Vt., has charge of our affairs at the Lake. Arrangements have been substantially consummated for commencing public meetings the first Sunday in July, which will continue to September 1, 1896. There is to be a Fourth of July celebration, and a grand ball in the evening

The Lyceum and Home.

WANTED-A BOY.

Wanted-a boy. How often we
These common words may see
Wanted-a boy to errands run.
Wanted for everything under the sun.
All that the boy to-day can do.
To-morrow the boy will be doing, too.
For the time is ever coming when
The boys must stand in the place of men.

Wanted-the world wants boys to day,
And she offers them all she has for pay-
Honor, wealth, position, fame.
A useful life and a deathless name;
Boys to shape the paths for men,
Boys to guide the plow and pen,
Boys to forward the task begun,
For the world's great work is never done.

The world is anxious to employ,
Not just one, but every boy
Whose heart and brain will ever be true
To work his hands shall find to do;
Honest, faithful, earnest, kind;
To good awake, to evil blind;
Heart of gold without alloy,
Wanted-the world wants such a boy.

Her Rule.

BY ALMA PENDEXTER HAYDEN.

"It does no good, Mary, to talk to Robert," said Mr. Birchard to his wife. "I shall flog him severely this time."

"Are you sure that will do any real good?" quietly asked Mrs. Birchard.

"It will do me good," said the angry father. "But that is not the object of the punishment, my dear. We want to make Robert repentant for his carelessness, and so truly sorry that he will try to heed your wishes," said the mother.

"Well, my father believed, 'Spare the rod and spoil the child,' and I guess his rule is as good as any," said Mr. Birchard.

"It might have been for you," replied the lady, smiling. "Perhaps the rod was just what you needed. There are different kinds of rods, however. I once said to old lady Parsons: 'You have brought up eight children. What is your rule for punishment?'"

"And what was it?" interrupted Mr. Birchard.

"Oh, she said she had eight different rules!" laughed his wife.

"Seriously, Jason," she added, "I think the punishment ought to be a natural outcome or result of the misdemeanor, and so putting one's hand in the fire brings pain."

"Have you any such punishment in mind for Robert?" he asked. "If so, let me hear it."

"Yes," replied the mother. "I would suggest that you keep him at home from the picnic to-morrow and let him occupy his time in the garden, repairing the mischief which he has caused by leaving the gate open for Blackie to trample down the radishes and potato plants."

"I've told that boy repeatedly to go the other way while Blackie was in the lot. Twice I've found the gate ajar, and now the garden is ruined! I declare, it is more than mortal man can bear!" fumed the enraged parent.

"It is very trying," assented Mrs. B., "and we shall have to break Robert of his heedlessness or more serious results will follow. Try my plan this time, Jason. A flogging makes his heart sullen and rebellious; but Robert has a kind heart, after all. You must not get in a bad temper over it. If the Lord was not patient with us, letting us try over and over again, where would we come out?"

"Well, Mary, you'll get your way, as usual," said the husband, kissing her as he went out.

"Robert," said Mrs. Birchard after tea, "what are we going to do about the garden?"

"Oh, mother, I'm awfully sorry. I meant to go right back that way and fasten the gate. I just went into the lot to give Blackie an apple, and I saw the Chase boys down by the brook, so I went right on and forgot all about the gate. I'm so sorry, mother."

"Perhaps a real, practical 'sorry' will help put it to rights. Your father has so much to do, and you and I must work in the garden to-morrow and see if we can repair damages."

"But the picnic?" interrupted Robert.

"We must give up the picnic, Robert, and save what plants we can before they wilt. I presume we shall have to buy a great deal and start anew, but I will take the money I was to spend for the piazza awning, so it will be no expense to father."

"Oh, mother," said Robert in a choked voice, "you are giving up for me. You wanted to go to-morrow, and you wanted the awning. How much trouble I made just because I didn't think. Don't you give up going."

"I am willing to give up a great deal if my boy will learn to be careful and obedient," she replied.

While the neighbors were riding by to the picnic, Robert was at work in the garden.

"Hallo there," said Mr. Tubbs, "you'll be late to the picnic. Not going? Where's your ma? Thought you said, Mandy, the Birchards were going," added he to his wife as they drove along.

In a short time the garden looked like itself again. Robert was faithful in weeding, hoeing, and watering. He carried radishes, lettuce, spinach, and cucumbers to the market, and his father allowed him a certain part of the money for his own. With this money he brought the blue and white awning for the piazza.

A few months later Mr. Birchard said to his wife, "Mary, I believe your rule is a good one. Robert is much improved since we adopted your method of punishment."

