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NO. 22.

SPIRITUALISM IN BRITAIN. GREAT

MOTHER WEPT.

[A poem of the English Coaleries, by a miner.]

Mother wept, and father sighed;
With delight aglow
Cried the lad, "To-morrow," cried,
"To the pit I go."

Up and down the place he sped— Greeted old and young; Far and wide the tidings spread, Clapt his hands and sung.

Came his cronies; some to gaze Wrapt in wonder; some Free with counsel; some with praise; Some with envy dumb.

"May he," many a gossip cried,
"Be from peril kept."
Father hid his face and sighed,
Mcther turned and wept.

—Joseph Skipsey, in Two Worlds, Manchester, Eng.

Spiritualism Commemorating Itself.

ARNEWOOD TOWERS.

THE engraving placed before our readers is that of a structure at LYMINGTON, HANTS, ENGLAND, erected by a wealthy gentleman, A. T. T. P., known to English Spiritualists as "the Recorder of Controls," from the fact that he for years held private séances with W. L., a remarkable sensitive, and recorded and published a large number of communications on the most varied themes received through his mediumship.

The Tower is built on the grounds of the country-seat of A. T. T. P. In June, 1880, Sir Christopher Wren, being the control of the medium, gave an account of his personal history, work and times, at the close of which he said to the Recorder: "There is in your mind a desire to build a monument to commemorate the development of Spiritualism."

"Yes." replied A. T. T. P., "I have had a passing thought of the kind, but have not yet taken it to beart summer to carry it into execution."

"What did you think of doing?"

"I thought of a Campanile tower."

"To what height did you think of going?" "I thought of going to about one hundred

and eighty feet.'

"What is the base you propose giving it?" "Eighteen feet square."

"Do you think that sufficient base to be safe?" asked the spirit.

"I thought," replied A. T. T. P., "that a height of ten diameters to the base would be a

very good proportion."

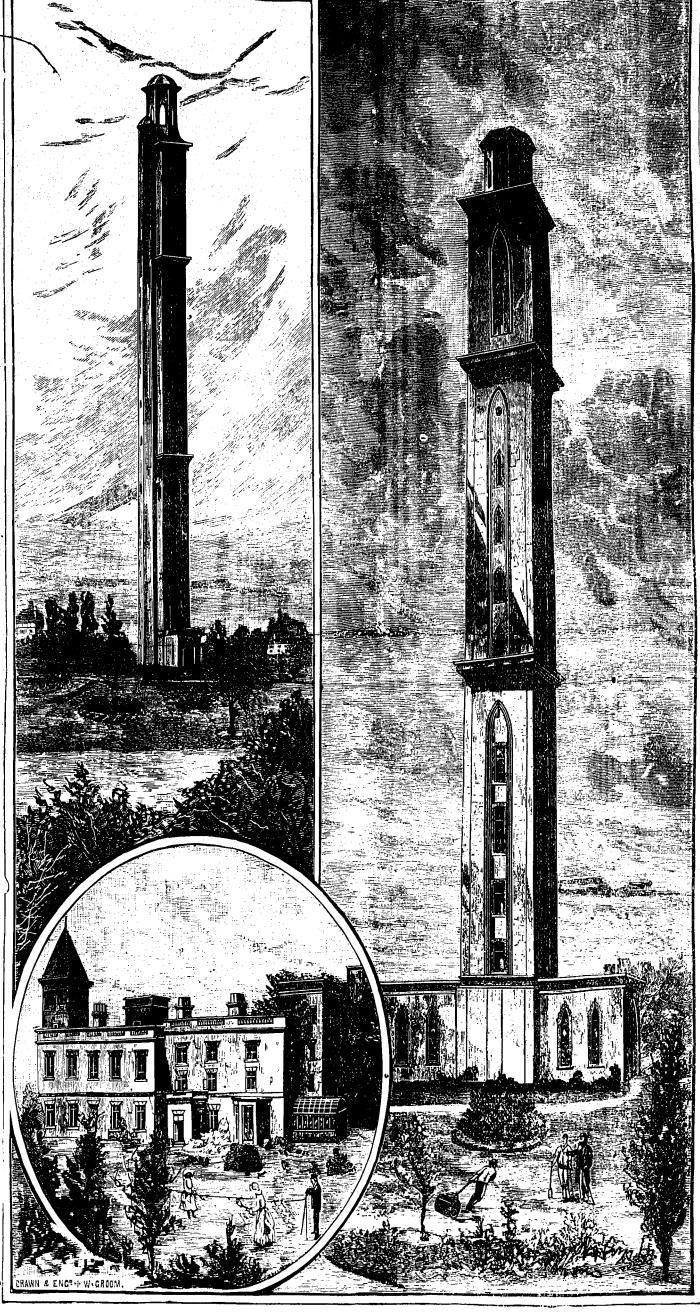
"If you have not dug out the foundation," remarked the spirit, "you had better make it

twenty-four feet." A. T. T. P. thought it over, and commenced the work in August, 1880. A cavity of six and a half feet deep was first dug out, down to the ferruginous gravel, which afforded an excellent basis to work from. On that, a concrete foundation wall, four feet thick, was carried up to the ground level. On this was raised the first floor, nineteen feet high, on walls two feet thick. This was all that could be accomplished before winter set in, and put an end to the

operations for that year. In the following year, 1881, the Tower was carried up to eighty feet from the ground; in 1882 it reached the height of one hundred and fifty feet. Next year, 1883, the Main Tower was completed, and the Lantern was placed in

position in 1884. The Main Tower is sixteen feet square, inside measurement, and is continued to an elevation of one hundred and ninety-two feet, consisting of fifteen lofty rooms, the one above the other, each sixteen feet square, in each of which fifty people might be accommodated without inconvenience; one thousand might be in the Tower at one time without any evidence being experienced by any one that there were more than a few dozen. The wall is reduced in thickness, from the outside, as it ascends. Commencing on the ground level, where the four-foot basement terminates, the wall is two feet thick, up to nineteen feet, where the first floor occurs. From nineteen feet to eighty feet the walls are twenty-one inches thick, being a reduction of three inches. the walls are eighteen inches thick, being a all the walls equally, from whichever side the further reduction of three inches. The walls strain caused by the wind may come. for the last forty-two feet are only fifteen inches in thickness. At each of these reduction a square of twelve feet, in which, at six tions in wall thickness, i. e., at nineteen feet, feet, is a floor carried on iron girders. The eighty feet, and one hundred and fifty feet walls of the Lantern are carried up till the from the ground, a cornice is thrown out all round, as shown in the engraving, which pre- hundred and twenty feet, terminating in a vents the reduction in the walls being noticed by the spectator.

The floors are composed of iron girders thrown across the walls in opposite directions weight falls equally, and the greatest possible resistance is given to the wind. Between the | wall between the two towers is three feet girders, solid arches of concrete are construct. thick. Both towers are in reality one solid ed, rendering each floor and the surrounding stone, stairs and all, greatly adding to the walls one solid mass, and greatly increasing strength of the fabric. In the centre of this the strength of the structure. The floor of the hexagonal tower is a solid pillar, two feet in Lantern, or roof of the Main Tower, one hun- diameter, on which and the external wall the dred and ninety-two feet from the ground, is a stairs are carried up, leading to the chambers. gridiron of nine iron girders, three heavy gird- | The stairway (entered by a door in the angle



ARNEWOOD TOWERS.

The Lantern Tower is an octagon, described whole structure reaches an elevation of two semi circular dome, as is very well shown in the engraving.

The Staircase Tower is a hexagon, eight feet nine inches in diameter, which stands on the in alternate stories; thus the strain of the northern side of the Main Tower. The wall of this tower is one foot in thickness, so that the ers being crossed by six lighter ones, by which 'toward the western portico) is two feet four

From eighty feet to one hundred and fifty feet | the weight of the Lantern Tower is thrown on | inches wide, and the height of each step is | nal in method of construction and special ap seven inches. Every here and there in the ascent there is a broad step or landing, which constitutes one "lift" in the work of construction. This arrangement is so adapted that in all the floors above the third, every two turns of the stair lead to a doorway into an apartment. The Staircase Tower terminates with a cornice and dome, similar to the Main Tower, and the stairs ultimately pass up to the chamber in the Lantern.

Porticos, twenty-one feet by fifteen feet. and nineteen feet in height, have been added, one on the east and the other on the west side, which gives the appearance of a wider base and adds to the architectural effect. The whole fabric, with the exception of the iron girders, is composed of concrete.

At the time of its erection, the London Medium and Daybreak said:

"Our Spiritual Movement affords us examples of inspirational speeches, poems, music and discovery; but here we have a product as certainly traceable to spiritual sources as any of these. Nay, more so, for it is wholly original

plication of material. It is a product of the inspiration that is being at present poured out upon our race and country. It is Spiritualism commemorating itself! It is not as if some man had determined to erect a memorial of Spiritualism, but, on the other hand, the spirit world found the man, inspired the plan, and did the work through him in its own way.'

THE SPIRIT.

Just poised for flight, its brown feet clinging yet To the earth house, the husk that held it long; The while its white wings tremble to forget

Their bonds, and join the liberated throng: So is the spirit in its house of clay, Bound to the earth, yet striving to be free-Through birth and death, by Nature's devious way, Seeking its unforgotten liberty."

EXCELLENT ADVICE.-Simple words, short max-EXCELLENT ADVICE.—Simple words, short masters of the world. Great reformations, great revolutions in society, great eras in human progress and improve ment, start from good words, sound words, spoken in the fitting time, and finding their way to human hearts as easily as the birds find their homes.—D.



Some Experiences and Thoughts.

BY FLORENCE MORSE.

To the Editor of the Banner of Light:

THEN I received a letter from you asking me for a sketch of my life experiences, I must confess I felt puzzled. What can I say? My life is not a very long one; it is true that I have traveled much, but I doubt if a record of my journeyings would make very interesting reading.

Several times I have been told by my various friends that my position with regard to Spiritualism is almost, if not quite, unique. Perhaps it is, for probably there are not many who have been born into and brought up in the teachings of Spiritualism. Even if a number can be found (and I hope they can) they would be. I expect, for the most part children of private people, not the children of public workers; though I think more would be found in America than in England.

Now that there are so many Lyceums in existence both in England and the United States, the number of young people who have been brought up in Spiritualism will, doubtless, rapidly increase. I am sure I hope so, for surely if Spiritualism is good enough for the parents it is good enough for the children! If it is such a hard and painful thing to outgrow the old theology, would it not be kinder to the children to spare them the trouble of wasting their time on something they will have to unlearn before their minds can receive the glorious truths of Spiritualism?

As I have already stated, I was born into Spiritualism. Some of my earliest recollections are connected with being taken to hear my father lecture; it was always interesting to me, but far beyond my power of comprehension. Always, as far back as I can remember, Spiritualism has been part of my life, and the spirits undoubted realities; as real as my father and mother, or any friends with whom I was acquainted. I never dreamed of questioning their existence, and that any one should think Spiritualism untrue, and the spirits all nonsense, was more than I was capable of understanding.

For my father's chief control, "Tien Sien Tie," I had always a feeling of reverence, not unmixed with awe; for the "Strolling Player" I had just as much respect, but in place of awe there was a friendly affection-for to his care and watchfulness I am quite sure I owe my

It seems to be a general idea that, being the daughter of a medium, I ought to be a medium also. I am mediumistic, but whether to a degree that renders it possible for me to hope to take a place as a public worker remains to be seen. I was born with one phase of mediumship, but oddly enough I did not know I possessed it until I was about fifteen or sixteen. My mother was telling me that when I was very small (two or three years at most) I saw and described a man whom they afterward discovered to be the "Strolling Player." I then told her that as far back as I could remember I had seen faces, sometimes full figures, whenever I closed my eyes and kept quiet a few minutes; but as my sight was weak, and, in spite of my knowledge of Spiritualism, I thought spirits would wear white, I supposed my people were the result of weak and aching eyes, so had never spoken of it. Now, of course, I know that it was clairvoyance. This precious gift almost left me for two or three years, but now, to my delight, it seems to be returning.

During my childhood I attended very fewséances. Sometimes if my father and mother were sitting at a table to obtain messages or to talk with the "Strolling Player," I could stay with them if I wished, but if it was a large circle, I was excluded without being consulted, both my parents considering a séance as too exhausting to a child.

Speaking of séances reminds me that I have seen very little of the phenomena of Spiritualism, or more correctly, of the physical phenomena. It seems to me that our phenomena are the foundation stones on which the beautiful edifice of Spiritualism is built. The great advantages that Spiritualism has over Ortho-

doxy and Materialism lie in its phenomena. for while Orthodoxy asserts continued exist ance after death, and Materialism denys it, Spiritualism says, "I do not ask you to believe your loved ones are living still. I will and can prove it, if you will but look and listen." Without phenomena proof would have to give way to assertion, knowledge to belief, and our living, practical philosophy would become a dead, unprovable dogma, and we should be in just the same position as our Orthodox friends. Let us be sure, then, that our foundation stones are firm and true.

To me Spiritualism is not a religion, it is THE religion-the one religion that meets the needs of all, for it is not only concerned with the souls of mankind after death, it is concerned with them while they are in the body; not only that, for it is concerned with the body as well. In fact, the teachings of Spiritualism are concerned with everything that conduces to the well-being of the body, mind and spirit of mankind at large, here and here after. Properly understood, it would make better men and women of all who take it into their daily lives-for it seems to me that if it is not taken into our daily lives, into our smallest actions, it, as far as we are concerned, is wasted. I do not mean by taking it into our daily lives that we are to be constantly holding séances, talking to our departed friends about every little trivial detail of business and pleasure. But I do think, it people only understood that every thought and action is stored up within their consciousness, to bring them joy or sorrow when they reach the other side of life, and that a large proportion of their actions and some of their thoughts are seen by their departed friends, they would be a little more careful what they thought and how they acted. Certainly if they did understand and act accordingly, the world would be a happier, pleasanter place than it is.

Spiritualism, then, is the only religion that can answer the old, old question, "If a man die, shall he live again?" in the affirmative, and prove it, thereby bringing peace, comfort and happiness to all the anxious, doubting and sorrowing ones of earth; for to the sorrowing it says: "Look up; death is not the end of all; those whom you have loved and lost are living still; they can come back to you and tell you of that bright land beyond where they dwell, and where you, too, when the 'bright angel calls, will live side by side with them, ever nearing, as you tread progression's path, that grand source of life whom we call Father-God!"

Florence House, 26 Osnaburgh street, Euston Road, London, N. W.

The British Spiritualists' Lyceum Union.

To the Editor of the Banner of Light:

there were only two, now there are eighty six. nually, and ultimately it was decided to fed- human events and personal merit. erate for mutual assistance, as there was no suitable literature, and no hopes of any until acter, too often seen, to loudly applaud those the movement, by united effort, was in a posi- who are speaking our own sentiments, and to tion to publish its own.

and important work ever since, increasing its i difficult to be just to an antagonist. sphere of usefulness year by year as its means in their management, lending a helping hand and time. to all in need. It aspires to publish suitable and on large sheets printed in red and blue to him what my country is to me. with rustic border, which makes it quite artisdistributed among parents and friends of prog- of another land. ress. These have been productive of much and workers.

The Union also provides, through its secretary, full information on the working of the and power felt in the intellect and heart of Lyceums, what books are necessary, and where every other land. Thy gallant ships have the same may be obtained, which new Lycefooting have been arranged into Districts, and enterprise is the greatest wonder of the world. District visitors appointed whose duties are to need; rally the faltering and strengthen the sea-girt Isle! Thou art the prolific source of pose. All assistance rendered free of charge; carry the wealth of thy bravery and intellithe Union generously undertaking to defray traveling expenses.

Appeals are made through the Two Worlds at intervals to societies to form Lyceums, and edge locked up in thee, and the liberty created full lists of the districts, with the addresses of their respective visitors, are added. The va. joyed by all in every land. rious speakers are also appealed to by circulars to draw attention to the importance of training our children aright, instead of sending them to orthodox Sunday schools to be taught | types who speak its spirit. In running down that which we know to be untrue and misleading, and advocate the formation of Lyceums where none exist, and the strengthening of those that are formed. We mean to continue our pleadings until all societies recognize their duties to the young.

The movement received a great impetus when Mr. H. A. Kersey published his Lyceum Manual in 1887, which is now running through its fourth edition, and of which upwards of nine thousand copies have been sold. This was followed by the Spiritual Songster, containing the music in both notations for all the songs, hymns, etc., etc., of the former. These are sold at cost price to Lyceums in the Union, and at trade prices to all others. This is the only difference the Union makes in its treatment of non-federated Lyceums.

The Lyceum is being recognized by all intelligent speakers as the future hope of Spiritualism here-a recognition I hope soon to see shared by brother and sister Spiritualists in the United States of America, which is the land of its birth.

ALFRED KITSON, Hon. Sec'y. 2, Royd street, Bromley Road, Hanging Heaton, near Dewsbury, Yorks, England.

P. S .- The Lyceum Banner is doing a good work for Lyceum members and officers, and is eagerly waited for each month by both young and old.

RECOLLECTIONS

Prominent English Spiritualists.



BY J. CLEGG WRIGHT.

No. L-JAMES BURNS.

OOKING back over the flight of days to the spiritual workers of England as they stood forth in rank and file fifteen years ago, I have to note with a melancholy sigh that some of the veterans of the Cause have laid down their arms and gone on their everlasting

Death has thinned the ranks. Many a name once prominent is not seen now in the contemporary literature of Spiritualism. The busy hand and brain have gone to eternal rest, and the soul, fired by inspiration, has risen to fairer regions and to grander work. I cannot know these spirits just as they are in their merit and splendor; I can only think of them as they were in the past-men and women doing their duty here as they understood it and expressed it, with that full right which belongs to every man to so do and work as seemeth best and most laudable to him with that measure of light and intuition that comes to him under his circumstancesbattling in the dawn and fog of inexperience and ignorance. In every life there is much for justice to condone and generosity to shield, for he who looks on an event when it is past, sees it very differently from him who is laboring for its bringing forth. The onlooker at the playing of a game asserts a claim to knowledge and CHILDREN'S PROGRESSIVE LYCEUMS capacity to play the critic and stand in judghave grown rapidly in England during ment on the players-often to the chagrin of these last thirteen years. In April, 1882, the poor player, whose head and heart are muddled and broken by unkind criticisms and of which seventy five are in the Union. The foolish judgments passed. The idle bystander work grew apace, Conferences were held an is the gossiper, and not the true historian of

There is a prevalent weakness in human chardecry the value and character of those inter-The British Spiritualists' Lyceum Union was ested in the furtherance of systems of thought formed in 1890, and has continued to do a great and policy with which we do not agree. It is

In this brief retrospect I shall try to be fair allowed, by uniting the Lyceums in more fra- and just; I will try to see the men and women ternal bands, and promoting greater harmony standing in the light and shadow of their work

In turning to my native land for a theme, it books adapted to the Lyceum work, and keep is not because in my adopted country there are in stock all Lyceum requisites. It has already | no subjects, but it is because I want to review published one book, Outlines of Spiritualism, a section of the past in which my spiritual amwhich is a revision of Spiritualism for the bition was kindled. If I praise my native land, Young. It has also published a declaration of it is not to be offensive to him who was born Lyceum principles in the form of handbills, in another country: his country ought to be

Every son thinks his mother the best woman tic. Two of these sheets and a packet of the in the world, but this is no reason why all the former have been sent to each Lyceum, and other mothers should be offended at his praises; are sent to new ones as they are formed, with so if I indulge in affectionate exaggeration of a request that the sheets be framed and hung my native land, it is not to offend another's on the Lyceum walls in conspicuous positions | patriotism, but to please the dictates of a heart for visitors and parents to read; the bills to be that learned to beat on the throbbing bosom

Fair England! Noble England! The home of good in winning support in the form of scholars | liberty and song! The cradle of genius and of science! The hero, the mechanic, the merchant and the statesman have made thy name crossed the oceans of the world. All Hail! ums find very convenient. The counties in fair Albion! Thy shores are gilded with the England in which Spiritualism has obtained a labor and intelligence of thy people. Thine Thy men of genius make us think of Grecian watch the growing interests of Lyceums, and glory. Thy darling Shakspeare shines above render all the help in their power to those in | in splendor in the sky of poetic genius. Thou weak, and also assist in the formation of new sons and daughters who have gone out into the Lyceums, interviewing societies for that pur- darkest geographical regions of the world to gence. As the great civilizer of the human race, go on, until the whole of the population of the earth shall enjoy the treasures of knowlby thy philosophers and philanthropists is en-Every land has its heroes and its great men.

They are the personified types of the nation's spirit. So, every cause has its personified



JAMES BURNS.

(Passed to the Higher Life Dec. 30, 1894, aged 60 years.)

BURNS! I will speak of him first, because he has passed on, and also because he was the first man who spoke invitingly and persuasively to

me of Spiritualism. It was in the springtime of 1860, if I recollect correctly. I was deeply interested in his work as a student of phrenology and human nature. He paid my home a visit to talk with me about the financial condition of his magazine, "Hu man Nature."

JAMES BURNS was born in Scotland about sixty years ago. He was an intense lover of nature. Flowers and gardens moved his soul to joy. His earlier years were devoted to gardening, but he early discovered a love of learning and literature. The Temperance Cause enthused him, and also Dietetic Reform. He was truly a reformer and radical in every sense of the term. I will call him a strong personality, endowed with stalwart courage and deep conviction.

I last saw him in 1881 in London. I shall not forget that visit to him. We went together to Kew Gardens, Kingston on Thames, Bushey Park and Hampton Court Palace. Amid these hoary scenes of aristocracy and royalty, we talked of the democracy of Spiritualism. Under the old chestnut trees of Bushey Park he frisked and gamboled like a boy let out from school; but whether he gazed on the cultivated landscape, the time stained palace or the venerable pictures in the gallery, or the old tapes tries on the dining-hall of Cardinal Wolsey, all the same his eye was constantly turned to the columns of the Medium and Daybreak, his spiritual paper. It was the centre and circumference of his constant thought; his fiery brain was continually active to find material to fill its interesting pages. When he told a story it was an interjection. His mind promptly turned back to the next editorial; it was forming an idea or rounding a period. The world was secondary in his thought-a man dominated by his love of the work he had to do. He was dominated, too, by a radical love of freedom and independence for inspiration. He was afraid of all forms of spiritual organization, lest they might form a belt around inspiration and kill it. He exalted his work into a spiritual one, and saw danger in imitating the methods and forms of the churches.

He regarded a priesthood in Spiritualism as the direst calamity that could befall it. He despised sensationalism in Spiritualism. It must be admitted that "the showman" in Spiritualism has been its greatest curse-both in Europe and America.

He was a devout friend of honest mediumship. Trustful to the verge of danger, he was not on the eager hunt for fraud, and did not run in a hurry to make the rent in a medium's cloak the bigger from any admitted fault. His impetuous nervous temperament made him ever ready to fight the enemy of Spiritualism. He was a combative man.

His mind was touched with a strong hereditary bias peculiar to that old Scottish intellect. He was as bold as Bruce, as determined as Wallace, and as rational as Carlyle. He loved the occult, he read the Bible for its style and its secret meaning, and failed lamentably in logical adherence to the purely scientific

Probably the best word for describing his speculative opinions is Pantheism.

His opinions relating to the constitution of man came through L. N. Fowler from the immortal fountain head of real phrenology, and mortal fountain head of real phrenology, and always do when they walk, and nestling in the Georgo Combe, anther Scotchman, never to children's laps and on their shoulders; and be forgotten while man retains a love of knowledge and rational thinking.

He had great capacity to read character by the light of phrenology.

In personal appearance he was rather tall, and of an average chest measurement. His face was strictly Scotch in character; he wore a Scotch cap with a ribbon streaming behind, and in winter time he could be seen upon the streets with a Scotch plaid upon his shoulder.

His manner of writing was inspirational, and at unseasonable times he would rush to his study at the top of the house to jot down a thought.

It is claimed by some that he was a poor financier: but he had a herculean task to run a paper that did not pay, and that fought for a hearing for the Cause of Spiritualism when that Cause had few powerful friends in England. I fear that he has been subject to a malignant criticism largely unmerited, and ought to have had commendation, when, on the contrary, he often received censure.

It must be a serious regret to all Spiritualists that his paper had to be discontinued after his translation to higher realms, for it was a messenger of light to thousands of minds looking with eager eye for those beloved ones lost to the material sense, but living in splendid reality on the frontiers of mortal life. From time to time the pages of The Medium recorded the best thoughts of the best writers on the philosophy of Spiritualism. Its pages glowed with the great orations of Mrs. Cora L. V. RICHMOND, in the early days of her inspirational vigor, of J. J. Morse, in the dawn of his great trance illumination, and a hundred others who were touched by the fiery tongue of spiritual eloquence and thought. Let Spiritualists learn a lesson from the fretted life of MR. BURNS-that able pioneer of Spiritualism -to sustain the spiritual press with copious generosity. At this time in this country the dear old Banner needs the help of every one to keep its graceful folds steadily floating on the breeze.

[To be continued.]

Singular Effect of a Thunder-Storm.

During the thunder-storm that swept over Liege on the 10th of June, says Le Messager, the lightning, after having struck a wall in the street Basse-Chaussée, the materials of which it hurled in all directions, lifted a part of this wall weighing more than twelve hundred pounds, as if it were as light as a feather, and carried it to a neighboring wall, and there deposited it, to the astonishment of all the persons who had witnessed the extraordinary phenomenon.

ARE THE MATERIALIZED CHURCHES-the confirmed believers who disbelieve-going to revive faith in the invisible world and in the existence of the future state? I can only conceive of one way in which this can be done on any scale commensurate to the extent of the malady. The invisibles must manifest them-selves; the persistence of the individual after death has destroyed his body must be demonstrated as a matter of scientific knowledge. In other words, the future of religion may largely depend upon the success of the exploration of the Borderland.-W. T. Stead, in Bor-

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

the prominent names in English Spinitual-ism, my eyes linger on the name of James LYCEUM AND HOME DEPARTMENT

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

THE BOY'S BRIGADE.

Youthful soldiers, pressing forward In the battlefield of life, Let the motto, "Onward—upward!" Be your watchword in the strife.

"Look aloft." for strength and guidance, Never swerve from duty stern; E'en though dangers seem to threaten, Never from your leader turn.

In temptation's flery conflict Dare to be a Daulel! true; Moral courage show in purpose, Word and action "through and through"

Christian manliness the object, Discipline a constant aim, Reverence, self-respect and honor; These the "Boy's Brigade" would claim.

And when closed the conflict weary, When the roll call rings out clear.
May the "Boy's Brigada" send answer,
Through beaven's portala—" All are here." -Mrs. J. H. Ferland, in Boy's Brigade Courier.

The Little Sister's Dream.

Little Willie was gone. The beautiful child. the darling precious baby! He was gone-and his mother could not be comforted. For he was her youngest and her dearest; she loved the other two, but Willie was so merry, so active, and, above all, so affectionate, that he had been, during three years of his little life, the darling pet of the household.

How hard it was to see the light go out in hose beautiful eyes! How hard to place the perfectly molded hands together and know that they would never stir again-never more be clasped around her neck while the sweet lips sought hers for a kiss! How hard to see ier baby lying in that little coffin, and know that she could never take him in her arms azain.

The mother had borne all this, and now she sat beside him awaiting the hour of the funeral, outwardly calm, but inwardly full of repining and bitter grief.

Her tears fell fast, and her little daughter

Minnie, who had come silently in, knelt at her side and wept with her. But Minnie was quite worn out with crying,

and soon fell asleep with her head in her mother's lap. The mother sat still looking at her little boy in the coffin, and grieved about his loss until she began to feel that God was cruel, when little Minnie awakened with a start. The child's face was all flushed and radiant

she looked up at her mother with a beaming smile, and her eyes shone as she exclaimed-"Oh, mother, I have had such a lovely dream about Willie!"

"About Willie?" asked her mother in sur-

"Yes, mother, all about Willie in heaven. must tell you, it was so beautiful! I don't know where I went to see it, but I thought I saw a beautiful gate, all shining and bright as though it was made of gold and diamonds, only far more brilliant. This gate was the entrance to a garden, and if there was a fence round the garden, it was so hidden by trees and bushes and flowers, that it could not be

But oh! the garden was lovely. Flowers and children - everywhere flowers and children Children running about by themselves, children dancing together, children sitting in circles on the grass! White lambs were there too, among the children, eating the grass beside them, and doves—such delicate, gentle, white doves—going about in pairs among the children, cooing and bowing their pretty heads as they 1 lub of the children would lie down and roll on them, and they were never hurt, but seemed to keep springing up and growing and blossoming al the time, and never dying. There were people walking about there-quiet, peaceful, happy looking people-many of them singing sweet songs. Beautiful angels were there, watching over the children, and teaching them every thing good. In the distance were fountains of water springing up in the light, and more groups of happy children with the lambs and doves, and more holy people and blessed angels; and further on was a beautiful river, so clear and bright and shining, while on its banks was a palace. Oh! mamma, I never can describe that to you, it was so sp'endid; you must wait until you go there and see it yourself.

Then suddenly I seemed to see a little child standing outside the gate, and when I looked, it was our own Willie! Just as he looked in life, only so much more lovely. He wore a simple little white gown, and his golden curls hung round his face, and his blue eyes were so bright! Oh! I wished to take him in my arms and kiss him: but I could not, I could only

Then he raised his little hand and tapped at the gate so softly, but the angels heard it, and they opened the gate and took him in their arms and carried him in. The gate was shut again, but I could look through and see how one angel carried him in her arms and sat him down on a little bank in the midst of a group of children, telling them that this was a new playmate, named Willie, just come from earth

The children all gathered about him with kisses and caresses, and they filled his lap full of beautiful flowers, and made him a crown of white lily buds, and some of them brought a little white lamb with a garland of roses round his neck, and others put a pair of young doves in his arms: and he sat there looking so happy and his large eyes beamed with a wonderful light; he looked as he used to here when he heard music, only far more pleased, and his golden curls seemed to shine all round his

Then the children began to sing a song of welcome, and the angels joined them, and all the groups of children and people and angels joined in the song, until it swelled and rang through the whole garden.

Then out from that beautiful mansion came one who loves little children so well, because he once was a little child himself. He cameoh! if you could only see him as I saw him! I never can describe him; but he was as much more glorious and beautiful and tender and loving than the very loveliest angel there as our dear Willie was more beautiful than the homeliest little child you ever saw.

When he came to where Willie sat, he took him in his arms, pressed him close to his heart, kissed his forehead and said: 'Of such is the kingdom of heaven.'

Then all the angels and the little children

sang for joy, and I awaked, leaving him there. Dear mother, we never can be sad any more now that we know what a lovely place Willie is in. To think that he will always be so happy, so beautiful, so free from sickness and pain. Oh! I think I shall never cry again"; and little Minnie threw her arms about her mother and kissed her, and then went off to find her little brother Johnny and tell him her beautiful dream.

There was one smiling, happy face at the funeral, for the little sister was thinking of her vision. The mother, too, looked calm, and when she saw, as the days went by, what efforts Minnie and Johnny were making to be good, that when they died they might join their little brother in heaven, she, too, was comforted at last.—Ind.

Waltham, Mass.

E. J. Kimball writes: Last March Mrs. H. M. Corey took up a collection for the foundation of a Lyceum here, and largely through her instrumentality has the success of the same been due. We started with twelve scholars;

now in less than eleven months we have thirty-

two children and twenty-two adults.

To-day the session was particularly interest-To day the session was particularly interesting and instructive, composed of the regular routine of the Lyceum, with recitations by Misses Stone, Jennie and Alice Kimball, Flossie Corey (Trilby), three and a half years old, Irene Hemingway and Jessie Doe, a remarkably sweet little speaker; plane solos by Misses Grace and Ethel Corey, and Master Carl Safford; a poem read and remarks by the Lyceum's benefactor, Mr. James Cooledge of Wayland, who has assisted us both by word and deed; a solo by Mr. H. M. Corey, which was finely rendered; remarks by Mr. Spaulding of the Marlboro Lyceum, Mr. Todd of Boston, and exercises of the mediumship of the Guardian and assistant, Mrs. Corey and Mrs. Kim-

We are always pleased to see any and all who may desire to give us a call. The latch-string is always out at Smyth's Hall, Spruce street. Lyceum begins at 11 A. M.

[The Waltham Spiritual Union holds meetings Sunday evenings at the above hall. Ladies' Circle Wednesday afternoons at 2½ o'clock. All are welcome.]

"Motherhood."

BY ED. S. VARNEY.

We speak in praiseful terms of a promising manhood, of a sweet young womanhood; and it is well. The contemplation of worthy traits, of virtuous attributes, ennobles the nature. But greater, grander, deeper-toned than all else, is the peerless glory of motherhood. Down into the valley of the shadow of death-often paying the forfeit—the mother goes, to bring forth the men and the women who are to shape the future.

Around the name of mother cluster the most precious sentiments, the sweetest memories of which the soul, in its divinest moods, is capa-

In infancy our shield and protector, in childhood our guide, in youth our counselor, the mother of the household is entwined around the heart's deepest and holiest affections. And even in maturer life, when, instead of her supporting us, as in the old days of loving depend-ency, it is we who now care for her, the grace of her dear presence sheds about our daily living a charm and a halo not of earth.

And when the shadows of age lengthen we speak with softer voice and walk with a gentler read of the feet.

And when the final sleep of earth doth come -that gentle slumber which is but a radiant bridge upon which the soul crosses to the Sternal Morn of brightness, of rest and of joyhow the mind, with tender and sacred reverence, reverts to the old-time memories of mother love and devotion, now glorified by the chastening hand of sorrow!

Haverbill, Mass.

Alice M. Perkins, Sec'y, writes: "A special neeting was called Jan. I for the purpose of organizing a Progressive Lyceum under the auspices of the Haverhill Spiritual Union. There was a good attendance. Twenty-six names were enrolled.

The following officers were elected for the ensuing year: Conductor, Otto Henckler; Assistant Con., Arthur Perkins; Guardian, Hate webber; As 't Guardian, Hattie E. Jones c'y, Alice M. Perkins; Treasurer, Della I. Pierce. There are many good workers in the society, and they are determined to make the

The Lyceum.

Workers in the Lyceum cause should be recognized as men and women with a purpose, a lofty ideal, as engaged in one of the grandest vorks to which Spiritualism has ever put its and, that is, the supreme importance of caring for the education of children.-Alonzo Dan-

Enigma. I am composed of 13 letters. My 10, 11, 3, 13 is a division of time. My 6, 8, 9 is a tree.

My 2, 1, 13, 13, 10 is a nickname. My 4, 8, 12, 13 is a kind of fruit. My 11, 3, 13 is an organ very necessary to our

enjoyment.
My 5, 8, 7 is one of the means for communicating with the absent. My whole is a passing compliment, which the

Editor will please accept from a contributor. Unlike most proprietary medicines, the formulæ of Dr. J. C. Ayer's Sarsaparilla and other preparations are cheerfully sent to any physician who applies for them. Hence the special favor accorded these well-

Florida Camp-Meeting.

known standard remedies by the World's Fair Com-

To the Editor of the Banner of Light:

m issioners.

The Southern Cassadaga Camp-Meeting, near Lake Helen, Fia., opens Feb. 9, and closes March 15.

Lake Helen is a station on the A. and W. Branch of the "Florida East Coast" Railroad, one hundred and twenty-five miles south of Jacksonville. This road runs from New Smyrna, and connects with the Jacksonville, Tampa and Key West Railroad at Orange City Junction, thus giving a choice of routes from Jacksonville to Lake Helen.

Mr. C. H. Gregory is now in charge of the hotel, and will furnish board and room from \$6.50 to \$9 per week; prices somewhat less before the opening of the meeting, and after.

Mr. Gregory will also conduct a restaurant, where tea, coffee and a variety of dishes will be served at the low rate of five cents each. Parties desiring to board themselves can ob-

tain furnished rooms in the vicinity of the camp at reasonable rates. Tenting privileges George P. Colby will be present during the

entire meeting as Chairman and speaker. H. D. Barrett, President of the National Spiritualists' Association, is expected for the first two weeks; W. J. Colville is engaged for two weeks in March. Carrie E. S. Twing is to be with us during the entire session, except first Sunday. Other interesting speakers are expected.

O. L. Concannon, materializing medium, is engaged for the season. Mrs. Concannon will give platform tests and trance sittings. Negotiations are pending with the noted slate-writer P. L. O. A. Keeler, and other celebrated mediums. The camp will not be lacking in various phases of mediumistic talent of a high order. A cordial invitation is extended to all.

GEORGE W. LEWTON, President. EMMA J. HUFF, Vice President. GEORGE W. WEBSTER, Secretary. FRANK E. BOND, Treasurer. ABBY L. PETTENGILL, W. S. KADZ, MARIETTA CUSCADEN,

Board of Management. Further inquiries should be addressed to Emma J. Huff, Cor. Sec'y.

Come up and subscribe for the BAN-NER OF LIGHT. Remember you have a standing invitation;

Value of Spirit-Messages.

Our Duty with Begard to Acting upon Information Given, Advice Offered, or Requests Made in Spirit-Mes-

MR. J. J. MORSE, At a Conference of Spiritualists, Held in the Portman Rooms, London.

THE wide variety of experiences, incidents, and facts entering into the make-up of what is generally described as Spiritualism requires careful handling, and a nice discrimination, if one is to enter upon the subject understandingly, and emerge from its investigation with fixed convictions and a final vestigation with fixed convictions and a final satisfaction. Out of our present somewhat conglomerate condition there will eventually be formed a compact and systematic whole, comprising a science and a philosophy, which, jointly, shall remodel our religious, social and ethical standards, in accord with the immutable laws of existence on the one side, and the ever expanding necessities of our natures upon the other. Our phenomena will take up the the other. Our phenomena will take up the subtler side of science, adding fields, hitherto undreamed of, to our already great conquests in the realms of nature. Our communion with the great world of arisen humanity will solve, where it does not entirely recast, old problems in life sin virtue religion and conduct; while in life, sin, virtue, religion, and conduct; while in the department of mediumship a region of

the fanciful revivals of a mysti-cism born of Eastern musings in an age that has passed, by a race that lives to-day because of the sturdier thought which the West-ern mind has imparted to its life. But whether we be old and seasoned Spiritualists or neophytes newly come to the gates, the ques tion of this paper comes home to us all as a personal and practical matter: a human interest belongs to it. There comes with it a more or less defined conception that the solidarity of human life and love and their associations are unde-stroyed by death, and that a hustroyed by death, and that a hu-man interest animates the people of the spirit world, holds them— for a time at least—in sympathy with us, and so softens the hard ship of separation, and dulls the keen edge of grief; preaching not only the immortality of the soul but the continuance after death of these graces that made it at of those graces that made it at once loving and lovable, human and divine. Eminently suggestive as is the topic, the writer feels all too acutely his inability to do it the justice it deserves. It is a momentum topic—the vary keystone. mentous topic—the very keystone in fact of our claims concerning spirit communion as a means of help, guidance, and instruction for humanity. Virtually, my topic involves the reliability and value of spirit messages.

I take it for granted that you are agreed with me that messages are received from the world of spirits: else is the corner stone of our tem-ple rejected. But, I also take it, that we are not all agreed that all me-sages said to come from the world of spirits do emanate there-

from. Consequently, one of the purposes of this paper might well be an attempt to differentiate those messages which are palpably spiritual from those which are, either clearly or obscurely, human in their origin. But the limits of my time do not permit me to deal with this aspect of the matter. As students

by which messages are received from spirits, and the agencies employed therein; while the characters of the communicants must needs be dealt with as well. For, in this last named matter the questions of advice and information are largely concerned. In mapping out my purpose it will be necessary to place my particular points under definite heads, and group around each head, when dealing with it, the various, but related, subdivisions. My heads,

First, The subject: Spirit messages. Secondly, The source of such messages. Thirdly, The methods by which messages are

Fourthly, The nature of the messages, and Lastly, The value of the messages.

The foregoing five points represent the main elements of the problem before us. Let us take them in their order as stated.

For forty-seven years past, in all civilized countries, people have asserted that the spirits of the dead have revisited this world—I am confining myself to the modern movement and that these spirits were, in their mortal lives, of every degree of relationship and grade of friendship that exist among us, and bind us together in the social fabric. It is asserted that these visitants from the unseen have communicated with mortals in well-nigh every living tongue, in innumerable dialects, in various "dead" languages; that the subject-matter of their communications has been infinitely various, and has embraced every topic dear to human life, thought, action and affection; that these messages have concerned descriptions of death and the after-life, questions of history, philosophy, religion and morals. The message may be but a whispered word, a date, name or fact, of startling significance to those so addressed; or the message may expand into a set dissertation or a lengthy discourse. But whether a sentence or an oration, these utterances from the world of spirits are, by common consent, called spirit messages, of which voluminous records and books are extant throughout the world; perhaps the two most notable being a bulky volume of communica tions obtained by Judge Edmonds and his friend, Professor Dexter, in New York, some forty-five or so years aro; and a volume entitled "Spirit Teachings," received by Mr. W. Stainton Moses; while a third work may be named, "Essays from the Unseen," obtained by Judge A. T. T. Peterson, these works, among the best of their class, being descriptive, biographical and illustrative of life in the beyond. as lived and described by those therein. But to most of us the message personal to us and ours is, after all, the message of messages! It is in this sense, too, that mainly the term spirit message is usually restricted.