"I am glad you think so, my dear," she replied. "Robert has grown more manly and thoughtful. In his case, 'my rule,' as you call it, accomplished more than a flogging would. I believe this is a safe rule, Jason, for parents to follow: 'Never punish a child when you are in anger, and let the punishment be such that it shall serve to correct the child's fault.'"

"He's So Obliging."

"I can't make out how it is that Jim Johnson always gets such good places," said Harry Smith, the carpenter's son, to another boy, as they were returning home one afternoon.

And Harry was not the only one who thought thus, for Jim's luck was the talk of the neighborhood. Jim was certainly no pattern of cleverness, of beauty or strength; he could not do more than others, nor could he do it so well as many; but for all that it was quite true he always had good places, good wages, and a good character.

When he left one employer to go to another, it was generally said: "I would not part with him if I could help it; he is a good boy, and so obliging."

This was the secret of his good luck—he was "so obliging." Did the merchant or the wagoner want an errand boy, or did any one want a job done at a moment's notice, it was only to get a sight of Jim, and it was as good as done; for Jim would hurry through his own business in order to help.

When he was at home he kept the wood-box full of wood, and his mother never had to ask him to bring in a bucket of water, and many other little things did he do in a cheerful manner, so that he was a great favorite. And if he saw younger boys in trouble he would try to help them out; and he put on his shoes, after having taken them off one pouring, rainy night, to walk two miles to the town for a parcel containing a new gown the carrier had neglected to bring to the kitchen girl, who was crying her eyes out because she could not have it to wear next morning at her sister's wedding. But it was not so much what Jim did as how he did it, that was so agreeable.—Our Companion.

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NATIONAL Spiritualists' Association

INCORPORATED 1882. Headquarters 600 Pennsylvania Avenue, S.E., Washington, D.C. All Spiritualists visiting Washington are invited to call. Officers of societies are especially invited to communicate with us respecting membership and charters under the N. S. A. Copies of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. M. M. Moore's Occult Physician (donated to the N. S. A.) price \$2.00 each. Donations solicited for the library.

Wanted—address of all Mediums and their phase of mediumship; 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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THE LYCEUM BANNER. A Monthly Jour-

nal for Conductors, Leaders and Members of the Chil-

dren's Progressive Lyceum. Edited and published by J. J.

MORE, assisted by FLORENCE MORE

Banner of Light.

BOSTON, SATURDAY, JANUARY 25, 1896.

MEETINGS IN BOSTON.

Spiritual Temple, Berkeley Hall, Old Temple Building, Berkeley Street.—Sundays at 10 A. M. and 7 P. M. Speaker for January, Prof. W. M. Lockwood, D. D., President; J. B. Hatch, Jr., Secretary, 74 Broadway Street, Boston. **The Helping Hand Society** meets Wednesdays in Gould Hall, 3 Boylston Place. Business meeting at 8, supper at 8:30 in the evening. Mrs. G. P. Pratt, President. **Boston Spiritualists' Union** meets at Berkeley Hall, Berkeley Street, every Sunday afternoon at 1 1/2 sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor, Albion E. Wall, Clerk. **First Spiritual Temple, Essex and Newbury Streets.**—Spiritual Fraternity 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. Hall. Wednesday evenings, at 7 1/2, social, conference and phenomena. 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, 31 Boylston Place, at 7 1/2 P. M. H. B. Storor, President, 48 Shawmut Avenue. **Children's Progressive Lyceum** meets every Sunday morning in Red Men's Hall, 24 Tremont street, at 10 A. All welcome. Charles T. Wood, Conductor. **First Spiritualists' Aid Society, 21 Tremont street,** meets every Friday. Business meeting at 8, supper at 8:30. Test and speaking in the evening. A public lecture will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Broadway street, Dorchester), Secretary. **Eagle Hall, 616 Washington Street.**—Sundays at 11 A. M. and 7 1/2 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor. **Southmore Hall, 694 Washington Street,** corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2 1/2 and 7 P. M. (7 1/2 P. M. meeting in Commercial Hall). Thursday at 2 1/2 P. M. N. P. Smith, Chairman. **Esplanade Hall, 880 Washington Street.**—Meetings are held every Sunday at 11 A. M., 2 1/2 and 7 P. M.; Tuesday at 2 1/2 and 7 P. M.; Thursday at 7 1/2, Friday at 2 1/2, and Saturday 7 1/2 P. M. W. L. Lathrop, Conductor. **America Hall, 784 Washington Street.**—Meetings Sundays at 10 A. M. and 7 1/2 P. M. Good mediums, fine music. Eben Cobb, Conductor. **Harmony Hall, 784 Washington Street, one flight.**—Sundays at 11 A. M., 2 1/2 and 7 P. M.; Tuesday and Thursday, circle and meetings. At No. 84 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor. **The Ladies' Spiritualistic Industrial Society** meets every Thursday at Dwight Hall, 154 Tremont street. The first Thursday in each month a social, the fourth a dance, other evenings, speaking and tests. Supper served at 4 1/2 every night. Mrs. M. J. Davis, President. **Alpha Hall, 18 Essex Street.**—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sunday, 11 A. M., 2 1/2 and 7 P. M.; Tuesday, 8 o'clock; Conference meeting Saturday, 2 30 o'clock. Mrs. M. Adeline Wilkinson, Pres. **Hinawatha Hall, 241 Tremont Street.**—The United Spiritualists of America (Incorporated) hold meetings Sundays, at 11 A. M., 2 1/2 and 7 P. M., and Thursdays 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, President, residence 13 Dalton street. **The Home Restroom, 121 Solet 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 on Broadway. Mr. Geo. F. Sillit, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER OF LIGHT in defense of the rights of its readers outside of Massachusetts is reluctantly compelled to announce that reports of services held on Sunday only can not be noticed in these columns hereafter. The only exception will be made in the case of Societies which hold only week-evening meetings.