The question as to the source of these messages is a serious matter. Of course some will be inclined, a little impatiently, to say: "Why, the source is clear enough; they come from spirits in the spirit-world!" Granted; but let me ask, From what conditions of the spiritworld? and also from what class or classes of spirits? Again, do all spirit-messages come from departed spirits? Has the embodied spirit no power to act or to direct the use of his latent energies during life here? Without accepting the expedient of supposing that society in the next world is divided into two arbitrary departments-the good and the bad-as the only means of separating what some people are prone to call the wheat from the chaff, there nevertheless must exist there, as here, people of various grades of moral and spiritual development. And, as to a considerable extent, the sending to us of a message from the spirit side is but a question of knowing how to control the means of communication; it is not improbable that in certain cases mischievous spirits, like their kind here, may occasionally play tricks upon us. Confused, confusing, irrelevant and irreverent messages are received -no sensible Spiritualist asserts otherwise-and surely it is no injustice to suggest that the source of such messages may be an undeveloped personality to whom our clearer perceptions of responsibility do not yet appeal. But I assert that the proportion of malicious and mendacious messages received from the spirit-

communications of a similar character we each of us receive every year of our lives in the way of business, social intercourse and the kind remarks of one's "good natured friends" in general, in this world! The great bulk of our messages are intelligent, consolatory, convincing, coming from persons at least as averagely good and sane as ordinary mankind, and more frequently than not breathing a kindlier sentiment than pertains to us or our world. I unhestment than pertains to us or our world. I unhesitatingly assert that messages do come to us from the spirit world, from those whom we have mourned as dead; and bearing in mind the great truth here involved, I am willing to risk a little darkness for the sake of the great and greatly compensating light.

unscovery is suggested that may help to unfold more and more of the hidden nature of man, upon the lines, too, of nature, experience, and common sense, rather than in the direction of the fanciful revivals of a mysticism born of Eastern openings in



J. J. MORSE.

the operator, as it must be by us.

ed fight. A medium is a peculiar creature. He is exceedingly sensitive—which, in the vulgar tongue means, so he is told, that he is faddy, foolish, irritable and excitable! He may be all this, yet be no worse than many a poet, musician, artist or philosopher. But the peculiar virtue about a medium is that he is sensitive to we expect difficulties and uncertainties. We those finer forces which the spirits know now have not yet entirely passed the experimental to use upon his organization, that they may deliver messages through it by clairaudience, methods of expressing themselves as may be possible and profitable at the time when they are operating. When, however, the message is given outside the personality of the medium, there is an element thrown off by the medium -psychic, ethereal, or what not—that is used by the spirits to produce objective results, such as audible voices, direct writings upon books, states or papers; rappings to signal out sentences; automatic writing, either by the hand or by planchette, ouija, or other article. But whatever the methods used, the "message" is the ultimate purpose always held in view by

> The next consideration involves the nature of the messages, and in this regard one needs to carefully consider the question now raised here is a strong tendency to seek advice and obtain information from spirits, upon almost all topics. I have heard spirits consulted as to bonnets, pug dogs and sweethearts; while business matters of all sorts, law-suits, legacies and successions, patents and inventions, are quite common topics upon which information and advice are solicited. I suppose, after all, it is a matter of taste, as the elderly dame remarked, after bestowing herosculatory salutation upon her bovine companion, and if certain folks can only understand Spiritualism as a species of gigantic Mis. Beeton's "Inquire Within," it is very little use grumbling about it. My way is not, perhaps, your way, nor is your way, perhaps, my way, but why quarrel because we differ? If I was sick unto death, and fancied a spirit friend could do better for me than Dr. Bolus, I should not hesitate to seek advice and information from a spirit, providing I was reasonably certain my adviser and informant was capable and reliable. Or, again, suppose by long acquaintance with a spirit I was satisfied of his sincerity, ability and experience—that his information, advice or request was good-I should then consider it my duty to act upon it, either in all, or in part, as my own judgment would decide; but I should no more think of acting upon the advice of an utterly unknown spirit, whose competency or knowledge I had no means of gauging, than I should of a like person in the flesh. I am not affected with sontimental reverence for a man simply because 'died," nor should I accord his judgment an honor, not its due in this world, just because he had removed to another world. But I certainly do hold that if a relative or friend in the spirit world can advise or inform me—as have over and over again been advised and informed—on matters of material importance, I am fully justified in acting on such advice, information or request, if I am satisfied that my relative or friend is really the source of the which is unjust or wrong; if information is message. In so electing, however, I lay down given me which is palpably false or grossly abmessage. In so electing, however, I lay down no rules for others, unless they see with me. I also leave it an open question as to whether spirits should be habitually and persistently consulted on the petty concerns or daily business and trade of life.

I now come to the crux of this question-the advice, information or request that is spontaneously presented in our spirit messages. One meously presented in our spirit messages. One important point here is that, without doubt, we all see things according to our usual and accustomed conditions. When we shall have "crossed the bar," we, in our new conditions, may then see old things in new lights. Undoubtedly my belief is that such is the case with our friends in spirit-life; hence at times the-to us-awkward requests that are pre-ferred, as well as the embarrassing nature of some of the information imparted to us. Then also it must be admitted that in many, if not in most cases, the change of worlds is a benefit to the party passing on. Sight becomes clearer, mind is more active, perceptions are keener, and as, in a word, the departed so affected can see farther than we can, their advice-strange, inexpedient, even unsound, as it may some-times appear—will, after all, be right, just and safe. The risk of taking such advice, if one may put it so, must rest entirely with the par-ties concerned. We cannot set the hall mark of infallibility upon either spirits or their mes-sages. But the promiscuous medium-hunting for the purpose of consulting any spirit that, jack-in the box-like, may turn up and volunteer advice or information, or make requests

then, is derogatory to mortals and spirits alike, and is a sad misuse of mediumship—at least, that is, if you agree with me in thinking that spirit communion, mediumship and Spiritualism are somewhat higher than a drawing room craze or the fad of an hour, that may become the curse of an age if not safeguarded by all of us who look at it as a solemn question, demanding our highest thought.

As concerns the value of spirit-messages, it is difficult to set it out in cold phrases, or express it as a commercial or mathematical quantity, so tender and holy are many of the messages,

and greatly compensating light.

Nevertheless, in insisting upon spirit-messages from the spirit-world, we must not forget the fact that Thought Transference, Telepathy and our sympathies and antipathies are factors to be reckoned with; while the dominant idea of a positive mentality may exert an influence which shall produce a measure of the spirit messages have taken the form of a positive mentality may exert an influence which shall produce a measure of the spirit messages have taken the form of spirit messages have the the fact that Thought Transference, Telepath the fact that Thought Transference, Telepath thy and our sympathies and antipathies are factors to be reckoned with; while the dominant idea of a positive mentality may exert an influence which shall produce a result that we, in our haste, auxiety or ignorance, may easily mistake. But even in such cases it is the exercise of our own latent spiritual powers the exercise of our own latent spiritual powers which produces the result giving us a spirit however a value in these spirit messages that the exercise of our own latent spiritual powers which produces the result, giving us a spirit "message" from an embodied, instead of a disembodied, spirit.

We now come to "the methods by which messages are conveyed," and, consequently, to the consideration, in some small degree, of the great question of mediumship. The fact that spirits are in a condition different from this necessitates that they should find some means of coming into connection actively with us—for the time of their communication, at least. The way by which this relation is established is through the instrumentality of certain persons called mediums. Some of us like to call them psychics, but I am old fashioned enough to prefer the good old word "medium," a word under which we have won our sternly contest. say evidence?—for the continuance of con-sciousness, intellect and affection beyond the lines of our present lives; a personal, intelligent, and, let me add, progressive future for all the race. Plainly the case for the reality of messages from the world of spirits is made out, and my brief analysis of the several points as-sumed as the bases of my contention maintains the conclusions so far expressed.

What, then, is our duty in regard, not merely to the points enumerated in the title of this paper, but to the general question of spirit-messages, and those who bring them to us? First, I should certainly say, "Beloved, try the spirits," not in the dictatorial or inquisitorial fashion which the new inquirer or the skeptic usually affects, but in the sense of arriving at a sound assurance that the spirits are actually present, that they understand what they are doing, and that they have an instrument through whom they can, with reasonable facility and clearness, express their desires, aims or purposes. What patience in our present state of knowledge is needed to obtain the certainty referred to, those only can tell who have pur sued the course suggested; but when the goal has been gained the reward amply repose for has been gained, the reward amply repays for the toil endured. Just here the precise nature of spirit-messages may call for our attention for a moment or so. Experience ranges them as referring either to business, conduct, health, or the state of departed friends, the nature of spirit-life, and interpretations of religious, ethical, scientific and philosophic questions; ethical, scientific and philosophic questions; with, of course, in one's earlier experiences, a preponderance of matters concerning the departed, which matters are presented as evidence- or "tests"—of spirit return. I am satisfied that many of our returning friends can teach us much of their own experiences of death and life in the world to come; can comfort us with evidences of their continued life, advise us soundly on matters of secular conadvise us soundly on matters of secular con-cern, personal duty and health. Therefore— always remembering the need of using one's own reason—I venture to assert that our duty is to listen respectfully, judge carefully, and act only upon conviction, in regard to any mat-ter communicated to us. On the other hand, when a valued friend, or loved relative, who has been a shrewd merchant or trader, but who was signalized for no special gifts in this life, returns to earth, and presumes to handle problems that appal the most thoughtful, makes assertions that are contradicted by ordinary

as ex cathedra, we should only be exchanging one form of mental slavery for another. Be sides, my friend has been in the spirit-world, say, a year or so. He was densely ignorant of all spiritual truths while on earth-that is, as we Spiritualists know them. He was emotionally pious, theologically narrow, ignorant of science and philosophy; how, then, unless a miracle has been worked, is it that he has plumbed the deeps and scaled the heights? Personally he is an excellent fellow, and, with-in his limits, safe and reliable in information or advice. But to ask or expect one's latelydeparted washerwoman to discuss the differ-ential calculus would be as stupid upon our part as, if she attempted it, it would be foolish upon her part. Therefore our duty here is, plainly, to exercise our reason, keep a level head, and "prove all things," that we "may hold fast that which is good."

To me all that pertains to Spiritualism is of a most serious nature, important above all things. It is my life's work, and has become the ruling influence of my life and home. Yet always I have essayed to steer a middle course, letting opinion wait upon experience, and striving to let reason always guide. In this paper I have avoided the introduction of illustrative cases, either in the experience of others or myself, preferring to state my case upon its merits. In my mind there is no doubt that it is the desire of every intelligent, wise and loving spirit, that we should see it our plain duty to exercise our reason at all times-not that we may condemn, or "damn with faint praise," but that we may learn to trust our unseen counsellors, as a result of the confidence that arises from experience. If we expect less from the other side, use proper care and wisely apply all the spirits tell or teach us, our messages from the unseen will gain in

The weightiest words that I can use in closing are these: Let us study more closely the nature of mediumship and the laws governing its development and operation. Let us study also the construction of our spiritual circles. Knowledge is power. There can be no reason why our knowledge of things spiritual itual should not be as certain as that which we possess of things material. We have a truth to establish and defend. We can best succeed by loyally following that truth wherever it leads, no matter what idols are shattered or altars overturned. If I am advised to do that surd; if advice is tendered me quite unsuited to the case-whether it come from spirit or mortal is no matter—would it not be my plain duty to reject it? On the other hand, if the information, advice or request is on the lines of right, reason and common sense, would it not be my duty to accept it? I have but one answer to both questions—Yes. If you agree with me, our opinions of our duty in the case will be identical. And such an agreement will be in accord, I venture, with the best thought to day, of the true and good in this world and in the other.—Light, London.

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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. GREENE'S NERVURA

Cured Gen. Buzzell, Department Commander of New Hampshire G. A. R.

The Famous Commander Writes to the People to use Dr. Greene's Nervura. It Cured Him. It Will Cure You.



Gen. Charles E. Buzzell, of Lakeport, N. H., derful remedy to several others, and it has Department Commander of New Hampshire cured themall. I urge people to use it because G. A. R., has something of interest to say to Gen. Buzzell's case was like thousands of those finer forces which the spirits know now lave not yet entirely passed the experimental to use upon his organization, that they may no observation, or the tenative in opinion.

Another point that will arise is the methods Another point that will arise is the methods.

Another point that will arise is the methods are contrainted by ordinary experience or common knowledge, it may be experience or common my departed friend, I am not obliged to say "amen" to nonsense, even if it comes from the other side.

"the people in regard to the remarkable curative powers of Dr. Greene's Nervura blood and nerve remedy. Few men are more widely known If all a spirit chooses to say is to be accepted than Gen. Buzzell, who is Street Commissioner

"I was terribly run down in health, and as a result of over-work, became nervous, weak, tired, and without my old-time energy and ambition. I grew so fearfully nervous that I could first symptoms—the tired feeling, the weak-ened nerves, the loss of power of endurance, result of over-work, became nervous, weak, tired, and without my old-time energy and ambition. I grew so fearfully nervous that I could not rest nor sleep nights, but would be obliged night. I would get tired and nervous so easily and quickly that it became almost impossible for me to attend to my business. At the same time I had most severe and distressing back-

"I took Dr. Greene's Nervura blood and nerve remedy, and it helped me right away. My nerves were so strengthened and invigor ated that the nervousness left me, and I could again sleep soundly nights, and wake mornings refreshed and feeling strong and vigorous. The backache is completely cured. I am now perto my business. I have recommended this won- free of charge, personally or by letter.

People from overwork, strain upon brain and nerve or other cause, break down in health, feel that they are physically weak, and that their nerve strength, energy and power are greatly diminished. Just so sure as night fol-lows day will prostration and debility, the

the lack of snap and energy-to drift you into to get up and walk about several times each total loss of health. Take Dr. Greene's Nervura blood and nerve remedy now, and it will cure you as it cured Gen. Buzzell, as it has cured thousands upon thousands of others. It is the great areas of disease the great areas of is the great curer of disease, the great strengthener of nerves, the great builder up of blood, the great invigorator of brain and body. It will make you well.

Do not class this most valuable remedy with patent medicines. It is a physician's prescription, and its discoverer, Dr. Greene, of 34 Temrefreshed and feeling strong and vigorous. The backache is completely cured. I am now perfectly well, and better able than ever to attend ous and chronic diseases, and can be consulted

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

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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.

A Banner Number.

Attention is called to the contents of the present issue of THE BANNER. We have given our space mainly to the views of brother and sister Spiritualists (Florence Morse, Mr. Kitson, et al.,) in England, on the Lyceum and other questions; J. Clegg Wright pays a well so long published the Medium and Daybreak; Year; Hudson Tuttle has an Essay which all may read with profit; J. J. Morse's lecture will be found to cover many and delicate points as to spirit-communion.

The sketch published on our ninth page in re the veteran Emma Hardinge Britten's life and labors will prove interesting reading to new comers into the Cause.

The illustrations (and other matters not mentioned) speak for themselves.

Circulate this issue, friends, in all communities. It will do a good work.

Stop the Living Burials.

A plan for preventing further premature burials has been prepared by Col. E. P. Vollum of the Medical Department of the United States Army, and circulated by him in most of the cities in the civilized world, especially in the United States. After giving long and close attention to the subject, he became convinced that a considerable proportion of the human race had always been buried alive, for reasons expressed in the proposed plan of prevention; that these dreadful disasters were occurring with frequency at the present time, and that putrefaction was regarded as the only sign of death, unless an autopsy or embalmment had

been performed. He speaks first, in his printed circular, of the absence of proper laws relative to the disposal of the dead in most countries, of the hastiness of burials during epidemics, of the uncertainty in the signs of death, and of the existence of certain states that very closely counterfeit the appearances of death. From these facts he fully believes there is more danger of mistaking the appearances for the reality of death, and hence of persons being buried alive, than is generally suspected. His argument states that scientific demonstrations show that even the stoppage of breathing and the pulsation of the heart for a considerable time, with all the other appearances of death, putrefaction alone being excepted, fail to make certain the death of a person, and that the suspended activity of life may not return after the body has been interred.

The plan proposed and adopted, therefore, is the forming of an association for mutual protection against such a horrible possibility. For this purpose, it is advised to exercise the closest vigilance, especially in the cases of of certain diseases and conditions given, it being known that they are frequently the cause of a state of seeming death that is liable to deceive the most experienced. The association further pledges its members to discourage embalming, autopsy, or burial in the list of cases given, until every possible source of doubt is removed. Besides the cases given whose results are most apt to be delusive, are all other evidence of having passed through disease of ! tilated on that occasion.

sufficient duration and severity to cause actual death. Any evidence is refused to be accepted as infallible except decomposition itself. Cases of alleged sudden death are questioned, unless the body has been greatly mutilated, or some vital organ has been injured.

A condition imposed by the plan is, if decomposition has not become unmistakably manifest, and autopsy or embalming has not been performed, to place in the coffin a bottle of chloroform with a leaky stopple, in order to shall meet so many friends who have passed fill it with the vapors sufficient to last a long on from Philadelphia with whom I have been fill it with the vapors sufficient to last a long time. And the practice is recommended to all others, as but a concession to a natural and prevalent dread of premature interments. Associations are easily formed among relatives and friends for the prevention of premature burials, or they can be engrafted upon any club or other organization. Public opinion will grow from these, and reforms in burials will follow.

Dr. Alexander Wilder, as long ago as twentyfour years, Jan. 25, 1871, delivered a public address on this subject before the members of the New York Legislature, in which he took the same ground as that taken by Col. Vollum, that the appearance of decomposition is the only reliable proof that the vital energy has

The Spread of Woman Suffrage.

Some discussion recently having arisen in the Boston daily press concerning the Woman Suffrage Cause and its advancement in Massa chusetts and elsewhere, a correspondent of the Post—whose name will be at once recognized by the reader—gave the following hopeful data in the premises: "Sixty years ago women could not vote any-

where. In 1845 Kentucky gave school suffrage to widows. In 1861 Kansas gave it to all wo-men. In 1869 England gave municipal suffrage to single women and widows, and Wyoming gave full suffrage to all women. Michigan and Minnesota granted women school suffrage in 1875, Colorado in 1876, New Hampshire and Oregon in 1878, Massachusetts in 1879, and New York and Vermont in 1880. In 1881 municipal suffrage was extended to the single women and widows of Scotland. Nebraska gave school suffrage in 1883 and Wisconsin in 1885. In 1886 municipal suffrage was extended to single women and widows in New Brunswick and Ontario and school suffrage in Washington to all women. In 1887 municipal suffrage was extended to all women in Kansas, and school suffrage in North and South Dakota, Montana, Arizona and New Jersey. In 1891 school suf frage was granted in Illinois. In 1892 municipal suffrage was extended to single women and widows in the Province of Quebec. In 1893 school suffrage was granted in Connecticut and full suffrage in Colorado and New Zealand. In 1894 school suffrage was granted in Ohio, a limited municipal suffrage in Iowa, and parish and district suffrage in England to women, both married and single. In 1895 full suffrage was granted to the women of South Australia, and in 1896 full suffrage has been granted to the women of Utah.

The 'course of events' seems to be fairly encouraging to the suffragists.

In Massachusetts the struggle between suffrage and anti-suffrage is like a prolonged wrestling match between an elderly man and a growing boy. The man can throw the boy at present, but a few years hence it will be the other way around.

ALICE STONE BLACKWELL.

Dorchester, Mass."

The Patriarch's Query.

Him of Uz is represented as pathetically inouiring: "If a man die, shall he live again?" And every now and then this question breaks out among men. Modern Spiritualism has answered this demand for light for all who accept its teachings and revelations. The ministry labor under increasing difficulties in the treatment of this subject, for ours is an impatient age that wants facts. A distinguished divine recently declared emphatically that it was not Christ's words but his resurrection that convinced men of immortality. Then, we reply, merited tribute to the late James Burns, who | if men are indeed convinced of it by his resurrection, why are they still asking the ques-W. J. Colville speaks choice words for the New tion and wanting facts? Does the commonly received story of Christ's resurrection fully satisfy them? It looks as if it did not. They either discredit the story altogether, or accept ories of the courage and rugged honesty of this it in a purely materialistic way.

So that the appearances of ministering angels, which are recorded in both the Old and New Testaments, go for nothing in establishing the truth of immortality with orthodoxy. Nothing was known about it of a certainty until Christ's resurrection! If he had not risen from the grave, as the record says, bodily, men would still have been left to hope alone. But we would say, as the resurrection has hitherto been received, the body is as immortal as the spirit. Science and common sense make that impossible!

The Good Side of Selfishness.

It has been often said that everything has its good side, even evil, and hence is evil only as we incline to regard it so. An editorial article, in which occurred the phrase "Far-Sighted Selfishness," appeared not long since in the | America, all communications for the Editor New York Tribune, and is suggestive of a good deal that does not find its way into expression. It happens to be a fact, or it is such by they would continue to take place until actual | a universal law, that shrewd and far-sighted selfishness often comes to the same conclusion or result, so far as concerns the external course it advises men to pursue, as the divine truth itself does. It does not pay to commit crime, whether murder, burglary, forgery, theft, or any other crime. It is well established that honorable dealings with one's neighbor, and that a pure and honest outer life, reckoning the practical worth of these things in mere dollars and cents, are well worth all the sacrifice they require, if any, of those who are lov ers of the world only. And a shrewder selflove goes still further, and tells one that politeness is a paying quality.

The Fight Begun.

The struggle against the odious medical law now in force in Massachusetts has been opened by "House Bill No. 201," prepared by Dr. T. A. Bland, Secretary of the American Health Club of Boston, and introduced by Representative Douglass of this Society, Jan. 17. It provides that all citizens of this State of sound mind, and not under conviction for crime, shall be, and they are, entitled to the right and privilege of selecting their own physicians, to employ women and children, with regard to the result | the same, and to compensate them for their services.

This bill, should it become a law-which it certainly ought-repeals the medical monopoly statute of two years ago.

A trenchant letter in this direction from Dr. Bland to the Boston Herald will be found in another column. --- An account of the January meeting of the American Health Club in Boston, Friday evening, Jan. 25, will appear next cases of apparent death that do not show ample | week. The Monopoly Law was thoroughly ven-

What Our Friends Say of The Banner.

JAMES SHUMWAY, Philadelphia, Pa., writen on renewing his subscription:

"I am past my eighty years; I cannot do without The Banner; I think I have taken it upwards of forty years; it has always given me great pleasure to read it. I shall ere long pass on, and I am fully prepared for the change. I often think of the time when I associated. I am the last of the family of my name; all, all gone over; and oh! how glad I shall be to meet them all; nothing but the facts and truth of Spiritualism can give us this promise.