Our directors of Boston meetings will, however, be continuing as heretofore.

The reports of any services in Boston that fall to reach this office on Monday will not appear in THE BANNER of this week.

Boston Spiritual Temple, Berkeley Hall.—J. B. Hatch, Jr., Sec'y, writes: Sunday, Jan. 19, the exercises opened with Mr. Cutter singing "Open those Pearly Gates" after which Mr. Lockwood read a poem by Lizzie Doten, entitled "The Soul's Destiny." Another song by Mr. Cutter, and President Banks introduced Prof. W. M. Lockwood as a grand speaker and teacher. He took for his subject, "Mentalism, Christian Science, Mental Science, Faith Cure and the Healing Art Analyzed and Explained by Principles of Molecular Induction," and in part said: "The good men of the past as well as the present have been doctors. The doctors of Massachusetts hold the balance of mental power. Do you suppose that if you look over the long list of mediums you could find many that have done as much good as the doctors? As a class our physicians constitute the great progressive arm of society.

The curtain of superstition has rolled back. Not all doctors are intelligent, yet they outnumber all other professions. You will bear me out that to the doctors we owe very much. I do not single out any one system.

We are not here to denigrate. Let us be just to each and all. I believe that pain is the result of some abnormal condition of the blood.

I am obliged to believe that if a grain of salt is dropped into a solution it will change the water. I would not believe science.

How I wish the great truth of molecular reciprocity could be believed by every one of us. No one of us has the life-line on the other side. How little we progress, because we do not understand reciprocity.

In the coming dawn when this grand truth will be known, you will feel better for living in the nineteenth century.

Another good sized audience was in attendance in the evening. Mr. Cutter opened the meeting after which Mr. Lockwood read a poem. At the close of the second singing, Mr. Lockwood took for his subject "The Correlation between Conscious Vocal Thought and Matter Demonstrated by Experiments with the Philosophical Telephone," and held the attention of his audience for an hour and a half. Sunday, Jan. 26, Mr. Lockwood will give his last lectures, and he claims that they will be his best, and urges all Spiritualists to hear them; he knows they will be satisfactory.

This will be the last chance to hear Mr. Lockwood until next season. He has been a grand success here in Boston, and will certainly be with the Boston Spiritual Temple next season.

Mrs. M. E. Cadwallader of Philadelphia occupied a seat upon the platform, and at the close of Mr. Lockwood's lecture beside her was seated as an instructor of mediums in the Q. Q. City, explaining the formation of the Defense Committee, and how it has worked during the trial in the courts, much to the satisfaction of the audience.

The subjects for next Sunday will be: "Moraline," "The Evolution of Man's Conscious Ego (the soul)," "Demonstrated by Experiments in Astral Physics and Analogy," "The Affinity of Consciousness to Matter, Demonstrated by Experiments with the Phonograph, Has Matter the Function of Memory and Vocal Thought?"

Mr. Lockwood becomes more popular every Sunday that he remains in Boston, and well he may, as his lectures are very interesting and well as instructive.

THE BANNER OF LIGHT is for sale at Berkeley Hall all day Sunday.

See the list of talent for the Old Folks' Concert in next week's BANNER. Concert to take place in Berkeley Hall, Tuesday, Feb. 11. Tickets are ready for sale at the Banner of Light Book Store, and of the Committee and members of the Society.

Rehearsal of the chorus will be held Saturday evening, Jan. 26, at the home of E. A. Barnes, 803 Tremont street, Boston.

J. B. HATCH, JR.,
MRS. CARRIE L. HATCH,
J. H. LEWIS,
WM. H. BARKS,
Committee.

The Helping Hand Society.—Carrie L. Hatch, Sec'y, writes—met at 3 Boylston Place, Wednesday, Jan. 15. Vice President Mrs. S. J. Piper presided.

We had a unique entertainment, a "Country Store"; everything was on sale, from a shoe-street to elegant tides; the post-office was a good success; our good President, Mrs. C. P. Pratt, who is away in Florida for her health, sent us an importation of fresh Florida oranges, and these were brought right up to an advanced price. We needed a goodly sum to our Treasury, and we thank all friends for kind donations.

During the evening Prof. W. M. Lockwood made some very interesting remarks.

Miss Ellen F. Burnett presided at the piano; solos during the evening; Mrs. Potter of Maiden gave a fine reading; Mrs. Loring made remarks, and read a fine selection; Mr. Chas. W. Sullivan, Secretary, read a poem; Mr. C. Russell, 3d, and Eddie W. Hatch in their country costumes, made amusement for all.

Wednesday, Jan. 22, Prof. Lockwood will be given a reception at this hall.

Wednesday, Jan. 23, we will have a Musical and Literary Entertainment; test mediums are also expected.

We send greeting to our President, Mrs. C. P. Pratt, from the Society.

Boston Spiritual Lyceum.—Albion E. Wall, writes: Although the weather was not very favorable for the children, the Lyceum was well attended last Sunday. The subject was "Temperance."

The answers brought out surprisingly well the Spiritualist idea of perfect temperance, or harmony of mind, body and soul, in all things as the proper means of the advancement of spiritual growth. They were given by Winnie Ireland, Ralph Rawson, John Conklin, Eddie Keadler, Willie Sheldahl, Charlie Hartman, Edward H. Hatch, E. B. Peckard and Mr. Snow.

Dr. Root summed the subject up with the definition given by an old Indian: "Man takes a drink, drink takes another, others take man."

The original poem by A. C. Armstrong was very

Spa; also, reptilian and song, leader McDougal; piano solo, Mr. Watson; recitations, Little Maude Armstrong, Eddie Hatch and Mrs. Pratt.

Dr. Ellsworth of the Washington Home made remarks and especially impressed the audience and called for moderate drinking as well as other uses of alcoholic liquors.

Subject, Jan. 26, "Forbearance."

At the regular meeting of the Boston Spiritual Lyceum, held at the home of President Lang Tuesday, Jan. 14, the officers and Corresponding Secretary were declared vacant on account of illness in the home of Mrs. Pratt's family. The following were elected to fill the positions: Treasurer, Mr. Clarence Armstrong; Corresponding Secretary, Mrs. Lottie Pratt.

An unanimous vote of thanks was tendered the retiring officers. Miss Cora Pratt and Mr. Irving Pratt, for their efficient work during the past year.

CARRIE L. HATCH,
Acting Secretary.

The Children's Progressive Lyceum No. 1.—Charles T. Wood, Conductor, writes—met at Red Men's Hall, 514 Tremont street. Had for the lesson on Sunday, 10th inst., the question "What is God?"

There was an excellent attendance, both of children and adults, and after consideration of the subject by the groups with their leaders, the school was addressed as usual by the Conductor, who endeavored to instill into the minds of the children a higher conception of the overruling power of the universe.

The highest conception of a father power must be some thing which has a comparison in nature, the manifestations of which are so limitless and varied. The vast upheavals of nature in the mountain ranges, the mighty ocean, the minute insect, and the tiny many-budded flowers, are all expressions of this God-force, ever active, ever loving, ever powerful, working out evolution through fixed laws with which we must come in harmony to understand and appreciate.

The orchestral music was fine. Prof. Schaller rendered beautifully a violin selection. Other exercises were a touching duet by Little Misses Evelyn and Catherine Williams; the "Blacksmith's Story" recited by Mr. Bird; songs by Miss Lillian Rich, and also by Little Eddie.

Mrs. M. E. Cadwallader was present, and addressed the school in behalf of suffering mediums persecuted by law.

Those who have never attended these sessions certainly miss very much. There is no charge for admission, and all comers are cordially welcomed.

The Ladies' Lyceum Union.—Mrs. Charles T. Wood, Sec'y, writes—gave a children's evening entertainment at Dwight Hall on Wednesday the 18th.