E. N. SWINBURNE, Mexia, Tex., writes, on renewal:

"Please find my willing tribute to the best paper ever published. You have my mite of things material, and in return I receive food for the soul. I have no fears for the success of THE BANNER.

There are many admirers and readers of THE BANNER in these parts; the Cause of the angels seems really on the increase in this locality. The secular press also gives much attention to Spiritualism. I am past eighty-two years, but remain yours in the bonds of mor-

tality and the knowledge of immortal life." MRS. ELIAS CHELLIS, Claremont, N. H., writes, on renewing yearly subscription: "I wish I could make it \$250, but I have to count my pennies. I am rich in good wishes for your success."

MRS. IRA V. HAYES, writes from Rochester, N. H.:

"My subscriptions for THE BANNER end with this month, so I send you five dollars to pay for two Banners to the end of 1896. If each one of your subscribers would pay one extra, as I do, it would be some help to you. My sincere wish is that the Banner Company will prosper."

Our earnest thanks are returned to this kind patron; would that others would follow her generous example.—Ed.]

MRS. M. T. WARFORD, Paterson, N. J., writes pathetically, on renewal:

"I think every time I send for THE BANNER hardly know where the money will come from next, but it comes somehow. I hope it will still continue successfully; I do not know what I should do without it. I am seventy-five years old, and do not expect to want it much longer; but it is all the world to me—it is all the comfort I have."

To Patrons and Advertisers.

Unless all signs fail, the country (in spite of strained conditions" between the various nations of the earth, regnant at the present time, but destined to fall away, as people reason on the benefits of arbitration in place of war) is preparing for a revival of good times and business, and a return to active prosperity. Is it not wisest, then, to be in readiness for what it will surely bring? If things are to forge ahead again with greater energy than ever before, it is the wise ones who will be certain to keep up with the procession.

Hence now is the accepted time for every kind of interest and industry to come out from not know how to spell wait. Work is their word for a substitute, and they never have to wait. They are not dull because business happens to be, and when it wakes up again, as it invariably does, they are wide awake and

CHARLES THEODORE RUSSELL, the war Mayor of Cambridge, Mass., the close friend of Governor Andrew, the father of several of Massachusetts' most prominent citizens (including Ex-Governor Russell), the patriot and the scholar, recently passed to higher life at his home on Brattle street, in the University City. The editor of THE BANNER has pleasant memveteran statesman, displayed at various hearings on (afterward defeated) "doctors' plot' bills in the years agone when Massachusetts was yet a free State, and Mr. Russell was Chairman of the Committee before whom the matter of equity in the choice of one's remedial practitioner was discussed.

THE LYCEUM BANNER, published monthly by J. J. Morse and Miss Morse in London, issues for January an enlarged number of thirty-two pages. These are replete with choice illustrations of scenes and workers in America and England, and valuable statistics concerning the special and important cause to which as official organ of the British Spiritualists' Lyceum Union, it is devoted. It is a valuable issue of an in-valuable worker for the young in England. The request is made this month, that during the absence of Mr. J. J. Morse in and Publisher may be sent to Thomas Olman Todd, 7 Winifred Terrace, Sunderland, Eng.

In a letter to Dr. T. A. Bland, enclosing his application for membership in the "Amercan Health Club," Hon. Omer M. Kew, M. C. [himself a pronounced Spiritualist], says:

"Such courage and pluck as you display in every worthy cause is deserving of reward, on this side of life or the other. I sincerely hope that you may receive a reasonable proportion of your just dues while yet environed by the

At the Banner of Light Bookstore, 9 Bosworth street, Boston, will be found on sale fine pictures of Prof. F. A. Wiggin, taken by "carbonette" process, by Marceau of Indianapolis, Ind. Price, 35 cents per copy.

Lake Helen, Fla.

To the Editor of the Banner of Light:

A recent letter from W. J. Colville states that his engagements are such in California that if he comes to Lake Helen, as announced, he must do so at a great disadvantage, and would be obliged to return. He asks to be released from his engagement with us. He asks to be released from his engagement with us, which is granted, with great disappointment to our Association, and the many friends who were expecting him. It is not yet decided who will fill his place. All persons who are coming to the camp, should they be obliged to remain in Jacksonville over night will find it greatly to their pecuniary advantage to take the street car at the Union Depot, and go to Hotel Bristol, corner Bay and Liberty streets, where they can get a good room and accommodations as to lood for a very small price. EMMA J. HUFF, Cor. See'y "Southern Cassadaga" Camp.

Card of Thanks.

MRS. SARAH A. BYRNES would like to thank all the friends for their kindness and sympathy during her recent critical illness; the President of the Massachusetts State Association for his kind remembrance In his address at late convention; also the Ladies' Lyceum Union of Boston for the beautiful flowers sent. She has so far recovered that she is ready to take up and has so lar recovered that she is ready to take up her former line of work upon the spiritual platform, and would like to make engagements for the coming spring and summer, also for camp-meeting work. Address No. 7 Shenandoah street, Dorchester, Mass.



Florence Marryat,

AUGHTER of that Capt. Marryat whose naval books yet stir the hearts of adventurous youth, has, by her outspoken and unswerving record of her own personal experiences in the domain of spiritual investigation, accomplished a great work for Spiritualismespecially on its phenomenal side - among thinking men and women in ENGLAND and elsewhere. As another has said of her:

"She writes like one who has settled an important question, expecting to be belived, because she records the evidences that force, by their over helming logic, the truth home to her own mind. The strongest argument that can ever be presented by the most learned man is the demonstration of a fact, and there are many, and of a most convincing character, and are used to the best advantage when placed in the hands of so clever a writer and earnest an advo-

In her excellent and practical volume: "There is no Death." she appreciatively explains why that work was undertaken:

"It has been strongly impressed upon me for some years past to write an account of the wonderful ex-periences I have passed through in my investigation of the science of Spiritualism. I will describe the scenes I have witnessed with my own eyes, and re-peat the words I have heard with my own ears, leav-ing the deduction to be drawn from them wholly to

From this valuable volume the following extracts are made, to show its earnestness of style and importance of testimony:

"I do not think it is generally known that my father, the late Captain Marryat, was not only a believer in ghosts, but himself a ghost seer. I am delighted to be able to record this fact as an introduction to my own experiences. Perhaps the case with which such manifestations have come to me is a gift which I inherit from him; anyway I am glad he shared the beherit from him; anyway I am glad ne snareu the co-lief and the power of spiritual sight with me.... I do not believe my father had any 'nerves,' and I think he had very little imagination. Almost all his works are founded on his personal experiences... The very reason that his books are almost as popular to-day as when they were written, is because they are true his-tories of their time. There is scarcely a line of fiction in them. His body was as powerful and muscular as his brain. His courage was indomitable... "In my work," The Life and Letters of Captain Mar-

kind of interest and industry to come out from its shell, and display itself by advertising. A good opportunity presents itself in the columns of the Banner of Light, always hospitable to the wise ones who are sagacious enough to come in and avail themselves of coveted chances. The New Year just begun offers special inducements to such persons. The true way is to take time by the forelock. Those who forestall revived demands are the ones who do not know how to spell wait. Work is their same as when they had parted, and uttered in a perfectly distinct voice. Fred! I have come to tell you that I am dead? When the figure entered the cabin my father jumped up in his berth, thinking it was some one coming to roo him, and when he saw the form and heard it speak, he leaped out of bed with the intention of detailing it, but it was gone. So vivid was the impression made upon him by the apparition that he drew out his log at once and wrote down all particulars concerning it, with the hour and day of its appearance. On reaching England after the war was over, the first dispatches put into his hand were to announce the death of his brother, who had passed away at the very hour when he had seen him in the

cabin.

"But the story that interests me most is one of an in-"But the story that liberests me most is one of an incident which occurred to my father during my lifetime, and which we have always called 'The Brown Lady of Rainham.'... The last fifteen years of my father's life were passed on his own estate of Langham, in Norfolk, and amongst his county friends were Sir Charles and Lady Townshend of Rainham Hail. At the time I speak of, the title and property had lately changed hands, and the new baronet had re papered, hall the and furnished the Hall throughout and come painted, and furnished the Hall throughout, and comdown with his wife and a large party of friends to take possession. But to their annoyance, soon after their arrival, rumors arose that the house was haunted."...

The guests one by one left the house in fear. and finally her father, suspecting the tenantry, for reason of their own, of endeavoring to frighten the new proprietors, asked them to allow him to sleep in the haunted chamber:

They accepted his offer, and he took possession o the room in which the portrait of the apparition hung, and in which she had been often seen, and slept each night with a loaded revolver under his pillow. For night with a loaded revolver under his pillow. For two days, however, he saw nothing, and the third was to be the limit of his stay. On the third night, however, two young men (nephews of the baronet) knocked at his door as he was undressing to go to bed, and asked him to step over to their room (which was at the other end of the corridor), and give them his opinion on a new gun just arrived from London. My father was in his shirt and trousers, but as the hour was late, and everybody had retired to rest except themselves, he prepared to accompany them as cept themselves, he prepared to accompany them as he was. As they were leaving the room, he caught up his revolver, 'in case we meet the Brown Lady,' he said, laughing. When the inspection of the gun was over, the young men in the same spirit declared they over, the young men in the same spirit declared they would accompany my father back again, in case you meet the Brown Lady,' they repeated, laughing also. The three gentlemen therefore returned in company.

"The corridor was long and dark, for the lights had been extinguished, but as they reached the middle of it, they saw the glimmer of a lamp coming toward them from the other end. 'One of the ladies going to visit the nurseries,' whispered the young Townshends to my father. Now the bedroom doors in that corridor faced each other, and each room had a double door with a space between, as is the case in many old-fashioned country houses. My father... slipped within one of the outer doors (his friends following his example), in order to conceal himself until the lady example), in order to conceal himself until the lady should have passed by. I have heard him describe how he watched her approaching nearer and nearer, through the chink of the door, until, as she was close enough for him to distinguish the colors and style of her costume, he recognized the figure as the fac simile of the portrait of 'The Brown Lady.' He had his finger on the trigger of his revolver, and was about to demand it to stop and give the reason for its presence there, when the figure halted of its own accord before the door behind which he stood, and holding the lighted lamp she carried to her features, grinned in a malicious and diabolical manner at him. This act so infurlated my father, who was anything but lamb-like in disposition, that he sprang into the corridor with a bound, and discharged the revolver right in her face. The figure instantly disappeared—the figure at which for the space of several minutes three men had been looking together—and the bullet passed through the outer door of the room on the opposite side of the corridor, and lodged in the panel of the inner one. My father never attempted again to interfere with 'The Brown Lady of Rainham,' and I have heard that she haunts the premises to this day. That she did so at that time, however, there is no shadow of doubt."...

"On the 4th of April, 1860, there died in India a young officer in the 12th Regiment M. N. I., of the name of John Powles. He was an intimate friend of my first husband for several years before his death, and had consequently become intimate with me; inand had consequently become intimate with me; in-deed, on several occasions he shared our house and lived with us on the terms of a brother. I was very young at that time and susceptible to influences of all sorts—extremely nervous, moreover, on the subject of 'ghosts,' and yet burning with curiosity to learn something of the other world—a topic which it is most difficult to induce anybody to discuss with you. Peo-ple will talk of dress, or dinner, or their friend's pri-vate affairs—of anything, in fact, sooner than Death and Immortality and the world to come which we must all inevitably enter... John Powles, however, though and immortantly and the world to come which we must work all inevitably enter. . . . John Powles, however, though a careless and irreligious man, liked to discuss the Unseen. We talked continually on the subject, even when he was apparently in perfect health, and he often ended our conversation by assuring me that should he die first (and he always prophesied truly that he should not reach the age of thirty) he would fore."

(were such a thing possible) come back to me.... John Powles's death at the last was very sudden, al-though the disease he died of was of long standing. He had been under the doctor's hands for a few days He had been under the doctor's hands for a few days when he took an unexpected turn for the worse, and my husband and myself, with other friends, were summoned to his bedside to say good-bye to him. When I entered the room he said to me, 'So you see it has come at last. Don't forget what I said to you about it.' They were his last lutelligible words to me, though for several hours he grasped my dress with his hand to prevent my I aving him, and became volent and unmanageable if I attempted to quit his side. During this time, in the intervals of his defirium, he kept on entreating me to sing a certain old ballad, which had always been a great favorite with him, entitled 'Thou art gone from my gaze,' ite with him, entitled 'Thou art gone from my gaze.'
I am sure if I sung that song once during that miserable day, I must have sung it a dozen times. At last our poor friend fell into convulsions, which recurred with little intermission until his death, which took place the same evening."...
"As soon as I commenced investigations in my

"As soon as I commenced investigations in my home-circle [after returning to England], John Powles was the very first spirit who spoke to me through the table, and from that time until the present I have never ceased to hold communion with him."...

"When Mr. J. William Fletcher gave his first lecture in England, in the Steinway Hall, my husband, Colonel Lean, and I went to hear him. We had never seen Mr. Fletcher before, nor any of his family, nor did he know we were amongst the audience. Our first view of him was when he stepped upon the platform, and we were seated quite in the body of the hall, which was full. It was Mr. Fletcher's custom, after his lecture was concluded, to describe such visions as were presented to him, and he only asked in return that if the people and places were recognized, those who recognized them would be brave enough to say so, for the sake of the audience and himself. I can understand that strangers who went there and heard nothing that concerned themselves would be heard nothing that concerned themselves would be very apt to imagine it was all humbug, and that those who claimed a knowledge of the visions were simply confederates of Mr. Fletcher. But there is nothing more true than that circumstances after cases. I eninote true that that circumstances after cases. I entered Steinway Hall as a perfect stranger, and as a press-writer, quite prepared to expose trickery if I detected it. And this is what I heard. After Mr. Fletcher had described several persons and scenes unknown to me, he took out a handkerchief and began to wipe his face, as though he were very warm.

"'I am no longer in England, now,' he said. 'The several page outs changed and lam teken every the several page outs changed and lam teken every the several page.

scene has quite changed, and I am taken over the sea, thousands of miles away, and I am in a chamber with thousands of miles away, and I am in a chamber with all the doors and windows open. Oh! how hot it is! I think I am somewhere in the tropics. O! I see why I have been brought here! It is to see a young man die! This is a death chamber. He is lying on a bed. He looks very pale, and he is very near death, but he has only been ill a short time. His hair is a kind of golden chestnut color, and he has blue eyes. He is an Englishman, and I can see the letter 'P.' above his head. He has not been happy on earth, and he is quite content to die. He pushes all the influences that are round his bed away from him. Now I see a lady come and sit down beside him. He holds her hand, and appears to ask her to do something, and I hand, and appears to ask her to do something, and I hear a strain of sweet music. It is a song he has heard in happier times, and on the breath of it his spirit passes away. It is to this lady he seems to come now. She is sitting on my left about half-way down the half."

With this thrilling recital of a conclusive test through Mr. Fletcher, we must close these extracts—though at a future time we may give others. Those desirous of learning more of this extraordinary work will find it on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston. How truly does Mrs. Marryat say, in another part of the volume:

"The teaching of Spiritualism is such as largely to lucrease belief in our Divine Father's love, our Savior's pity, and the angels' ministering help. But it does more than this, more than any religion has done before. It affords the proof—the only proof we have ever received, and our fluite natures can accept—of a future aviatance. The maintee of Christians have future existence. The majority of Christians hope and trust, and say they believe. It is the Spiritualist only that knows."

A Medium's Experience.

Though not a physical medium myself, I have at my earnest request been given at my private circle a few physical phenomena, and I judge of these things from what I have myself experienced. At one séance my fingers were observed to lengthen out, and reach half across the table, and my wife's two hands seemed to go into one great mass of flesh, and out of that came a spirit hand. Often over my friend Mr. Reed's head a luminous mass has grown which has formed into an independent head, and afterward into a full form, which then detached itself from him. From this I am convinced that the materialized forms come out of the medium, and are connected in some occult way with him. Had the perchic continuations of my hands been solidified enough, and had Mr. Maskelyne been present and grasped them, he would certainly have laid hold of my own hands, for immediately a form is grasped it goes back to the medium, or the medium seems to come to it (as in the late case of Mrs. Mellon) therefore in nearly every case where a form is rasped, the medium will be had hold of. This, therefore, proves nothing.—A. F. Tindall, A. T. C. L., in The Spiritual Review, London, Eng.

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 Com-

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "halftone" 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.

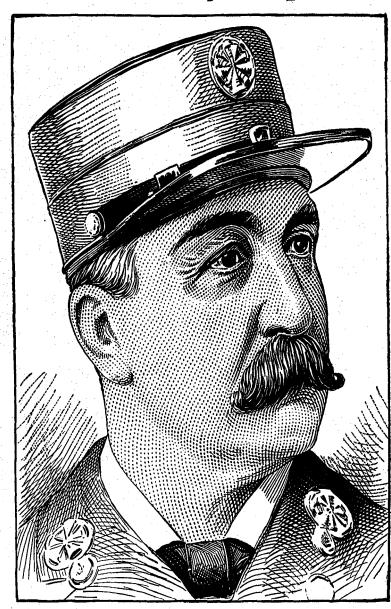
THE BANNER has been a paying institution. and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most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

Mrs. Severance writes: "THE BANNER was always good, but better now than ever be-

FIRE CHIEF A. H. RUNGE.

His Restored Health Was Due Paine's Celery Compound.



The position of chief of fire department in a big city like Minneapolis, with its acres of valinght which I was almost certain was before big city like Minneapolis, with its acres of valuable building property, crossed by numerous railroad lines and dotted with factories where the fires are never "banked," is one of the utmost responsibility, and can be entrusted only to a man of unquestioned character and

August H. Runge, who has filled this responsible position for several years with so much credit to himself and to the city, was born in New York in 1852, where he received a common school education.

What such a man as this has to say can scarcely fail to carry weight with it:

"With the hope that what I say may in some way be brought to the attention of others who, like myself, have suffered without any apparent cause, I feel constrained to recite a brief tale

regarding an experience which I trust may never be repeated in my case.

"A few months ago, owing, doubtless, to the exacting nature of my duties as head of the fire department, I began to feel a sort of language and list began to discuss which I among a discussion which I a guor and listlessness, to disguise which I was meals with a feeling amounting almost to ease and establishing firm health.

me. Matters became so serious with me that I could no longer keep silent about myself, and speaking of it to one of my friends one day, he suggested that I try Paine's celery compound. I purchased a bottle, and before I had taken a dozen doses I knew that the suggestion was a dozen doses I knew that the suggestion was a good one: I felt an improvement I continued good one; I felt an improvement. I continued to use it. and felt restored. My appetite is good and I sleep well, and instead of an irksome grind, my business is again a pleasure to me. I attribute this happy state of affairs to Paine's celery compound."

As in the case of Fire Chief Runge, the beginning of poor health is very apt to rob one of the will power to start immediately about getting out of danger. It is this inertia of poor health that makes an ordinary "run-down" bodily condition so dangerous, and so likely to go on to something worse. Every day it is clearly shown that it won't do to live tired-out, and on the verge of breaking down. The languor and the lack of strength are sure to in-

Now is the time to throw off disease. As the compelled to bring into play all the strength of will I could command. The feeling grew to getting back strength and sturdy health. Upon me, however, and in a short time it took such possession of me that it affected my appear title and caused insomnia. I approached my appear the feeling means with a feeling mean and the strength and sturdy health. Paine's volary commound, token now, title and caused insomnia. I approached my does its best service toward driving out dis-

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: Sunday evening. Jan. 26. at Clerk's Hall, 33 Summer street, the Spiritualists held very interesting services, and a large audience greeted the mediums at 2:30 and 7:30. Appropriate selections were rendered by Prof. Fred Heath, the blind musical medium, and Misses Lena and Elsie Burns.

Dr. C. W. Goodrich and son Sammle of Brockton were the speakers and mediums. Mrs. Dr. M. K. Dowland gave a sublime invocation. Dr. Goodrich gave very able and interesting remarks on "What They Say" and "Spiritualism, and Its Effect on Hu-manity." He also gave many remarkable tests, psychometric readings and messages—all said to be correct—and Master Sammle, who is an excellent test medium, gave many recognized tests, messages and

Sunday, Feb. 2, at 2:30, developing and healing; at 7:30, test séance-all mediums invited.

At the Spiritual Meeting Tuesday evening, at 130 Market street, Prof. Fred Heath rendered fine and appropriate selections. Mrs. Dr. Dowland, under control of a master-mind from spirit-realm, lectured on "Divine Creator of the Soul, and Life in Its Va-rious Phases." After her remarks Mrs. Florence A. Lamphier gave a large number of recognized tests and communications.

Oscar A. Edgerly lectured Jan. 26 for the Lynn Spiritual Association, to very good acceptance by appreciative audiences—Mrs. E. P. Averill, Sec'y, writes—both afternoon and evening, many being attracted by the eloquence of his guide from adjoining towns. His ministrations here have been a grand success, and our Society has engaged him for the month of December next. month of December next.

Rev. Moses Hull is engaged to occupy our platform during the mouth of February, and we cordially invite the liberal-minded, and conservative as well, from towns adjacent to our city to come and hear this highly-gifted speaker. Remember the scriptural invited in the control of junction: "Prove all things, and hold fast that which is good."

Salem .- Mrs. G. R. Knowles, Sec'y, writes: Sunday, Dec. 26, we had as our speaker, Mrs. Ida P. A. Whitlock of Boston. Her subject in the afternoon on "What is Prayer? and do Spiritualists Pray?" was very interesting.