In the evening there was a sale and mystery table, from which valuable packages were dispensed for a very small amount of money. There was also as a feature a "Gipsy Fortune Teller" at one end of the room, and the entertainment was bright and attractive, consisting of a part of piano solo, Miss Lottie Pratt; reading by Master Harry Williams, Miss Marie Antoinette Cyr, Marian Fowler and Evelyn Williams; songs by Little Eddie, Alice Leavitt, Floyd Sibley, F. S. McNaughton, Helen Gale; song and dance by Blanche Bennett; duet by Floyd Sibley and Marian Fowler; song and dance by Marie Antoinette Cyr, "Fire-Eating," by Mr. Harry Hall; piano solo by Blanche Bennett.

Something interesting is to be had in this Hall every Wednesday evening.

Eagle Hall.—Hartwell writes: Sunday, Jan. 19, the morning circle was large, harmonious and replete with spirit-power. 2:30, invocation by the Chairman; Mrs. M. E. Cadwallader of Philadelphia spoke earnestly in behalf of Spiritualism and in defense of mediums, and called for aid to support and defend them in that city, which was responded to by the audience with a unanimous vote.

Mrs. J. A. Woods, Mrs. J. C. Buchanan, Hall, Mrs. S. J. Rich, Mrs. E. H. Tuttle, Mrs. F. Stratton, Mrs. L. J. Ackerman, E. H. Tuttle, gave recognized tests and readings. 7:30, Mrs. C. H. Clarke gave invocation, r-marks, tests and readings; Mrs. W. S. Butler made stirring remarks, which were received with applause by the audience; also gave fine tests.

Mr. Butler will be with us next Sunday evening. Dr. Bell, Mrs. M. H. Ratzel, C. W. Quimby, Mr. Chappel, B. H. Tuttle, gave fine tests; Mrs. H. Leslie; Mr. Chappel and Mr. Tuttle answered mental questions; musical selections throughout the day by H. C. Grimes.

THE BANNER OF LIGHT for sale at the door each session.

America Hall.—Our morning circle on Sunday last was largely attended, many being unable to take seats in the circle. Fine tests, singing and speaking, and a number of new mediums for the first time introduced.

We had two grand meetings afternoon and evening. A powerful band of our spiritual workers was present, the following being some of those who took part: Eben Cobb, Prof. C. Abbott, Bro. Beal of Brockton, Mrs. A. P. McKenna, Mrs. Julia Davis, Mrs. A. Forrest, Mrs. E. J. Peak, Mrs. E. F. Osmond, Mrs. M. Knowles, Mrs. M. E. Callahan, Mrs. F. E. Bird, Mrs. R. Gilliland, Mr. C. Chappel, Mrs. G. Hughes, Mrs. I. M. Fields, Mrs. Robertson, Mrs. A. Stowe, Mrs. N. Thomas.

Made by Mr. Peak, Mrs. E. J. Peak, Mrs. Bishop, Mrs. C. E. Abbott and Prof. Pierce.

Alpha Hall.—A correspondent writes: Sunday morning, Jan. 19, developing circle opened with singing and invocation by Mrs. Trean. A goodly number was in attendance, a grand power was felt and a number of mediums were present; some fine tests were given.

Afternoon session began with songs by Mrs. Carleton; reading and invocation by the Chaplain; opening remarks by Mrs. Cadwallader, Mr. Haskell; Mr. F. H. Hatch; Mr. Carleton gave excellent tests, which were all recognized; Mrs. Peak closed the meeting with good tests.

Evening session, organ voluntary by Miss Behn; song service by Mrs. Nellie Carleton; reading and invocation by the Chaplain; opening remarks by Mrs. Becker; song by Mrs. Carleton; tests by Mrs. Nutter, and other reading, which were excellent and all recognized; song by Mr. Cleveland; Mrs. Wilkinson gave very fine delineations of spirit-friends, all recognized.

Indian Peace Council, Friday evening, Jan. 31.

The First Spiritualist Ladies' Aid Society.—Carrie L. Hatch, Sec'y, writes—met Friday, Jan. 17, at 241 Tremont street. Meeting called to order by the President, Mrs. E. A. Barnes, at 4 P. M. The evening meeting was omitted, as the hall was engaged by other parties for that time.

At the meeting on Jan. 24, Mrs. Walker of Salem will give an entertainment for the benefit of the Ladies' Aid. This entertainment will be highly entertaining, as well as instructive to all. Mr. Walker needs no introduction, as he has given his Dilemma and Magical Mirror entertainments all over the State, and we urge all other mediums to give a satisfactory test.

Esplanade Hall.—Sunday, Jan. 19, L. L. writes, was an excellent day with our Society. The morning circle manifested the augmented spirit force of all our recent sessions. Many mediums are developing in our public circles. Mr. Hancock of Watertown, Mrs. Golding, Mr. Lathrop, Mr. Daniels and others gave fully recognized tests.

In the afternoon and evening meetings the following took part: Mr. Redding, controlled by Cyrus, the Persian, gave an inspiring address. Mrs. Dr. Bell, Mrs. B. Robertson, Mrs. A. R. Gilliland, Mr. Lathrop and other mediums gave satisfactory tests.

We have obtained a good list of signatures to the paper sent out by the Massachusetts Spiritualist Association.

Hinawatha Hall.—"B." writes: The United Spiritualists of America (Incorporated):

Sunday morning, Jan. 19, developing and healing circle was, as usual, interesting, conducted by Mr. H. W. Martin, assisted by Mr. Blackden, Mrs. Moody, Mrs. Irwin and Mr. Coolbaugh.

Afternoon services opened with music by Mrs. Moody; following were remarks, tests and readings by Mrs. Irwin, Mrs. L. J. Ackerman, Mrs. C. E. Bell, Mr. Martin, Mr. Coolbaugh, Mrs. Moody, Mr. Blackden, with good music interspersed.

Evening, opened with invocation by Mr. Blackden; remarks and tests by Mrs. C. A. Smith, Mrs. A. R. Gilliland, Mrs. M. Irwin, Mr. Coolbaugh, and the President, Mr. H. W. Martin.

The Ladies' Spiritualistic Industrial Society.—S. Etta Appleton, Sec'y, writes—held its regular meeting at Dwight Hall, Thursday, Jan. 16. Business meeting was held at 4, the President, Mrs. M. A. Brown, presiding.

Evening meeting called to order at 8 by the President, and opened with singing by the congregation, followed with remarks by Prof. W. M. Lockwood.

Musical selections, Mrs. M. F. Lovering, Master John Conklin gave a reading. Many fine tests were given by Mrs. Peak, Mrs. Hunt, Mrs. M. A. Brown, and Mr. Hatch.

Harmony Hall.—James Higgins writes: Tuesday and Thursday we had successful meetings.

Sunday's three sessions were the largest of this season. Most satisfactory work was accomplished. Investigators present congratulated Mr. Nelke, thanking him for the assistance given in proving, by tests, not alone the life everlasting, but the way to travel there.

Mediums assisting: Mrs. J. A. Woods, Mrs. Collins, Miss E. B. Lamb, Mr. W. B. Wood, Mr. C. H. Haverden, Mr. Gaylord, Mr. Brown, Mr. Wilker and others.

THE BANNER OF LIGHT for sale at the hall and Mr. Nelke's, 604 Tremont street.

Commercial Hall.—64 Washington Street.—Sunday, Jan. 19, N. P. Smith, Mrs. A. Woodbury, Miss Annie Hanson, Mrs. A. P. Gutierrez, Mr. W. J. Hardy, Mrs. E. B. Brown, Mr. George, Alex. Heath, Miss Katie Butler and W. J. Hardy took part. Music by Mrs. M. F. Lovering and Miss Katie Butler.

Crystal Wedding.

To the Editor of the Banner of Light:

The fifteenth anniversary of the marriage of Mr. and Mrs. Jason B. Brown (Mrs. M. A. Brown, the well-known medium) was fittingly celebrated Friday evening, Jan. 17, in Hinawatha Hall, 241 Tremont street, Boston. About one hundred and thirty of the friends gathered to congratulate the bride and groom, and wish them "many happy returns of the day."

A very pretty sight was the triangle of three little girls, holding white satin ribbon reaching nearly the length of the hall.

At 8:30 Miss Louise Horner played Mendelssohn's Wedding March, while Mr. and Mrs. Brown entered the hall, preceded by the little maid and gentleman of honor (Little Alice Lavitt and Little George Pendleton). The little gentlemen presented Mr. and Mrs. Brown a basket of flowers from "Wild Flowers"; then followed the reception. The master of ceremonies, William A. Hale, M. D., introduced a most excellent musical and literary program; song, Miss Marie Antoinette Cyr; duo dance, Pendleton sisters; recitation, Master Willie Sheldahl; piano solo, Juliette Caze; recitation, Little Mildred Rich (four years old, a niece of Mrs. Brown); song, Little Eddie; trio dance, Helen Higgins, Justine McNaughton and Juliette Caze; violin solo, Blanche Bennett; solo dance, Helen Higgins; recitation, Little George Pendleton; song, Miss Amanda Bailey; song, Baby Lou; song, Mr. George Cleveland; interspersing, appropriate remarks were made by Mr. J. B. Hatch, Sr., Mr. J. B. Hatch, Jr., Mr. Moses Hull, Mrs. William S. Butler and Dr. Hale.