In the evening Mrs. Whitlock gave a fine discourse on "What has Spiritualism Done for Humanity?" She was listened to by one of the largest audiences of

Both lectures were followed by delineations of spirits present, also psychometric readings.
Sunday, Feb. 2, Dr. Charles H. Harding of Boston will occupy our platform.

Newburyport .- "Lincoln" writes: Sunday, Jan. 19, the First Spiritualist Association had for speaker and test medium Dr. Wm. Hale of Boston. His lectures at both services were excellent; his readings,

with tests, were very convincing. Sunday, Jan. 26, Wm. Weish Reed, the poet medium, occupied the platform. Dr. Wm. Johnson presided. Bro. Reed gave a fine lecture at both services, followed

by tests, which were acknowledged as correct. Dr. Johnson spoke for a short time on "Vaccination, and What a Curse it Was to the Human Family." The First Spiritualist Association will give a Concert and Dance in Veteran Hall Feb. 10.

Wercester.-Mrs. C. C. Prentiss, Cor. Sec'y, says: Our meetings during January bave been unusually in. teresting. The grand lectures the first two Sundays by Prof. Peck made a profound impression.

Jan. 19 Mrs. Pepper was greeted by one of the largest audiences of the season. A cordial welcome

awaits her return April 26.

Jan. 26 we were honored by the presence of that queen of the platform, Mrs. M. E. Cadwallader. The spirit-world has given the persecuted mediums of Philadelphia an able and fearless defender; at the close of her recital of the injustice being imposed on them a liberal contribution was tendered her in their behalf

The Woman's Auxiliary meets Friday, Jan. 31, with Mrs. Harriet Ballou, No. 78 Chatham street.

Cambridgeport. - Temple of Honor Hall, 591 Massachusetts avenue. The Progressive Thought Society, Mr. White writes, is meeting with grand success; the mediums taking part Sunday, Jan. 26, were:

Mrs. Fredricks, Mrs. Randolf, Mrs. Gilliland, Mr Hardy, Mr. Cobb, Mrs. Ackerman; Mr. Fredricks gave a fine solo on the zither; there was also fine singing by the choir; Miss Wheeler, the Conductor, fills the position well. Meetings held each Sunday. The Banner of Light for sale at this hall Sunday.

South Deerfield .- Mrs. C. E. Wilder, Presidente writes: Our Society was invited to meet with Mr. and

Mrs. L. F. Crafts, at Whately, Dec. 5.

It was a very pleasant occasion. We had a surprise in meeting Miss Lizzle Harlow, and were treated to a fine lecture from her on the "Financial Situation of the Country." Nov. 4 and 5 we had George A. Porter. Dec. 16 and 17 Mrs. May S. Pepper, who was at her best, giving good satisfaction to large audiences, as did Miss Abby A. Judson on Jan. 14. Feb. 3 Miss Judson will be with us again; her subject will be: "Heaven and Hell; Where Are They?"

Woburn .- Bonney writes: Wednesday evening, Jan. 22, Mrs. M. Ratzel and E. H. Tuttle occupied the platform, giving satisfactory remarks, tests and read-

A growing interest is manifested, as the increasing

numbers at each meeting show.

Stoneham.-E. S. Wells, Chairman, writes: G. A. R. Hall platform was occupied by Mrs. Charlotte A. Butterman, a test medium of great ability to bring the two worlds close together-giving many tests, which were all recognized.

Chelsea .- "D. V. A." writes: Spiritual meeting at No. 206 Broadway, was well attended. Mrs. M. E. Knowles gave tests and readings, all recognized; Mr. W. Anderson, recognized tests and readings.

Malden.-S. E. W., Sec'y, writes: Mrs. M. M. Soule of Somerville occupied the platform Jan. 26. Feb. 2 Mrs. J. A. Davis will be with us. Special

Fitchburg.-Mrs. E. O. P. writes, Jan. 26: Our soclety has been very fortunate in securing the services | ten by W. J. Colville, has been received, and | DR. ARTHUR HODGES. of Prof. W. F. Peck for the past two Sundays. He | will be printed in next issue.

gave us four excellent lectures, and assisted us in get-ting up an entertainment—the best this organization basever had. We heartly recommend Prof. Peck to all societies needing a speaker. Mrs. Nettle Hold-Harding will be with us the dom-ing Sunday, Feb. 2.

RHODE ISLAND.

Providence.—Benj. F. Prouty, Sec'y, writes: The Providence Spiritual Association met Sunday afternoon, Jan. 26, at Columbia Hall. A. E. Tisdale, the bilind orator, opened the services by singing; his subject for the afternoon was: "What Proof have we if a man die. shall he live again?"

The evening subject was: "Religious and Hero Worship." It was a grand and able effort,
On Feb. 2 we will have with us Miss Lizzle Harlow of Haydenville, Mass.

The People's Progressive Spiritualists' Association had a largely-attended meeting on Sunday evening. Jan. 26. The exercises were as follows: Piano solo

Jan. 26. The exercises were as follows: Plano solo by Master Willie Goodman; Mr. F. H. Roscoe of Providence then gave a series of inspirational readings, including selections from H. W. Longfellow and from the "Poems of Progress" (by Lizzle Doten), and Sir Edwin Arnold. In these readings he proved himself a fine elocutionist, and it would be well for Spiritualist societies all over the country to secure him to give this series of readings.

The readings were interspersed with singing by the sweet little singer, Miss Ollie Hunter; Little Miss Elbri Schofield of Boston, Mass., gave a recitation; Mr. Howard Rice and Mr. De Groat, of the Manhattan Musical Club, gave two excellent plano duets, after which Mrs. Wm. Peyser of this city, under control of little "Beaulont," gave many recognized and remarkable tests, and many were the congratulatory compilments she received after the meeting; Mrs. Miller made remaiks, complimenting Mrs. Peyser's mediumship, also Mr. Roscoe, on the good work he is doing in this city.

On Sunday evening Keb 2 there will be a grand

On Sunday evening, Feb. 2/there will be a grand On Sunday evening. Feb. 2: there will be a grand memorial service given by Mrs. Lizzie Shaw of this city, in memory of her arisen child, Millie Shaw. The following well known talent will participate in the exercises of the day and evening: Speakers, Mrs. L. Shaw. Mrs. Wm. Peyser, Rev. M. Miller. Mrs. C. M. Whipple, Mrs. Alice Meyers, Mr. F. H. Roscoe; soloists. Mrs. Geo. Lapham, Mrs. Wilcox, Miss Oille Hunter. Miss Ads. Johnson; plantst, Master Willie Goodman; Little Miss Ethel Schofield of Boston, Mass., child elocutionist.

> [Boston Herald, Jan. 27.] State Medical Laws.

Does Their Action Take Away a Constitutional Right?

To the Editor of The Herald: I observe in your issue of Jan. 22 an editorial item to which I beg to reply. You say:

"The law of this State, requiring the registration of medical practitioners, is working very well, and we rather think we can get along without the proposed act allowing any person of sound influt to employ any person he may see fit as a medical attendant or surgeon. It is only an artful little dade."

Yes, the law referred to by you has worked well as in tended by those who framed it and lobbled it through. It was intended to give certain physicians of this State a monopoly of the practice of medicine in violation of the constitutional rights of the people of Massachusetts, and in violation of the rights of other physicians. It does this completely, and, therefore, works well in that regard

The remark about "artful little dodge" seems to me to have no meaning as applied to the bill introduced by Mr. Douglass on the 17th inst. It would very prop-

I beg to say that the object of the bill which you criticise is to restore to the people of Massachusetts an inalienable and constitutional right of which they are deprived by the so-called Registration Act. The bill is founded upon the idea that this is a Republican Commonwealth, and not a despotic paternalism. If this idea is correct, if this is a government of the people, by the people and for the people, then, in that case, the people are entitled to entire freedom of action in the matter of selecting their own physicians, and no act of the Legislature ought to limit that right. It is entirely proper that the people should be protected against quackery by holding all physicians responsible for blunders in practice. I am in favor, therefore, of the severest penalties for malpractice in medicine or surgery. I would have such laws operate in the case of all physicians, whether members of medical societies or not, or whether graduates of medmedical societies or not, or whether graduates of medical colleges or not.

The present medical law of this State assumes that a diploma from a medical college does not necessarily imply a fitness to practice medicine. With this I fully concur. Nor do I believe that a certificate from the State Medical Board gives any assurance to the people that the person holding it is a qualified physician worthy of their confidence.

In conclusion, permit me to say that Dr. Benjamin Rush was right when he said a century ago that "all laws restricting the right to practice medicine to one class of physcians and excluding others are the bastiles of our science."

I also indorse a recent statement of Herbert Spencer, that "medical monopoly and religious monopoly must stand or fall together; that it is as great a wrong to prohibit a man from selecting his own physician as it is to prohibit him from selecting his own preacher.' T. A. BLAND, Secretary American Health Club.

"Rev." H. T. Stanley.

He has been at Canton, Ohio. His conduct there was most disgraceful, and in the future he should be let severely alone by all Spiritualists until he exhibits some evidence of having reformed permanently. His ordination papers should be taken from him at once. Clinton Camp would not allow him to take any part in the exercises there last year. He left there, went East, and was ordained as a minister of the gospel. Shame! Spiritualism has several ministers of the gospel who have been in penitentiaries or jails, and several more, who, if they had their just deserts, would be behind the bars.

behind the bars.

E. R. Kidd, a prominent Spiritualist of Canton, writes: "I have mailed you recently several of our daily papers, in which you will see that H. T. Stanley has been written up, and I am sorry to say that the reports are only too true. Our Cause here has been knocked flatter than a pancake through Stanley's actions and exposure. I do wish, however, that it were possible to get Moses Hull to come here, and wind up our orthodox ministers, and also to have some good medium demonstrate to the clitzens of Canton that the preachers here are giving the people a bluff game. Now, Brother Francis, I am willing to stand by any medium, but frauds I have no earthly use for, and it is through these frauds that the progress of Spiritualism has so often been set back in its progress."—The Progressive Thinker, Chicago, Ill. Progressive Thinker, Chicago, Ill.

"A Letter from San Francisco," write

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lasting drudgery that wears out a woman,

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mon soap, or inferior washing powder, will do. With it

Movements of Platform Lecturer-(Notices under this heading, to insure insertion the servineer, must reach this office by Monday's medi.)

W. DeLoss Wood, journalist, would like to make engagements for the season of '96. He has lectured with good success the past season in Providence, Bridgeport. Lynn and Pawtucket, and has engagements for Worcester and Kingston. Societies desleip his services will address him, Box 199, Danielson.

Mr. J. Frank Baxter at present is laboring successfully (see report elsewhere) in Lima, O., and vicinity.

Dr. C. W. Hidden of Newburyport, Mass, is to becture in the Opera House, Barre, Vt. Peb. 9, 10, 11 and 12. In April he speaks in Springfield, his third engagement there this season. Dr. Hidden will probably lecture the first three Sundays in March at Lake Helen, Fig.

Mrs. M. Knowles spoke and gave tests in Chelses Sunday, Jan. 26; has the months of March and April open for engagements; would like to hear from other Societies; reasonable terms. Address, 1138 Dorch ster Avenue, Dorchester, Mass.

Mrs. Abbie N. Burnham will speak in Fall River.

Mrs. E. M. Shirley, speaker and platform medium, can be addressed at 1201 Washington street, Boston. Terms reasonable.

Dr. Harlow Davis, platform test medium, can be addressed at his office, 119 East 28th street, New York City. Has open dates in March and April for Connecticut or Massachusetts; also last two Sundays February.

J. Edward Bartlett can be engaged for platform work during the month of February, and the first three Sundays in March. Address 478 Park Avenue. Brooklyn. N. Y.

E. Andrus Titus having done good work at Lewis ton, goes next to Rockland, Me.

Mrs. Edith Carville will occupy the platform at Lew-iston, Me., next Sunday, Feb. 2. M. F. Hammond will be in Grand Rapids, Mich., for

the month of February, to speak for the First Spiritual Society there. He will make arrangements with other societies for March and April. also for the camps during the coming season. His permanent address is South Haven, Mich.

Rates to Quebec Carnival.

Round-trip tickets to Quebec and return during the Carnival Week will be on sale at the Boston offices of the Boston & Maine R. R. at \$11.50, instead of \$11.00 as given in last Sunday's edition of The Herald, through an error.

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.

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. GE FRORER, MRS. HALLOWELL, SAMUEL WHEELER, MR. BARRY, CAPT. KEFFER, MR. KURTZ, MR. MARLOR, MR. KELLAR, DR. BATES, MRS. JENNINGS and MR. WELSH.

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

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

SPECIAL NOTICES.

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

BENEFIT FOR THE SPIRITUALISTIC AND OCCULT

LIBRARY, UNDER the auspices of the First Society of Spiritualists, at CARNEGIE HALL, 57th street and 7th avenue, New York, Sunday, Feb. 9, at 8 P. M. Admission 25 cents. Any person willing to donate any Books or Money in aid of this Library, address H. F. TOWER, 312 W. 59th st., N. Y. Lan A.

FLORIDA for Homeseekers and Investors, is described in a bandsone illustrated book mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass.

READ THIS.

We want to secure a large number of new subscribers to the BANNER OF LIGHT, and in rder to accomplish this end without fail, make the ollowing liberal offer for a limited time: To any person not now a subscriber to the BAN-NER, who will send us **50** cents, we will not only send the paper for three months, but also one

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

MRS. CLARA H. BANKS,

This memorial sheet contains three new and cholocompositions—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 Vell Between Us." That inscribed to "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 Trib-ute 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.

NEW EDITION.

Helen Harlow's Vow.

BY LOIS WAISBROOKER.

An interesting and helpful story, graphically portraying woman's helpless and dependent condition, the numerous snares that beset her in every path she may seek to travel, what timely words and friendly aid will do to a despairing and sinking woman, and what obstacles a determined and Paper, pp. 290; price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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A Certain Evidence of His Immortality. A Surprise to the World. BY PROF. J. L. DITSON, Sci.

(Brother of the late Oliver Ditson.) Subjects treated: Man's Immensity; Immortality Demonstrated; Immortality Continued in Art; Art in Japan; The Moon in Collision with the Earth; The Order of the Universe; Culture and Refinement; The Borderland, etc. Cloth, pp. 221; price 50 cents.
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parilla than in any other preparation. More skill is required, more care taken, more expense incurred in its manufacture.

It costs the proprietor and the dealer More but it costs the consumer less, as he gets more doses for his money. More curative power is secured by its peculiar

combination, proportion and process, which makes it peculiar to itself. More people are employed and more space oc-

more people are employed and more space occupied in its Laboratory than any other.

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More and STILL MORE reasons might be given why you should take

Hood's Sarsaparilla

The One True Blood Purifier. \$1; six for \$5.

Hood's Pills cure all Liver Ills and Sick Headache. 25 cents. Wonderful, but true, are the Inspiring Tests being given by the world's greatest

Spirit Medium, Mahatma.

He tells your name and house number without a word from you. Reiinites friends, causes marriages—in fact tells you everything; he holds nothing back. Full readings, \$2; without tesis, \$1. Hours. 11 to 6. Sundays, 1 to 5. 1265 Washington street, Boston. Special readings by mail. Feb. 1.

A. M. Richardson,

MAGNETIC PHYSICIAN. Treatments given at your residence. Psychic Readings on business, etc., by mail, \$1.00. Address 6 Thornley street, Dorchester, Mass. Feb. 1. lw*

MRS. S. E. RICH and MRS. M. F. HANCOCK will hold public Séances, Tests and Business, Sunday and Tuesday evenings, at 8 P. M., and Friday afternoons at 2:30, at 276A Shawmut Avenue, Suite 2, Boston.

A Biographic Memorial

Luther Colby,

FOUNDER OF THE

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JOHN W. DAY.

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and faithful co-partner of Mr. Colby for many TO THE PIONEERS OF MODERN SPIRIT-UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies"; AND TO THE YOUTH OF THE NEW DIS-

PENSATION, who are reaping in joy what

their forbears have sown in tears, and whose faces are now set toward the sunlight of world-

wide victory; THESE PAGES,

Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedi-

The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the Banner of Light); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exster streets. Boston) and the Birthplace of Mr. Colby in Ames bury, Mass.

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SPIRIT Message Bepartment.

SPECIAL NOTICE.

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

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or isbor—should be forwarded to this office by mail or left at our Gounting-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.

The theory carriest 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 14, 1895. Spirit lavocation.

Oh! thou Infinite Spirit, we would ask thy presence at this hour, that we as thy children may come into harmon; with the angel ones, those bright messengers that deligh to do thy bidding. We would ask for the presence of these and of our loved ones that have passed the portal, that they may be permitted to bring some words of comfort, some words of encouragement and enlightenment to those that yet dwell upon the earth-plane.

We thank thee, our Father, for the sunshine in our pathway of life. We would learn more of thy laws and or thy love, and of thy compossion upon thy children that thou hast formed and fashioned unto thine own image. We would ask at this hour that the loved ones be permitted to go from one home to another, and may help to unlift them from the saddened condition, that the ignorant may be brought more into the light; those that refuse to be comforted, may they know that their loved ones live, and are with them.

We thank thee, our Father, for life, and for the disciplines of life; aithough at times it may seem rough and rugged with us, yet thou canst not commit an error-thou doest all things well. We would come to thee as a little child would go to an earthly parent, asking that thy bene diction may rest upon all humanity forever.

INDIVIDUAL MESSAGES.

Are you mortals? Sometimes it seems an before we undertake to teach others. impossibility to draw the line between mortal ity and immortality while so easily do we pass that portal into the other life. We do not say to you that we live again, but we say it is a continuation of life; then we say there's no cessation.

It has been asked mentally oftentimes, through friends and neighbors, that we might come into communication in some way, that they might know whether or no we were disappointed in what we had firmly believed here. We answer, yes, no; we were disappointed, but happily disappointed. It is more beautiful than ever could be expressed through mortal lips.

I well remember while in the flesh of hearing these things spoken of, and down deep in my spirit did I feel that this life was only a probationary state, that our friends were near us; but I did not know, I could not comprehend, that they could come and communicate in this way, but now there 's a happy disappointment that rests upon us as we learn to know, after passing on, that it is a reality.

I have often felt, as I have seen others conversing together, as I have been attracted into the halls-why is it that we don't know more when in the flesh? The answer comes back to us, Early teachings, and sometimes we do not try to learn what is our privilege. Oh! mortal friends, be lenient, be patient and be progressive.

I am very much pleased that I could speak here myself, although I did not have an extended speech to offer, but merely come as a proof to some few in Tyson, Vt., where I was well known, and remembered by many at the present time.

Nancy Gross, Tyson, Vt.

Sylvester Hart.

Good morning, friends, for such I find you as I come into your atmosphere upon this one pleasant occasion. I have been a part of your assembly here many, many times, and I have to suffer. enjoyed coming to Boston to your Circle Room that is termed the BANNER OF LIGHT.

Many years have passed since I laid off the old flesh covering, the material form, but I was no stranger to these truths; yet there's a privilege granted unto all of us-we may learn after what is called death—we should say the are left. new birth.

Relief, my good wife, is with me here, and all those many years what a comfort it was to her to know I was waiting patiently for her to | placed here for a little while, toiling and suffercome. It was not a belief with her, but a knowledge. All was done for her-for myself- I asked myself this, but not in my last years; that willing hands could do. I cannot tell you I was ready, willing to go at the bidding of the how many years we were separated in the Father, knowing it would be well. I have no form, somewhere ten-or twenty-but never in the spirit.

She realized much of my presence, but when the Angel of Life came and tapped at the door and said, "Come, they are waiting for you in the next room," she was ready to obey that come. summons.

In Oberlin, Ohio, we both passed away. I loved the State of old Vermont, I loved the as I passed out so quietly, so easily, without a people there whom in my early days I had

known. How far and yet how near those that have passed on are to those in the flesh, and yet how little doth mortal comprehend our nearness and our companionship, take it as a whole, although sometimes we find, as we come into the atmosphere of our friends and neighbors, they sense our presence, while another may not at

It has been my privilege to listen to what

not my lot.

vestigate and then say, "I cannot see any- upon the earth-plane. thing proved to me," why, then let it alone;

Spiritualism has rolled away the stone of ignorance, and has brought light. It has uplifted the sad, brought consolation, has assured people that their friends live and are with them and visit them; it helps to lighten this sppear in due order on our sixth page: burden of life that mortals cry out so bitterly against.

We should not murmur in the dispensations of the Father. He knoweth all things and doeth all things right. But how natural it is when the form is taken from out of the sight, as children of the earth, to murmur against these disciplines, but when mortals learn to know more of God's laws that govern them, there will be less murmuring, and it will take away that element of sadness.

I appreciate the few moments allotted me here to day. My wife sends loving words not only to the kindred but to the old neighbors and friends that were so kind to us. Sylvester Hart, Oberlin, Ohio.

Col. J. Martin.

Good morning. It is always morning with

us. I take on a very little of the sensation of the way I passed out; no sufferings, no remorse overshadow my spirit, but oh! Father, Thou Great Whole, from whom all life emanates, we thank thee we can progress away from our mortal lives.