Mrs. Brown feelingly responded in well-chosen remarks. The company then partook of the wedding supper by Caterer Tuttle, and a late hour dispersed, wishing the bride and groom goodnight. The evening in which Mr. and Mrs. Brown are held by their hosts of friends was fully attested by the substantial tokens bestowed—not only of great value but useful, ornamental and very numerous; the Ladies' Aid Society contributed a beautiful candelabra, and the Ladies' Lyceum Union a very beautiful banquet lamp; other gifts were received from friends near and far.

Friends from Boston and suburbs, New York and Washington, were present on this memorable occasion.

VIDEAUX.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists held very interesting services at Clerk's Hall, 33 Summer street, Sunday evening, Jan. 19. Appropriate selections were rendered by Misses Lena and Elsie Burns, Mrs. Melissa K. Hamill presided at the piano. Mrs. Lucie E. Lantry read a most interesting lecture on "Divine Wisdom and Truth of Spirit-Rings." She then gave many excellent messages and tests, also Mrs. Florence A. Lamplier, giving perfect satisfaction. Each test and message was readily recognized.

Sunday, Jan. 26, at 2:30 and 7:30 P. M., the well known Mr. and Mrs. Dr. H. M. Gough, and their son Sammie, from Portland, Me., will occupy the platform.

G. W. Fowler writes: Sunday, Jan. 19, large audiences greeted Oscar A. Ederly at Cadet Hall, both afternoon and evening.

In the afternoon he discoursed upon subjects taken from the Bible, and the evening his subject was "The Mission of Spiritualism," wherein were given many interesting facts.

Though suffering from a quite serious indisposition, consequent upon over-work, he fully sustained his reputation as one of the most able lecturers upon our platform.

Salem.—Mrs. G. R. Knowles, Sec'y, writes: Sunday, Jan. 19, the First Spiritual Society had Mrs. Ida F. A. Whitlock of Providence, who gave two fine discourses; afternoon subject, "Coming Events Cast Their Shadows Before"; subject for the evening, "If a Man Die, Shall he Live Again?" was particularly pleasing.

Both lectures were followed by psychometric readings from articles acknowledged to be correct. We consider Mrs. Whitlock one of the finest speakers on the spiritualistic platform.

Mrs. Whitlock will again occupy our platform next Sunday, Jan. 26, when she should be greeted by a large audience.

Next Friday evening, Jan. 23, our platform will be occupied by Prof. Wm. M. Lockwood of Chicago, Ill.

Greenfield.—A correspondent writes: Our President, Dr. Joseph Beals, is at home after a year's absence in Denver, where he hoped to gain in health, but is not yet well enough to preside at our meetings, which are held every Sunday evening. We depend mostly on home talent, but occasionally have a lecturer from abroad.

Last Sunday we secured Miss Abby A. Judson for two lectures; it was the first time she had spoken here, and we were so favorably impressed with her manner of presenting our beautiful philosophy, and her earnestness and devotion to the Cause, that she was rebegged for an early date next month. Societies everywhere will not be disappointed in Miss Judson.

Lawrence.—Dr. C. A. Stevens writes: Mrs. Ida E. Downing of Boston spoke in Pemberton Hall Jan. 19. She gave very satisfactory tests, which were appreciated by large audiences.

Mr. Jesse E. Newcomb, Jr., of Boston will be here Sunday, Jan. 26.

Mrs. S. C. Cunningham speaks here again on Sunday, Feb. 2.

Newburyport.—A correspondent writes: The session of the Lyceum on Sunday, Jan. 19, was of unusual interest. Miss Carrie Manson conducted the musical exercises, recitations, Ada Thurston, Annie Balch, Charlie Balch, George Cogger and Walter Knapp, Mrs. J. C. Cheney, Mr. P. E. Pettis, and Mrs. Jennie Little; Mr. Albert Morrison of Haverhill sang. The Lyceum children are to give a patriotic concert Feb. 22.

Fall River.—A correspondent writes: The Spiritualist Society meets at G. A. R. Hall every Sunday, at 2:30 and 7 P. M. Sunday, Jan. 19, Mrs. William Payser of Providence was the speaker; Sunday, Jan. 26, Mrs. A. L. Fennell of New Bedford speaks; Tuesday evening, Feb. 11, there will be a pleasant social and entertainment; Sunday, Feb. 2, Mrs. Abbie N. Burnham will speak; Sunday, Feb. 9, Mrs. Julia E. Davis.

Woburn.—Bonney writes: Wednesday evening, Jan. 16, the meeting conducted by E. H. Tuttle was one of great interest. Mrs. A. J. Woods of East Boston occupied the platform, giving excellent remarks, tests and readings of a nature to convince the most skeptical.

Stoneham.—E. S. Wells, Sec'y, writes: Mrs. L. A. Prentiss of Lynn spoke Sunday, Jan. 19, giving recognized tests of spirit-return. Next Sunday evening Mrs. Charlotte A. Buttermann will be with us.

Haverhill.—E. P. H. writes that Mrs. Laura Ellsworth of Saratoga Springs, N. Y., was the speaker at this place last Sunday. She will officiate next Sunday.

CONNECTICUT.

Norwich.—Mrs. J. A. Chapman, Sec'y, writes: Sunday, Jan. 19, Mr. Joseph D. Stiles, the remarkable medium for giving demonstration of spirit power, occupied our platform afternoon and evening, giving at each session an extemporized poem.

Mr. Stiles spoke in the afternoon upon "The Divine Gift of Mediumship," and in the evening briefly upon "The Law of Cause and Effect," closing both afternoon and evening with an exercise of his wonderful mental powers.

The Quartet sang, by request of Mr. Stiles, some of his favorite songs, which aided him in his work, and were heartily enjoyed by the audience, which were the largest of the season thus far. Mr. Stiles will continue his work with our Society next Sunday.

USEFUL BOOKS GIVEN AWAY.

Mrs. Nella Daggett of Boston has recently written a book, "Fancy Work and Art Decorations," that gives practical instructions for making dillies, table covers, scarfs, tray cloths, pin cushions, etc., etc., with fifty illustrations. This book, together with "Successful Home Dyeing," will be sent free to any reader who forwards the attached coupon and a stamped coupon and a 3-cent stamp to WELLS, BROWN, ABBOTSON & CO., Burlington, Vt.

The above liberal offer is made to advertise the reliable Diamond Dye, and to get their book upon home dyeing into the hands of women who want to dress well by making their old clothing look like new.

The fact that Diamond Dyes have been the standard home dyes for nearly twenty years, and that their sale increases from year to year, is proof positive that they have never had an equal.

1w Jan. 25.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sunday, 10 A. M. and 7 1/2 P. M. Afternoon meetings for facts and phenomena at 2 1/2.

Adelphi Hall, 53d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7 1/2 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 Yonkers.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Getty Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

Carnegie Hall.—"M. A. N." writes: A good audience gathered Jan. 19 to listen to Mrs. Kate R. Stiles, who spoke in the morning from subjects presented by the audience.

Mrs. Stiles has a gentle yet very forcible way of presenting her ideas, which carries great weight to her utterances.

At the close of her address she expressed her willingness to describe such spirits as might present themselves to her consciousness. Almost immediately she was controlled to speak, and the sentiments uttered were unimpaired and the comfort of her condition of Mr. Newton. He desired the friends to know that he was indeed there, though unseen by mortal eyes. "For where else should I be but here, where for so many years I have been identified with this work, so dear to my heart; Dr. S. B. Britton is also here with me, and sends greetings to all." He spoke in a very earnest and touching manner of his continued interest in the welfare of the Society, and it is deeply to be regretted that his words could not have been taken down at the time.

The afternoon meeting was full of interest. Mrs. Newton read a poem, "The Light is Breaking," and Mrs. Stiles related in a most interesting manner her first experience with a medium, and the comfort that came to her in this way after the death of her dear daughter, her only child.

The principal part of the afternoon was occupied by Mrs. Concanon in giving tests. Her descriptions of spirits present, and the messages not only to those in the audience but also to absent ones through friends present, were simply wonderful.

Next Sunday afternoon, in addition to the mediums, we are to have with us a lady who has lived for fifteen years in China. She will tell us about the women of that country, and having had unusual facilities for studying the customs of these people, her remarks cannot but be very interesting and instructive.

Ayer's Sarsaparilla braces up the system; purifies and invigorates. Invalids need it.

MEETINGS IN BROOKLYN.

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

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 104 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums. Mr. E. J. Wood, President. Free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

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

Fraternity Hall, 93 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 8 o'clock, at Small's Parlors, 27 Franklin Avenue (near Greene).

118 Bedford Avenue.—Spiritual meetings are held at this address every Sunday evening, at 8 o'clock.