In an unguarded moment I passed into the unknown, seemingly to me, but now I know it is a reality; and as I beheld one and another coming toward me, I could not speak, coming out of this life so quickly—I was bound, not in terror but in amazement. Kind, loving spirits came to me and asked if they could not aid me, assist me out of that despondent state that I passed into the other life with. I did not know, I could not respond to them, but as they gathered around me they aided me, I cannot tell you how long, but a period, when I was brought step by step out of that feeling.

Oh! Father, forgive all in the past, forgive some harsh words that were spoken of me after I had passed on. Our hearing is so sharp and acute; we hear words spoken that sometimes bring a sadness to us. But, mortal friends, we lay nothing up as you would as mortal, for we lose that material feeling. I have not much to say, yet I have been told by the higher, well educated spirits, that I should progress faster if I came here and reported. I have been here eager to learn, but at first I thought I could not take a part, but through the kindness of these high uplifted spirits I finally came to speak, hoping their words would prove true and that I should progress faster. that I might be of more aid and service to some mortals by so doing.

You know, Mr. Chairman, that it is often said, "The blind cannot lead the blind, they cannot teach the blind." We must learn first

It is a grand, a noble privilege that is extended to us to come here, so free to all, without money and without price, through the kindness of your good Spirit-President to each one, with that quiet, majestic way as he assents to our speaking when there is time.

I feel certain, I feel assured I shall progress faster, although it is quite a number of years, as you reckon your mortal time, since I passed the portal. Think not for a moment that I have any regrets now; at first they followed me into the spirit-world, but I am getting well away from them.

In Minneapolis, Minn., where I passed on, I was known as Col. J. Martin.

Laura Elvira Stafford.

Dear, loving friends, it is a blessed privilege for us to express ourselves here.

There was great suffering I had to contend with while in the form, but all was done for me that could be done, that willing hands could do. I felt for years before I passed on that when I did lay off that mantle of flesh, as soon as there was a privilege granted me I would report from this Circle Room how I found things, and if it was as beautiful as I firmly believed. I watched the coming of the good paper, the good BANNER as we speak of it, for how many mortals have been educated from that sheet. how many have been comforted, how many have learned more of the life beyond from that educational sheet-clean, unspotted before the world-as we have often spoken of it while I was in the flesh. It comes back to me this moment how my husband and I would speak of THE BANNER.

My sufferings were great with the dread disease that is termed cancer. Oh! friends, you know not what a thrill goes over my spirit as I speak of it; yet I am freed from all that; but at first when I came on to the earth plane I would sense a little of those sufferings, but not

Florence-how kind, how loving, when she would say: "Mother, what can I do? Can I help you! Let me do this, or that, or the other." All was done that could be. Dear ones, we lose not one of you; instead of our interest being weakened, it is strengthened for you that

When they called me on, up higher, I felt within my spirit it was right, it must be right. I have asked in my younger days why we were ing in the old flesh life with its aches and pains. memory of any doubts, I was so perfectly satisfied I should find them waiting at the gate for me, and I heard a voice say: "Come, Laura, come"; then I knew they were coming to meet me, as the Angel of Life came bidding me wel-

Why! it seems to me no more now, Louis, than to step across the hall into another room. struggle, yet I knew the sadness that overshadowed the loved ones in the home; but that sadness was lessened by the knowledge that I was there, that I was but a step from them, and that I heard them say: "She is gone; she is past all suffering."

I could hear the words spoken, and my loved ones were not ignorant of these grand and noble truths, and how pleasant it was to me to

hear them conversing. In South Wallingford, Vt., I passed away,

'Did you not sense us around you, in your my own home. And, George, remember mother homes?" "No. I have never sensed you since is but a step from you, with my watchful care you went away." That's a very sad thing, to over you; all shall ever be as I have promised; think they could not sense us at all. That was it shall be kept faithfully. When it shall please the Father, you shall all join me in that happy I would say to mortals—learn; you can learn | home that knows no good bys. We would say of a little child. Investigation will do you no good-night, and with a glad good morning to harm; then I would say - investigate. You you all, for it seems but a step from you to us, have no right to say spirit communion is a Learn more of the laws that govern us, and fraud without investigation. If you will in- more happiness will be extended to you while

Laura Elvira Stafford, South Wallingford,

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

Jane 14 (Continued).—Dr. Jeremlah D. Moore; Charlle Cordingley; Maria E. Goodwin; Alfred Kittredge.
Jane 21.—Charles Reeve; Abby Cliley; Mary Felker; Nellie Whitney; Daniel W. Hubbard; Mariha A. Stewart; Bessie E. Gleason; Sarah Gleason; Albert Grantman.
Jane 28.—Samuel Proctor; Milton O. Slate; Mary E. Smith; George W. Mitchell; Annie E. Kemp; James Ferguson; Solomon J. Howard; Lillie Worthen; Lewis B. Wilson; Non Red

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

QUES -[By Lucinda Sherry, Oakland, Cal 1 Do you be neve that those who have passed to spirit-life come to those on earth whom they love, to help and guide, as was their mission on earth? And if so, how may we know when they are near, so as to communicate with them?

Ans.-We have not the slightest doubt that there is actual communion of the most intimate kind between those who truly love each other, regardless of whether one or more have passed from earth to spirit life.

There are, however, some objections to the ordinary phraseology employed to designate faith in spirit-communion, as it savors too much of the erroneous idea that when we drop the mortal body we necessarily depart at once for a given locality vaguely called the spiritworld.

Clairvoyance reveals the fact that the spiritual is only the interior realm; we are therefore constantly in the midst thereof; and this being the case, it only requires lucidity on our part to discern the presences which are constantly around us.

The questioner no doubt frequently derives benefit from counsel received from unseen friends, without knowing the source from which it proceeds.

So long as the end for which the ministry is intended is fulfilled, benevolent intelligences are quite satisfied with the success of their mission, even though the very ones who have been helped most remain in ignorance of how they derived benefit.

Everything in the heavens is subordinate to the law of use; so much so, that ends being fulfilled satisfaction results.

So far as knowing that your spirit-friends are near you, so as to be able to communicate with them, there are two states of knowledge, in reality, though most people acknowledge only one.

While you are physically asleep you are psychically awake; and during the sleep of the body you have oftentimes enjoyed conscious spiritual communion which has caused you to awake with a delightful sense of peace, refreshment and added knowledge.

It is not necessary that the memory should always actively record the circumstances of spiritual revelation, the results being the matters of real importance.

If you really desire to become acquainted during a portion of your waking hours with the spiritual ministrants who are with you and aiding you, the best course to pursue is to abstract your mind as fully as possible from physical surroundings; recline at ease wherever you feel most comfortable and free from interruption; then if you take the quietly receptive and listening attitude of mind, as opposed to the active and talkative, you will soon come to realize, at least in some interior way, the presence of those who are nearest to you in the bonds of spiritual relationship.

By pursuing this course determinately, if you are free from anxiety and excitement at the time, you will assuredly develop your innate psychical faculty, which to some degree exists in every one.

Q.-[By the same.] In a dream some one very dear to me showed her condition on entering the other world as being one so natural, she asked the question 'Am I here, or have I passed over?" you believe to be the change that we call death?

A.—The experience recorded is, in our judgment, an actual narration of not uncommon fact; for so intimate are the relations between seen and unseen, or subjective and objective, that the one must ever be the precise counterpart of the other.

As all material things made on earth are constructed after patterns first fashioned in the realm of thought, so in that spiritual world, which is only the inside in place of the outside of this earth, all the scenery, occupations, etc., etc., are exactly what we have been accus-

tomed to before dropping the mortal robe. The change called death is to many little more than change of dress; therefore multitudes find themselves, immediately on passing over, in surroundings which are thoroughly familiar to them, and therefore occasion them no shock.

Clairvoyant revelations practically numberless might be brought forward to corroborate the vision of our present questioner; and as standard literature is filled with similar inferential corroborations, we have but to turn to Shakspeare and study his best known plays—" Hamlet," for instance—to find ourselves in presence of this identical conception, born of actual psychical experience.

Swedenborg's writings, particularly his diary, are full of such examples, and we can see no possibility of the immediate experiences of ordinary people being other than such.

To elaborate the philosophy couched in this incident to any extent would be to expound the spiritual philosophy of the hereafter in | Mort et l'Abus des Enterrements," records a extenso, a task which cannot be attempted in | number of cases of the supposed dead revivione single answer to a question; but as streams show the direction in which the current is three that awoke in their coffins before being flowing, so one example may prove the rule satisfactorily to the thoughtful reader.

We should judge that the particular friend the night, which she has called by the conventional name of dream, was one of those whose earthly affections were strong, and whose chief desire it was to perpetuate earthly relationships, many of which were doubtless of a very pleasing and tender character.

It is often a query whether the so-called departed see the actions and hear the words of those left on earth to whom they are closely attached; to this we reply, they generally do

some mortals have said when asked by a spirit, where I love to visit; I am attracted there into | witness actions performed by fieshly hands, but they are often so fully conversant with the ideas in the mind of a friend, that they clearly discern the thought images from which corre sponding words and acts logically flow.

It is not the bonnet on your head, but the mental picture of a bonnet in your thought sphere, that your spirit friends behold; and as in spirit life to think of anything intensely is to actualize it, if we keep our minds fixed on any object that object becomes visible about us, and constitutes our raiment and immediate circumstance. If this suggestion is followed out it will ex-

plain away many seeming difficulties which perplex incipient clairvovants.

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.

NORTH AMHERST .- "F. P. A." writes: "A recent article by Dr. F. L. H. Willis upon the subject of 'Spiritual Culture' refers at some length to the history of the celebrated medical clairvoyant, Mrs. Samantha Mettler, once of Hartford, and to certain experl nees occurring at the residence of the late Alvis Adams, in Boston, many years ago.

The musical medium referred to was undoubtedly a daughter of Mrs. Mettler, whose name at that time was probably Mrs. Seward. All and much more than Dr. W. has said of her talent has been demonstrated scores of times during the three years we have known her as Mrs. Kate Mettler Wentworth. She was introduced to the writer at a time when his

companion had been for some weeks suffering great ly from causes and conditions which the regular fam y physician was honest enough to say he did not un derstand, and could not intelligently or successfully treat, and her immediate and intuitive reading of the case was such as to invpire great confidence in her ability to relieve it not july to cure, a confidence which has proved to be well-founded.

During these years she has been a frequent and welcome visitor in our family, and very successful as a physician

physician.

Her musical gifts are, if possible, more wonderful than her medical. It is still true that she has all her life-time been without the education and training of musical experts, and unable to render written music from the score, (except that of the most ordinary character), and in no remarkable manner even then; but when she sits alone in the dark at the plano, then it is that her rare gift is manifested in its greatest per

Her improvisations are unlike any it has been our good fortune to hear elsewhere, and though our own musical education and experience have been very limited, and we cannot use the pen of the professional critic, yet we are certain that the harmony and expression, variety and ability of her impromptu renderings must compare favorably with that of the most celebrated experts to be found anywhere, and not the least wonderful fact seems to be that we are never able to recognize a single measure or strain which we have heard before from her, or any other source, and with the exception of the 'Storm at Sea' piece to which Dr. Willis refers, and a peculiar 'Battle Piece,' we have never known her to play the same thing twice. The execution and expression are always per

fect and the harmony complete.

A recent listener (an expert in musical matters) declared that if a certain theme which she rendered in his presence could have been caught by a competent composer, and reproduced for publication, the copyright would be very valuable indeed; but hitnerto all attempts to reduce her music to a cash basis, in that way or in any other, have wholly failed. It does not seem to be of the earth, earthy, in its source, purpose or character, and yet it seems a pity that such gifts should not find recognition and full remuneration in some practical way, especially since she has now been cast upon her own resources, and is under the necessity of self-maintenance.

Should this chance to come to the notice of mu-

sical people, who can suggest any practical means of making this rare talent a help to its owner and to others, she will be very glad to hear from such.

She may be addressed 'Mrs. Kate Mettler Wentworth, care of F. P. Ainsworth, P. M., North Amherst,

New York.

BROOKLYN .- E. J. Bowtell writes: "The lectures of Mr. Grumbine at the Sunday evening Progressive Union meetings have given, as I hear on all sides, the most abundant satisfaction.

The Advance Conference on Saturday nights is very largely affended. Many subjects of interest are talked over in a pleasant and harmonious way, and all appear to derive profit from these gatherings. At a recent session I was asked to give a brief address on the philosophy now being promulgated in this city and in New York by the Hindoo teacher, Swami Vivikanada.

The meetings of the Society for Eclectic Spirituality continue to be held with success at 484 Lafayette Ave nue. I have spoken for this society every afternoon and evening since the commencement in November, except Jan. 5. The subjects are always furnished by some member of the audience. These meetings ap pear to attract a class including Theosophists, Mental Spiritual Christian Scientists, and other thinkers and

investigators into the psychic nature of man.
On Monday evenings the Congress for Higher Law assemble at the same place. These meetings are open to all who choose to attend, without door fee or collection. Subjects announced the previous Monday are considered, and all present invited to state their views, but without controversy,

Connecticut.

BRIDGEPORT .- "H." writes: "At the Annual Meeting of the Bridgeport Spiritual Union, held Monday, Jan. 13, the following persons were elected as officers for the ensuing year: President, Orville Morgan; Vice-President, Mrs. Edward B Leavenworth; Secretary, Mrs. Harvey A. Russell; Treasurer, Mrs. James H. Hazen.

Sunday, Jan. 12, at Temperance League Hall, the Union was addressed by Miss Lizzie Harlow of Haydenville, Mass, both morning and evening. On both occasions good audiences were in attenda On Sunday, Jan. 19, we had with us Mrs. Helen L

Palmer of Portland, Me.
In the morning Mrs. Palmer's address was upon subj-cts that were presented by her audience, and were particularly enjoyable.

In the evening she spoke upon 'What has Contrib uted to the Present Couditions of Human Life?' and a large audience gave her the strictest attention."

Texas. EL PASO,-Dora Neill writes of a clairvoyant read

ing which she obtained through the medlumship of J. C. F. Grumbine, Geneseo, Ill.: "I have received the Psychiscope, and think that your psychometrical powers are almost unerring. I thank you much for the care you have taken."

For Over Fifty Years

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

[From The Spectator, London.] Burying Alive. The case reported by Mr. Peveril Turnbull,

in The Spectator of Oct. 19, appears to be one of the few on record in recent years where the unfortunate victim of a much too common hasty generalization was rescued after actual interment. When body-snatching was in vogue, the cataleptic or death-trance subject had really a better chance of rescue from so terrible a fate than at present, and Bruhier in his work, "Dissertations sur l'Incertitude de la fied at the dissecting table, together with fiftyburied, fifty-two persons buried alive, and seventy-two other cases of apparent death. The details of some of the more remarkable who appeared to our questioner in a vision of of these cases will be found in Dr. Franz Hartmann's recently published work.

I was reading only a few days ago (though the event happened in 1886) a story from Tredegar, North Wales, of a man buried at Cefn Golan Cemetery, and it is alleged that some of those who assisted in carrying the body to the grave heard knocking inside the coffin. An application was made to the Home Secretary to exhume the body; but I believe nothing was done, and a very painful sensation was not hear words spoken through earthly lips, or created in the neighborhood. According to a

Parliamentary Report on Death Certification (No. 373, Sept. 1, 1893), out of over a half-million burials in England and Wales annually, there are on an average only five exhumational It is clear that the whole subject of medical deathexaminations and premature burial needs thorough ventilation, and until this is done and reforms instituted, there will be an increasing amount of uneasiness in the public mind. Having had a most distressing case of premature burial in my own family many years ago, I feel deeply grateful to The Spectator for allowing these painful facts to be made public through its influential columns. WILLIAM TEBB.

Rede Hall, Burstow, Surrey, Eng.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. J. GUY McCANDLESS, Pittsburgh, Pa., says: "I have used it in various forms of dyspepsia, with gratifying results."

Connecticut Missionary Speakers. To the Editor of the Banner of Light:

I append the by laws recently adopted by the Connecticut State Association. Every Spiritualist in the State should carefully study each section, and then make every effort to get one or more pledges: Mrs. J. A. Chapman, Norwich, Ct., has the matter in charge, and you will please notify her of your intentions.

We would also ask every Spiritualist to cut these by-laws out of THE BANNER and forward them to people in different sections who will make efforts to form an organization on the plan outlined.

We believe this plan will be the result of bringing into existence many new societies.

We cannot employ a salaried State organizer, and every Spiritualist should make a personal answer at once, and see how many pledges can be secured; send the list of your pledges to Mrs. J. A. Chapman, Norwich, Ct.

I would like Spiritualists in other States to read these by-laws, and induce their State organiza ion to adopt them.

Under the plan proposed by these by laws it would seem that it would be well-nigh impossible to find a locality where at least one pledge could not be secured. In carefully perusing these by laws it will be seen that the plan is one that makes it to be a great advantage to every well established society, to every struggling society—and makes it feasible to create societies where heretofore it was utterly impossible to effect an organization.

Geo. A. Fuller, President of the Massachusetts State Association, will give one week a month to the establishment of this plan in Massachusetts, and other State speakers will follow suit. Will Connecticut speakers do likewise? DELOSS WOOD. Danielson, Ct.

By Laws of the Connecticut State Spiritualist Asso-ciation Governing State Missionary Work.

Section 1. Any society, pers in or persons located in Connecticut, who will pledge \$5.00 a month for a period of eight months—extending from October to May—shall be entitled by these regulations to one meeting per month by a speaker or medium under direction of State Committee. All pledges being on a basis of \$5.00

per month.

Sec. 2 Societies or individuals may make as many

pl-dges as they like; each \$5.00 pledge being a guarantee for one meeting by State speaker or medium.

Sec. 3 When twenty pledges for eight months at the rate of \$5.00 per monthly pledge have been made, and so long as said rate is malutained, the State Committee shall engage, and keep employed, capable speakers or mediums, changing as often as deemed advisable by consultation with local officers and workers. Sec. 4. After twenty pladges for eight mouths at the rate of \$5.00 per mouth have been made, single pledges of \$5.00 will be accepted by State Committee, and a speaker or medium supplied for one meeting, Sec. 5. All pledges shall be paid to Chairman of State Committee on or before the first day of each mouth in advance.

month in advance.

See 6 Any society or lecture course failing to send the monthly pledge to State Committee by the first day of each month, services of the speaker for that month will be omitted. Sec. 7. The State Association shall elect annually a committee of three, who shall have full charge of the

work of engaging speakers, arranging dates, receiv-ing pledges, and paying all bills. Said Committee shall give a hand for \$200.00 keeps a detailed account of an receipts and expenditures, and shall render a full report at each Annual Convention of the Conecti-cut Spirimalist Association.

Sec. 8. All accounts shall be audited by a Special Committee appointed for that purpose by State Asso-

clation.

Sec. 9. The State Committee shall be empowered to appoint canvassers in every locality in the State to secure \$5.00 pledges for monthly meetings extending from October to May. Sec. 10. It shall be the duty of this Canvassing Committee to see that some energetic person makes a thorough canvass of every available locality in the State, for the purpose of forming new societies or arranging lecture courses. Each society or lecture course thus organized shall be transferred to State

Committee, duly entered on its books, and supplied with a speaker as soon as possible after payment of the \$5.00 pledge.

Sec. 11. If a local branch is held as a society, said society shall lodge with State Committee a statement

signed by its officers, giving amount of pledge, name of society, and its officers. Sec. 12. If the local work be carried on as a lecture course, the manager of the course shall be responsible to State Committee for the monthly pledge, and shall see that such pledge be paid on or before the

first day of each month. Sec. 13 Each local society or lecture course shall furnish place of meeting, and entertain the speakers. An admission fee may be charged to pay for use of

hall, advertising and entertaining speakers.

Sec. 14. Each local society or lecture course shall have a stated date for its meetings, to be assigned by State Committee. Sec. 15. All local societies and lecture courses shall render full account of the season's work to Chairman of State Committee before the first day of May each

Sec. 16. The State Committee shall be allowed to use the funds received from local societies and lecture courses for only the following purposes: speaker's salary, traveling expenses, printing annual reports, and postage bills.

Sec. 17. For sufficient reason the State Committee

may be removed from office by a majority vote of State Association at any regular or special meeting, and a new committee elected at the same session. Sec. 18. The State Association shall have no right to use, or vote to use, or direct the Committee to use, any portion of the money contributed by local societies and lecture courses for any other purpose than that di-

rectly connected with this missionary work. Sec. 19. Each local society and lecture course shall be supplied by State Committee with sufficient numbers of these printed by laws for free distribution.

Sec 20. Each local society and lecture course shall be guided by these by laws. And it shall be the duty of every canvasser to jurnish each subscriber with one or more copies of these by laws.

Passed to Spirit-Life.

Jan. 3, F. A. GOULD, aged nearly 82 years. Funeral services were held at Forest Hills Chapel Jan. 6. Mr. Gould was one of the earliest besevers in the return of spirits, being one of twelve that held a circle—Miss Burbank being the medium—for three years, beginning with the year 1856. So convinced was he of the evidence and teachings, he became with his firmness of mind a positive advocate of the truth of Spiritualism.

advocate of the truth of Spiritualism.
Mr. Gould was prominently connected with the celebrated
"Music Hall" course of meetings so long conducted by
Lewis B. Wilson and the Committee of citizen Spiritualists.
He was also one of the very oldest among the subscribers
for the Banner of Light. For the past ten years he has
patiently waited his time to go onward; and at the last he
passed out quietly. For forty years he had been a merchant
on Hanover street, Boston, retiring in 1886. C. R. H.

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

Ayer's Cherry Pectoral

cure your cough? Unless it's some unheard-of kind of a cough. Probably would cure, anyway. It cures all coughs and colds.

Report

Of the Proceedings of the Twenty-Seventh Annual Convention of the Vermont Spiritualist Association, Convened in Grand Army Hall, Montpeller.

To the Editor of the Banner of Light: Filday, Jan. 10, 10 A M., our Vice-President, Sarah A. Wiley, called the meeting to order, after singing

by the choir. G. A. Newton of Montpeller gave the address of welcome, to which Dr. S. N. Gould of Randolph responded. Addresses were made by Abbie W. Crossett of Waterbury, Sarah A. Wiley of Rockingham and A. B. Robinson of Cincinnati, O. Adjourned till

and A. B. Robinson of Cincinnati, O. Adjourned till 2 P. M.

Afternoon session, President E. A. Smith in the chair, opened with a Conference; J. D. Stiles of Weymouth, Mass., recited a poem, followed by a short speech by Dr. E. A. Smith of Brandon; Mrs. E. L. Paul of Morrisville, and Newman Weeks of Rutland. Mrs. Sarah A. Wiley gave the regular lecture.

Evening session 7:30 P. M., President Smith in the chair. After singing, invocation by Mrs. Abbie W. Crossett. C. W. Hidden of Newburyport, Mass., gave a fine lecture, subject, "The Needs of the Hour," after which J. D. Suiles gave the names of fifty spirits present.

which J. D. Stiles gave the names of fifty spirits present.

Dr. Hidden occupied the chair Saturday morning and led the Conference. He spoke on the "Doctor Law" and "Organization," and was followed by Newman Weeks of Rutland, G. W. Whitney of Williston, and Dr. E. A. Smith of Brandon. A. F. Hubbard of Tyson gave the regular lecture of the morning; Mrs. Sarah A. Wiley of Rockingham. Abbie W. Crossett of Waterbury and Mrs. G. B. Nichols of Barre, spoke on "Woman Suffrage," Adjourned.

Afternoon session. 2 P. M., President Smith in the chair. Mrs. Emma L. Paul of Moir syllle spoke on "Modern Spiritualism"; J. D. Stiles followed with a descriptive séance.

"Modern Spiritualism"; J. D. Stiles followed with a descriptive seance.

The President then called a business meeting and election of officers, with the following result: President, Dr. E. A. Smith of Brandon; Vice-Presidents, Mrs. Sarah A. Wiley of Rockingham, A. F. Hubbard of Tyson; Secretary and Treasurer, Janus Crossett of Waterbury; Auditor, A. F. Hubbard of Tyson; Board of Managers, Don Charman of Fletcher, S. N. Gould of Randolph, Newman Weeks of Rufland, Mrs. L. G. Hammon of Ludlow, Mrs. Medora Eastwood of Winooski, Mrs. E. M. Waiker of St. Albans, E. B. Cement of Barnet, G. W. Ripley of Montpelier, and L. D. Smith of St. Albans.

Saturday evening at 7 o'clock Dr. C. W. Hidden lectured on the theme, "Of Such is the Kingdom of God," clos ng with a descriptive séa ce by J. D. Stiles.

Stiles.

Sunday morning, 10 A. M. Dr. C. W. Hidden opened the Conference with an address on "Temperance," followed by John Withell of Montreal, P. Q. George W. Whitney of Williston, Don Chatman of Fletcher, Mrs. G. B. Nichols of Barre, Mrs. Kate A. Stafford of Stowe, Dr. S. N. Gould of Randolph, Mrs. Sarah A. Wiley of Rockingham, Dr. E. A. Smith of Brandon, Geo, W. Ripley and Aaron Bancroft of Montpeller. The regular lecture of the morning was delivered by Mrs. Abbl. W. Crossett of Waterbury.

Sunday afternoon, 2 o'clock, Dr. C. W. Hidden lectured. His subject was: "At the Threshold of the Great B yond," J. D. Stiles followed with a poem and scance.

The closing session was Sunday evening. Dr. Hidden lectured on "Hypnotism: Its Uses and Abuses," and J. D. Stiles gave a long descriptive scance, giving the names of three hundred and sixty spirits present. Resolutions as follows were adopted in memory of members of the A-sociation who have died during the

past year:

Whereas, In harmony with the laws of Nature, our beloved sister and co-worker, Mrs. Zeruiah Pratt, has entered the Higher Life:

Resolved, That this Association launcats the loss of one of its earnest and most self-sacrificing lecturers and mediums, and holds in bligh esteem her memory, and hopes to continue worthy of the cooperation of her exalted spirit. 3

Resolved, That this Association extends its profound sympathy to her aged husband and only daugnter.

Whereas. The suffit of Sarah Towle Scott, esteemed com-

Whereas, The spirit of Sarah Towle Scott, esteemed companion of our long-time and venerable brother, Sabin Scott, has passed to the Better Land;
Resolved, That this Association deeply feels her loss, and extends to her husband and family its heartfelt sympathy and regards.

Whereas, Mr. Willis Gil'ette, our worthy brother, whose long connection with our Cause aided and dignified this Association, has entered the Higher Life;

Resolved, That it greatly misses his preserice and encouragement, and extends to his wife and only son its sympathy, hoping to continue worthy of his spiritual helpfulness.

Whereas, Mrs. L. D. Smith, ripe in years, rich in true wo-manliness and many good deeds, has joyfully responded to the call to come up higher: Resolved, That white we feel our loss we rejoice with her in spirit, and hope to be the recipients of her pure spirit's obtains. in spirit, and hope to be the recipients of her pure spirit's mulistry.

Resolved, That a copy of each of these resolutions be presented to the respected family of each of the ascended, and printed in our spiritualistic publications.

Per order Convention.

HON. A. F. HUBBARD.

MRS. EMMA L. PAUL,

Montpelier, Vt., Jan. 12, 1896.

We also extend our thanks to the Central Vermont and Montpeller and Wells River Railroads for courtesies extended, to landlord M. S. Davis and wife, and the employes at the Exchange Hotel, for their hospitality, to the Brooks G. A. R. Post for the use of the ball, and to the Brooks Relief Corps for its assistance, also to the single and problem the useff unbilling efforts to make the Convention a success. Joseph D. Stiles was at his best; his many tests were readily recognized and much authors.

readily recognized and much enjoyed.

Dr. Hidden came to us a stranger, but soon won the hearts of all present by his fine lectures, his courteous and gentlemanly manner, and his willingness to assist at all times.

Through the earnest endeavor of the Vermont speakers, kindly assistance of the singers, and good, appresiative audiences, occurs another of Vermont's fine Conventions.

JANUS CROSSETT, Sec'y, Waterbury, Vt., Jan. 20, 1896.

Heresy, or Led to the Light, by Hudson Tuttle.

One of the most useful and practical works that have come under my observation is Hudson Tuttle's recent production, "Heresy, or Led to the Light." This most valuable addition to our spiritualistic lit-

erature is admirably adapted for missionary purposes, and cannot fail, in course of time, to become a powerful medium in leading thousands from the darkness of mind enslaving doctrines into the light of soulawakening.

The gifted author has succeeded in presenting to the reader life-like characters, such as the observant student of human nature meets in the every-day walks of life.

The early investigator of the phenomena of Spiritualism, the clairvoyant medium in the first stages of development, and other equally striking characters, are vividly portrayed within the pages of this highly interesting and instructive book, and reveal to the reader the intricate and subtile operations of psychic laws as manifest in human relationship.

The aim of the truly inspired author is evidently expressed in the title of his book.

Prompted by that noble impulse that should fill the soul of every true Spiritualist, i. e., to share with his fellow-beings the blessings of that universal and eternal "Light" which illuminates each soul with its own light, the writer has impressed upon his words a living force that acts with its subtle power upon the susceptible reader, and leads him to the "Light."

The nominal price (thirty cents) of this excellent book brings it within the reach of all, and its value for missionary purposes cannot be over-estimated; may it find the large circulation it so richly deserves. HENRY SCHARFFETTER.

Baltimore, Jan. 2, 1896.

"The Memory of the Just is Blessed."

To the Editor of the Banner of Light:

The sad news of the sudden transition to the higher life of that noble worker and friend to humanity, HENRY J. NEWTON, gave me infinite pain, and I felt I must add a few words to the many that have been spoken, expressive of my high esteem and love for one whom I believe to have been one of the noblest men that

A few years ago my dear departed wife, Mrs. Fannie Davis Smith, lectured for his Society, and I accompanied her to New York, and spent a week with him and Mrs. Newton at their harming home. I shall never forget that visit, the sweet influences and delightful surroundings of that truly lovely home, the pleasant talks with Mr. Newton and his wife, and their genial and kindly hospitality. He was, indeed, no common man, and the many and widespread testimonials to his worth and excellence since his departure, testify to the good effects of such a true and noble life as his was, even on those who differed widely from him in opinions and beliefs. His loss to the cause of Spiritualism would be irreparable, did we not know that his spiritual presence and influence are yet with us, and will, no doubt, still take part in the work he so faithfully and energetpart in the work he so faithfully and energetically carried on while on earth. Truly his light did shine before men, and his voice gave no uncertain sound. The good that such men do will surely live after them. "The memory of the just is blessed." Dr. E. A. SMITH, President of Vermont State Spiritualist and of Queen City Park Camp-Meeting Associations. Brandon, Vt., Jan. 18, 1896.

^^^ IT IS A PACT ESTABLISHED

by modern chemistry, that the fifteen or more elements found in the human system are also found and in about the same proportion in a matured wheat kernel. The FRANKLIK MILLS FINE FLOUR OF THE ENTIRE WHEAT as a Bread Food gives you all these elements.

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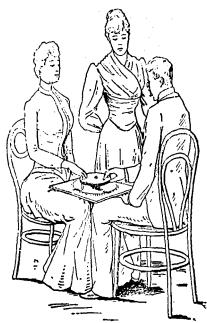
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Dec. 14

NATIONAL Spiritualists' Association

TNCORPORATED 1893. Headquarters 600 Pennsylvania Avenne, B. 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. Matteson's Occult Physician (donated to the N. S. A.) price \$2.00 each.

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VON USEG.

Das Buch giebt Auskunst über Manches, was bisher noch in Dunkel gehüllt war, und beweist klar den Spruch, dass es mehr Dinge giebt zwischen Himmei und Erde, alz unsert Schulweisheit sich träumen läzst.
Für Vieles, das als übernatirlich seither betrachtet wurde, finden wir de natürliche Erklärung, und dadurch wirdeln neues Veld der Forschung eröffnet, welches ein Seger für die Menschheit zu werden verspricht. Das Fortbesteher des gelstigen Lebens nach dem Tode ist klar und vernunft gemäss, ja sogar an der Hand völlig materiellen Wissens unwiderleglich bewiesen und so wird das Werkschen zur reichsten Schatze, zu einer Festgabe für Gemüth und Verstand, bestimmt, uns über die Plackereien des äglichen Lebens zu erheben. Es giebt uns mehr als die Rofinung, er giebt uns die Gewissheit eines ewigen Lebens und gewährt uns einen Blick in jenes geistige Reich, welches wir das ewige nennen.

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Business sittings. Hours 5 to 5. 84 Berkeley st., Boston,
Feb. 1.

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Hattie Stafford Stansbury, $80~^{\rm WEST}_{\rm 8~P.~M.;~Thursday~and~Sunday,\,2:30~P.~M.}_{\rm 5eb.~1.}$ Tuesday, at $_{\rm 5w^{\circ}}$

J. A. Shelhamer, MAGNETIC PHYSICIAN

178-179 TREMONT STREET, Room 40, Boston. desired. Patients treated at their homes when Jan. 4. Marshall O. Wilcox.

MAGNETIC Heater, 8½ Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appoint-ment. Magnetized paper, \$1.00 a package. Feb. 1. 616A Shawmut Ave., Suite I.

MATERIALIZING SEANCES Sunday. Tues tay and Thursday, 7:30 P. M.; Friday s, 2:30 P. M. Private Scances by appointment. Business Sittings, \$2:00. MRS. A. HATCHI-Leave cars at Lenox Street. Jay. 18. MRS. THAXTER,

Banner of Light Building, Boston, Mass. MRS. M. A. STICKNEY, Forme ly of Mount Pleasant. Now a

411 SHAWMUT AVENUE, BOSTON. Dec. 28. Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT,

178A Tremont street, Boston, from 10 to 3.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. m. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 33 Winter street, Room 20 Boston Feb. 1.

Mrs. C. B. Bliss, 121 W. CONCORD ST., Boston. Sunday and Wednesday at 2:30 P. M., Tuesday and Thursday at 8 P. M.

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

Mrs. A. Forrester, TEST, Business and Medical Medium. 400 Tremont st., Suite 2. Hours, 10 A. M. to 5 P. M. Med. Vapor Baths. Feb. 1. Mrs. S. S. Martin,

662 TREMONT STREET, Boston. Sundays, Wednesdays and Fridays, 8 p. M.; Saturdays at 2:30. Dr. Addison D. Crabtree, 131 TREMONT ST. Diagnosis and Cure of Diseases at a distance. 30 years. Send \$1,00, age and sex.

Mrs. Hattie A. Young, DEVELOPING, Trance and Business Medium, 22 Winter Street, Room 15, Boston. Jan. 11.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Street. Boston. Dec. 14.

Miss J. M. Grant, BUSINESS and Test Medium, 28 Upton street. Hours Feb. 1.

Mrs. DeForrest, Magnetic Massage, one flight, 344 Shawmut Avenue, Boston Jan. 25. DSYCHOMETRIC and Business Reading, or

A six questions answered, 50 cents and two stamps MARGUERITE BURTON, Station A, Boston. Apr. 27. 39w*

Adelaide E. Crane, Feb. 1. 443 Shawmut Avenue, Boston. MISS BOICE HARRINGTON, Magnetic Physician. Vapor Baths. 251 Columbus Avenue, Boston, Sulte 15, first floor. 2w* Feb. 1.

PRED W. TABOR, 521 Shawmut Avenue, Boston. Séances Tuesday and Thursday, 8 p. m. Admittance only by appointment or reference. Jan. 18. MRS. ANNIE E. CUNNINGHAM, 247 Columbus Avenue, Boston, Suite 8, Business and Test Jan. 18.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont afrest, cor. Hanson, Boston.

3m. 4.

AUTOMATIC

Spirit - Writing,

Psychic Experiences, BY SARA A. UNDERWOOD.

WITH AN INTRODUCTION BY B. F. UNDERWOOD.

The volume named above is destined to be one of the most important and far-reaching which have been published for many years. The evidence, presented by invisible intelligences through the hand of Mrs. Underwood—(the verity of its reception being avouched for by Mr. Underwood—whom our readers will remember as once a disciple of materialism in toto, while now we regard him more as an agnostic in this direction)—is of the most unqualified kind and character. None of the far-fetched definitions, "subliminal" and otherwise, with which modern sciolists seek to becloud and mislead the human consciousness in its efforts to grasp the verities of the spiritual and psychic domain, will apply to the facts given in this volume, the individual items presented (unknown to the writer), he views expressed (some of them utterly at variance with the mental views of Mr. and Mrs. Underwood), etc.

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1554 BROADWAY (48th street). Public Séances Sunness Letters, \$2.00.
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24 EAST 20TH ST., New York City, can be consulted daily. He has no peer in locating disease, and combines unequaled personal healing power with an experience of thirty years' practice and thorough knowledge of medical science. Thousands of so-called "incurables" testify to permanent cures Patients also treated at their homes. Send leading symptoms, age, sex, own handwriting and stamp for reply.

Jan. 25.

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Scances for full form materializations and com-munications from spirit-friends, Sunday, Wednesday and Friday evenings, 8 o'clock; Saturday, 2 o'clock, at 222 West 34th street, New York. Can be engaged for Scance out of town. Sittings daily from 10 to 4. Jan. 4.

Mrs. E. L. Dearborn,

482. FULTON STREET, BROOKLYN, N.Y. At 165 West 1952 22d street, N.Y. City Mondays and Fridays, 19 to 5 P. S. Names, Test, and Spirit Communications

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evening 130 West 59th street.

Dec. 7. 10w*

DR. F. L. H. WILLIS

May be Addressed until further notice, 243 Alexander Street, Rochester, N. Y.

R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease ps chometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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Jan. 6.

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Rem. mber to address

J. M. PEEBLES, A. M., M. D., San Diego, Cal. Jan. 1).

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sold at \$1.00; postage fifteen cents extra.

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THE VOICE OF SUPERSTITION takes the creeds at their reason and proves by numerous passages from the Bible that THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICEOF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

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Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 1, 1896.

meetings in Boston.

Boston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, & Berkeley street.—Bundays at 10% A. M. and 1% F. M. Bpeaker for February, Edgar W. Emeron. Wm. H. Banas, President; J. B. Hatch, Jr., Secretary, 14 Sydney street, Savin Hill.

The Helping Hand Society meets Wednesdays in Gould Hall, & Boylston Piace. Business meeting at 3; supper at 6; social in the evening. Mrs. C. P. Prast, Presid nt.

Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1% sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor, Albion B. Waitt, Clerk.

R. Watt, Clerk.

First spiritual Temple, Exeter and Newbury
Streets.—Spiritual Fraternity Society Sundays, meetings
for children and investigators at 11 a. M. Lectures at 2% and
11% r. M. Speaker for February, Mrs. Helen Stuart-Richings.
Wednesday evenings, at 1%, sociable, conference and puenomena. Other meetings announced from the platform.
A. H. Sherman, Sec'y.

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

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremout street, at 10%. All welcome. Charles T. Wood, Conductor.

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

First Spiritualist Ladies' Aid Society, 241 Tremont street, meets every Friday. Business meeting at 4 F.M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 F.M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Engle Hall, 616 Washington Street.—Sundays at 11 A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Eathbone Hall, 694 Washington Street, cor-per of Kneeland.—Spiritual meetings every Sunday at II A. M., 24 and 75 P. M. (73 P. M. meeting in Commer-cial Hall.) Thursday at 2% P. M. N. P. Smith, Chairman.

Elysian Hall, 630 Washington Street.—Meetings are field every Sunday at 11 A.M., 2% and 7% P.M.; Tuesday at 2% and 7% P.M.; Tuesday at 2% and 7% P.M.; Tuesday at 7% P.M.; W. L. Lathrop, Con luctor.

America Hall, 734 Washington Street.—Meetings sundays at 10% A.M. and 2% and 7% P.M. Good mediums, the music. Elsen Colb., Conductor.

Harmony, Hall, 734 Washington Street. one

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2% and 7% P. M. Tuesday and Thursday, circle and meetings. At No. 694 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 Hail, 514 Tremont street. The first Thursday in each mouth a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 6% every night. Mrs. M. J. Davis, President. Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bibl - Spiritualists). Meetings Sundays at 11, 24 and 7%: Taesdays at 2 o'clock. Mrs. M. Adeline Wilkinson, Presi

Hiawatha Hall, 841 Tremont Street.—The United Spiritualists of America (incorporated) hold meetings Sundays, at 11 A.M., 13/4 and 74 P.M., and Thursday at 23/4 and 73/4 P.M. H. W. Martin, President.

The Home Rostrum (21 Soley street, Charlestown, E. Sanders, President). Meetings Sunday, Tuesday and hursday evenings, at 7% o'clock.

Ohelsea.—Spiritual meetings every Sunday evening at 7% at 206 Broadway. Mr. Geo. F. Slight, Chairmau.

Owing to the great increase of meetings in Boston, THE BANNER—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 be moticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings.

Our directory of Boston meetings will, however, be continued as heretofore.

ued as herectofore.

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

Boston Spiritual Temple, Berkeley Hall.-J. B. Hatch, Jr., Sec'y, writes: Sunday morning, Jan. 26, a very large audience was present, to listen to the last lecture but one of Prof. W. M. Lockwood.

The exercises opened with singing by Mr. Cutter, after which Mr. Lockwood read a poem. Mr. Cutter sang "Calling Back the Old Days," and then Mr. Lockwood took for his subject, "The Evolution of Man's Conscious Ego (the soul) Demonstrated by Experiments in Chemical Physics and Analogy," and handled the subject very scientifically, and received loud applause during the lecture.

Mr Lockwood has made a great many friends since he has been in Boston, and we look forward with great pleasure to his coming next season.

Mrs. Nettle Holt-Harding was in the audience, and at the close of Mr. Lockwood's lecture President Banks called upon her, and she gave a great many that were at once recognized, and everybody Coine again, Mrs. Harding. Mr. Cutter closed with singing.

Evening exercises were opened with singing by Mr. Cutter, after which Prof. Lockwood prefaced his lecture with a very pleasant retrospection of his work at Berkeley Hall, and his association with that society during the past mouth. He spoke particularly of Mr. Banks, Mr. Libby and Dr. Storer, and their kind-ness to him, and generally of the thoughtfulness and helpfulness of the members of the society. No other society had shown him so much reciprocity. He thanked the Banner of Light for all courtesies. He then proceeded to lecture as follows on "The Affinity of Consciousness to Matter," demonstrated by experiments with the phonograph:

Now, friends, how well I have succeeded in placing

this important theme before you, depends upon your mental receptivity. We have demonstrated that the faraway is not so far away, after all, if we have shown you that the telephone, that the rap has intelligence behind it; we have not had time to enter into the subject deeply but demonstrate that this same molecular reciprocity governs each department; and we have been able to so far prove to you that that which we supposed came from the gods, came from Nature. What a grand dis-covery was the telephone! What a grand truth the instrument out of which the graphophone was evolved. All said it was impossible that Franklin could take lightning from the clouds.

Everywhere are the recipients of this grand truth.

I could lay down my life to just come back and take possession of some mentality. I can feel the inspiration of that era when we will fight successfully that opposition and here will plant the banner of truth.

These are no silly propositions to occupy an evening.

I have such a feeling of contempt for that which
calls itself Spiritualism to perjure itself for the sake
of a dollar. I do not militate against those who have not had the opportunity—but it must at last come into the possession of those who have the mental ability to meet the problem- and there are many clergymen who will be the first to come. I have asked many of the cloth if they went to the Bible to

prove hydrostatics, or the construction of a flower; they answered no, that is something different. It is a record of Nature by which we will prove the continu ity of life. We want to connect our lines with those on the other side—the lines of religion that can be demonstrated we want, but not anything we must take on faith. I have demonstrated too much in the

laboratory to accept such.

Many a time I have come in contact with a minister who would say—If I could only know how they live in the other life. My wife has passed over—oh could

We have tried to demonstrate in synthetic method -could not in a flash method—that the human voice carries the character of the person who speaks. I have an instrument through which a whisper can be heard a hundred miles—that which we call matter is so influenced by spirit, it is hard to lay down the line. We are going to prove to you to night that any person that looks at another does not see that person—we do not see them in the form, we see the outward, but not the force that animates, that which operates is invisible—here we begin to understand more in the great work of nature. By molecular methods we are bound

work of nature. By molecular methods we are bound to nature and her forces.

We all know our weaknesses—each has to carry his own load—we shall find, after all, that if we could be linked together in kindly regard, we never would put our hand on a human being, no matter what mistake they have made. You and I as Spiritualists and progressive thinkers will never attain to that until we can give the right hand of fellowship to those who are less fortunate than ourselves.

give the right hand of fellowship to those who are less fortunate than ourselves.

We have a great work to do. The brave man now should live so that he desires to be just.

We demonstrated last Sunday that a whisper could be demonstrated that Sunday th

We demonstrated last Sunday that a whisper could be heard any distance, showing molecular reciprocity—molecular action—taking place everywhere; the thing is being acted upon. How much better than a fetish! Is there design when we speak in a graphophone? No; but there is receptivity. Is there design when the photographer takes the beauty of the surrounding scenery? No, but molecular reciprocity.

The speaker then said: We will now have some music from the phonograph. (The instrument was adjusted, and from the diaphragm came clearly the notes and sounds as of instruments playing—7th Regiment March.) We will now demonstrate from the

meet March.] We will now demonstrate from the mentality of the human voice; we will have Mr. Cutter sing in the phone. Without organs of speech these paraffine discs give out so much of thought—molecular reciprocity—every bird has its language suited to its environment and needs.
[Mr. Cutter then sang in front of the phone "Little

Red Schoolhouse," in a clear tenor voice, which was immediately reproduced by the phone.] This is molecular action and reaction—not lurking in the parafile, but through the illuminating thought by which it is impressed. Nature in her own potentiality has in her own structure what we have been attributing to the

In the projection of the voice there is character. I should know that voice did I hear it in Chicago. These principles are the greatest that Spiritualists can preent, for they are jupdamental. Mr. Lockwood then asked some one in the audience to come and speak in the phone any language—sev-

with matter—will register everything in our environment.

The same principle will obtain when we shall fully
understand this truth, and we put ourselves in receptive reciprocity, uniting spheres of intelligence. What
glad tidings to every human being that we can come
in contact when we begin to get scintillations from
the other side—but above all let us be honest—the
grand discovery of the influence of mind over matter.
In concluding the speaker said: Never before have In concluding the speaker said: Never before have I come in contact with such receptive mentality. It seems to me that I am one with you in Berkeley Hall in the great truths I have tried to demonstrate. More and more you and I will not only demonstrate the continuity of life, but at last give time to listen to the instruction of scholarly minds of the beyond; you have all the mentality. Dare to support the Berkeley Hall Society; upon you and I rest this argument: that the key of molecular reciprocity will unlock the hidden mysteries.

mysteries.
Dr. Storer then spoke very appreciatively of Prof.
Lockwood's lectures in Berkeley Hall during the past
month, and proposed the following resolution, which

Resolved. By the Boston Spiritual Temple, before whom Prof. W. M. Lockwood has for the past mouth lectured upon "The Great Truth of Molecular Reciprocity as the Basis of all Cosmic Relations," that a vote of thanks be tendered him, for the original, instructive and eloquent maner in which he has presented this subject, not only as an antidote to all the superstitions of mankind, but as a guide to the investigation of all branches of knowledge.

Prof. Lockwood replied in a feeling manner, and said, I shall carry this with me—shall keep it in my vest pocket, and when I am in any way discouraged, I shall read it, and it will be a pleasure to me to know that as I go to Washington and give them something of truth, that the friends of Berkeley Hall are sending to me fine thoughts. Far beyond all pay of dolars is the sympathy I know I shall get. I have been misunderstood, but the people are beginning to understand. We live behind the possible here on earth. Now let me say as we are parting. I may possibly Now let me say as we are parting, I may possibly come to you again. I feel that I will.

A fine audience greeted Mr. Lockwood, and showed their appreciation of what he said by frequent applause.
Mr. George B. Cutter, who has been singing for the

Berkeley Hall Society, now closes his engagement, he has given good satisfaction, and pleased his hearers

by his fine vocal renderings.
On Sunday, Feb. 2, Mr. Edgar W. Emerson will be the speaker, and give tests. Both morning and evening Miss Grace E. Warren will be the singer. Old Folks Concert and Dance, under the auspices of the Boston Spiritual Temple, on Tuesday evening, Feb. 11, 1896. Large chorus of mixed voices, in costume. Among talent to take part will be Miss Lucette Websier, C. W. Sullivan, Marion P. Thomas (whistling soloist), Amanda Bailey, Master Charlie Hatch (violin soloist), and others to be announced later. Kennedy's Orchestra. Concert 8 to 10; dancing 10 to 12. All dancers are requested to come in costume. Tickets 50 cents each, for sale at this office.

First Spiritual Temple, Exeter and Newbury streets. - A correspondent writes: Mrs. Mattle E. Hull closed a successful engagement with the First

Spiritual Temple Society last Sunday night. She occupied the platform four Sundays, and was greeted on each occasion by large and appreciative audiences. Report of the meeting Sunday, Jan. 19, failed to reach the office for last week's issue. The theme treated on the afternoon of that day was "The Unwritten Law or Compensation," and at night, "The Border-Line." In connection with the first subject, she said, "Nature could never be cheated." No individual ever kept his accounts more strictly than Nature keeps hers. Man obtains in the moral, intellectual and spiritual world whathe is willing to pay for; not in lucre, but honest endeavor and constant effort. No soul can unfold without discipline; sometimes it comes in other ways than we would have times it comes in other ways than we would have chosen, but sometimes life's bitterest experiences are

the best conditions for soul-growth

The criminal who escapes arrest and conviction,
does not escape justice. There are other laws to be
considered than legislative enactments. Deformed
manhood does not always imply crippled limbs or arcetted physical development. She rested physical development. She dwelt at length upon the fact that precepts cannot reform the world, upon the fact that precepts cannot reform the world, and declared the greatest obstacle in the way of moral advancement had been the belief in a vicarious atonement. She proved logically that physical pain, in consequence of some of nature's processes, cannot be considered punishment, but consequence. The address embodied the teachings of the religion of Spirtualism, and was heartily applauded at the close.

The discourse on "The Border Line" was an effort to prove that all manifestions in the way of clark

voyance, clairaudience, and in many instances those presented in somnambulism, are evidences that we are as closely related to the world that is spoken of as being across "The Border Line" as we are to the world that we know through the physical sense. "It is a difficult matter," said the speaker, "to tell where the impression from the external world ceases, and where the intuitional begins. Intuition is something that can be unfolded only on spiritual lines."

The topics presented by Mrs. Hull Sunday, Jan. 26, were as follows: In the afternoon, "Some of the Promises and Some of the Demands of Modern Spiritualism." She gave a brief review of the work of

itualism." She gave a brief review of the work of Spiritualism along educational lines, and declared it had fulfilled its promise to the uttermost, in the presentation of facts, establishing a proof of the continuity of life. She related many of the early predictions of Spiritualism, and showed that they had been literally fulfilled. She said, in referring to the persecution of the continuity of the persecution of the tion of mediums, "The question is often asked, Why does not the spirit-world protect and defend its workers, instead of allowing them to be oppressed by the strong arm of the law?" In answer to all this we would say, we know that in these persecutions many times the true must suffer with the false, but in a majority of instances, where these measures have been taken, the cause of such action has been in consequence of dishonest, disreputable persons, who have endeavored to simulate mediumship?

It is the "fraud" element and the deceit of wicked persons that has caused largely the prosecution of persons that has caused largery the prosecution of mediumship at the present time. But trust your-selves; trust each other; trust the spirit-powers beyond you, those of you who would be loyal to truth. Gold is never consumed by fire. The fires may burn ever so hotly, nothing but the dross disappears. So in this matter. Mediumship cannot be eliminated from the world; if all the Spiritualists were large enough to rise above petty jealousies and insignifi-cant personalities, concentrate their forces and work for the uplitting of humanity, it would be but a short time before Spiritualism would be respected and hon-ored in every community.

The closing lecture, "The Triumph of Modern

The closing lecture, "The Triumph of Modern Spiritualism," was a grand tribute to the Cause and the faithful workers, who, through good report and evil report, have carried the white banner aloft and lived true to its grand principles. Space will not permit a longer report of Mrs. Hull's work at the Temple. The fine audience that greeted her on the occasio her last lecture must have given her the satisfaction that her work had been duly appreciated.

Mr. Keeler will hold one of his remarkable séances in the Temple Sunday, Feb. 2, at 10:45 A. M., and Mrs. Helen Stuart-Richings will occupy the platform at 2:30 and 7:30 P. M.

Alpha Hall. - A correspondent writes: Sunday morning, Jan. 26, developing circle, opening exercises as usual. The power was strong, and good mediums were present. Mrs. Knowles gave some excellent tests; Mrs. Wilkinson described spirits in her usual rapid manner.

Afternoon session began with songs by Mrs. Carleton; reading and invocation by the Chaplain; opening

remarks and readings by Dr. Saunders; Mrs. Peak, psychometry and tests; Mrs. Dr. Wildes made good remarks; Mr. F. Todd gave very fine tests, also Mrs. Knowles, which were all recognized; Mrs. Wilkinson and tests. gave grand tests.

Evening session, organ voluntary; reading and invocation by the Chaplain; remarks and tests by Mrs. W. S. Butler; Mrs. Nutter, readings and tests; song by "Little Eddie"; song by Mrs. Carleton; readings and tests by Mrs. Robbins, Mrs. Stratton and Mrs.

Hiawatha Hall .- "B." writes: The United Spiritualists of America (incorporated) held the usual meeting Thursday afternoon, conducted by Mrs. E. C. Farnham.

Sunday morning, Jan. 26, the healing and develop-ing circle was well attended, and satisfactory. After-noon services opened with invocation by Mr. Robin-son; music by Mrs. Judkins. remarks, tests and psy-chometric readings by Mrs. Nason, Mrs. Jennie Wil-son-Hill, Mrs. Irwin, H. B. Hersey; harmonica solo, by Mr. French; tests by Mr. Martin and Mr. Cool-baugh, and closing remarks by Mr. Blackden.

Evening services opened with song service, led by Mrs. Judkins; following were psychometric readings, tests and remarks by Mrs. C. A. Smith, Mrs. Guitterez, H. B. Hersey, Mrs. Irwin, and solo by Mr. French on the harmonica; each session being well attended.

The Children's Progressive Lyceum No. 1 held its exercises as usual Sunday, Jan. 26, in Red Men's Hall, 514 Tremont street. Reports of this Lvceum henceforth will be found in "Lyceum and Home Department." Mrs. Soper will meet the little chil-dren of this Lyceum at 5 o'clock Wednesday, Jan. 29,

t the above hall.

We are informed that the testimonial concert tendered to "Little Rddie" Monday evening, Jan. 27, at Wells Memorial Hall, was a grand success. Those taking part were: Justine McNaughton, Helen Hig-gins, Mark Abrams, Waiter Hogan, Marie Antoinette Cyr, Blanche Bennett, Stella Churchill, Sadie Boardman, Louise Horner, Harry Smith and Harry Wil-

eral languages—asked Mr. Hanks to give a sentiment—and Mr. Lockwood also spoke; all was again
reproduced, proving the versatility of the mechanism.
Mr. Lockwood continued: I want to call your attention to this truth—the registering of the human voice
upon the receiving disc will keep the rotating of the
cylinder on which is impressed the mental thought
with matter—will register everything in our environment.

Magie Mail.—Hartwell writes: Sunday, Jan. 26,
spirit-power. 2:36, invocation by the Chairman; song
by Little Eddie; Mrs. J. A. Woods, Mrs. S. E. Rich,
drs. L. J. Ackerman, Mrs. A. P. Guiterez, Mrs. F.
Stratton, Mrs. J. W. Hill, E. H. Tuttle gave excellent
tests and readings; 7:30, Mrs. O. H. Clarke gave invoment. cation, remarks, tests and readings; Mrs. S. O. Cunningham gave recognized tests and readings; Mrs. W. S. Butler gave fine remarks and remarkable tests; w. S. Silver gave the remarks and remarkable tests; she will be with us again Sunday evening. Reb. 2.
Mrs. M. Ratzel, O. W. Quimby, E. H. Tuttle gave good tests and readings. Closing remarks and benediction by Mrs. O. M. Robbins. Musical selections throughout the day by H. C. Grimes. BANNER OF LIGHT for sale each session.

America Hall .- A correspondent writes: We had a glorious circle on Sunday morning last, and a true spirit-influence seemed to prevail. Many fine tests

and communications were given by the many me-

diums present.

Atternoon and evening the large audiences had the pleasure of listening to the following fine array of talent: President Eben Cobb, Mr. C. Abbott, Mrs. M. A. Chandler, Mrs. Julia Davis, Mrs. I. E. Downiug, Mrs. A. Forrester, Mrs Butler, Mrs. A. P. McKenna, Mrs. M. E. Calahan, Mrs. M. Knowles, Mrs. E. J. Peak. Mrs. G. M. Hughes, Mrs. Cunningham, Mrs. Howe, Mrs. Lamphier, Mrs. Thomas, Mr. C. E. Abbott, Music by Prof. Peak, Mrs. Peak, Mr. Pierce, Mrs. Bishop.

The First Spiritualist Ladies' Aid Society met as usual at 241 Tremont street, Friday, Jan. 24. Meeting called to order by the President, Mrs. A. E.

Notwithstanding the severe storm a large number of people came to witness. The Magical Mirror" entertainment, given by Mr. Charles L. Walker of

The views were truly marvelous and realistic, and every one should avail themselves of an opportunity to see them. Friday, Jan. 31, we will hold a public circle in this hall at 3 P.M.; business meeting at 2:30 P.M. In the

evening a meeting will be held, at which we expect a good array of talent.

We are pleased to learn our good sister and co-worker, Mrs. Sarah A. Byrnes, is able to be out once

The Ladies' Lyceum Union.-Mrs. Charles T. Wood, Sec'y, writes: The meeting held Wednesday evening, Jan. 22, was very interesting, and the attendance gratifying. Many additions to the membership have been recorded the present season, and applica tions are presented at each meeting.

The exercises of the evening consisted of a piano solo by Miss Louise Horner; reading by Mrs. Brown, the President; remarks by Mr. Wood; songs by Miss Marie Antoinette Cyr; duet by Messrs. Pierce and Abbott, and a song by Mr. Pierce, who also made remarks, as did Mr. Abbott; remarks by Mrs. Butler and Mrs. Brown.

The third Wednesday in February is set apart as one of those attractive children's energy in marks. one of those attractive children's entertainments. The fourth Wednesday will be a Children's Temperance evening. All who wish to help this most excellent

branch of reform should be present. Elysian Hall .- "L. L." writes: Sunday morning, Jan. 26, our circle was specially potent in spiritpower. Many beautiful tests were given by Mrs.

Golding, Dr. West and brother, Mrs. Hatch, Mr. Daniels, Mr. Lathrop and others.

In the afternoon and evening the spiritual interests were brilliant and helpful. A new guide gave a fine address through Mr. Lathrop which was fully appreciated. Mrs. Hatch, Mr. Ibel and Mr. Lathrop gave fully recognized tests.

fully-recognized tests.

We were glad to welcome Mrs. Snow, formerly of Lowell, who has just located in Boston. We hope Sunday evening, Feb. 2, to have a manifestation of independent spirit-telegraphy.

Commercial Hall, 694 Washington street .- " N . P. S." writes: Sunday, Jan. 26, 11 A. M. and 2:30 P. M. N. P. Smith, Miss Annie Hanson, tests and readings; Mr. Harrington recited a poem; Mr. F. A. A. Heath; Mr. W. J. Hardy, Mrs. J. A. Kennan, psychometric delineations; Mrs. M. F. Lovering, planist; tests and readings well recognized; Mrs. E. R. Brown, Mrs. Guiterez, W. J. Hardy, Mrs. J. Ackerman, Mrs. Jennie Hill, Mrs. M. Knowles, tests and readings; Mrs. M. F. Lovaring, planist.

considered punishment, but consequence. The address embodied the teachings of the religion of Spiritualism, and was hearfily applauded at the close.

The discourse on "The Border Line" was an effort
to prove that all manifestations to the way of clairyovance, clairandlence, and in many instances those

"The Scientific Demonstration of Spirit Communion"; Mrs. West, Mrs. E. R. Browp, Mrs. Woodmunion"; Mrs. West, Mrs. E. R. Browp, Mrs. Woodmunion"; Mrs. West, Mrs. E. R. Browp, Mrs. Woodmunion"; Mrs. West, Mrs. E. R. Brown, Mrs. Wood-bury, Mr. I. C. Ibel, Mr. Hardy, N. P. Smith, Miss Katle Butler, tests and readings; Miss Katle Butler,

> The Ladies' Spiritualistic Industrial Society-S. Etta Appleton, Sec'y, writes-hold its usual meeting Thursday afternoon and evening, Jan. 23. Business meeting was called at five, Mrs. M. A. Brown, the President, presiding.

We were both pleased and honored by a visit from Mrs. M. E. Cadwallader. The evening was devoted to dancing, both old and young participating. Feb. 13 this Society will have a sale of fancy articles for the benefit of the Society, and modern progres-

Harmony Hall .- James Higgins writes: Mr. S. H. Nelke has received very flattering testimonies of late, speaking highly of his mediumship as well as of his art of development. Sunday, at 11 A. M., developing and test circle. Those who assisted this week were:
J. A. Woods, Mr. Gaylord, Mrs. Collins, Mr. Haevener,
Miss S. B. Lamb, Mr. W. B. Wood, Mrs. Wilker, Mrs.
Brown and others, Music, vocal and instrumental,
by Miss Sadie B. Lamb. BANNER OF LIGHT for sale at the Hall and Mr. S. H. Nelke's residence, 604 Tremont street.

The Helping Hand Society met at 3 Boylston Place. Jan. 22, as usual. Meeting called to order by the Vice President, Mrs. F. J. Piper.

The evening's entertainment took the form of a reception to Mr. Wm. M. Lockwood, and a good audience of friends were in attendance. [A report of the exercises will be printed next week.— Ed.]

Boston Spiritual Lyceum held its usual session in Berkeley Hall, Sunday, Jan. 26. Reports of this Lyceum henceforth will be found in Lyceum and Home Department.

CONNECTICUT.

Norwich .- Mrs. J. A. Chapman, Sec'y, writes: Jan. 26, Joseph D. Stiles and his guide, "Swift Arrow," spoke before an enthusiastic audience in Grand Army Hall, giving two good practical discourses on Spiritualism and Its Relation to Health, Harmony, Happiness and Heaven."

Mr. Stiles prefaced each discourse with an invoca tion and an extemporized poem, closing and crowning his work with an exercise of his medial powers, giving in the evening more than two hundred names in less than an hour, nearly every one being recognized

by people in the audience.

Next Sunday our platform will be occupied by Mr.
J. C. P. Grumbine of Geneseo, Ill.

HOME DYES THAT ARE FAST.

Wilkinson—all recognized.

Feb. 2 this Society will meet in Rathbone Hall. Mr.
G. F. Sleight will assist in the morning developing circle, also Mrs. Wilkinson and Mrs. Treen.

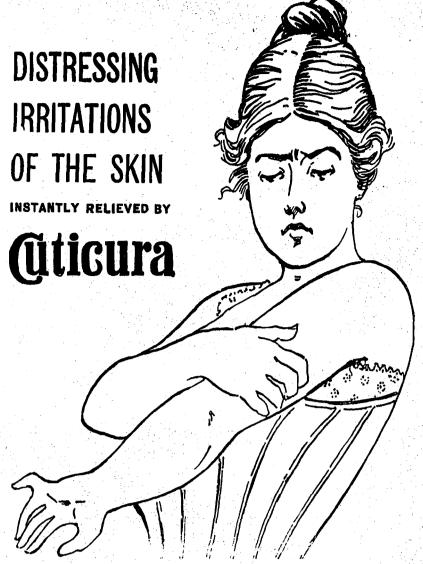
Easy to Make Beautiful Colors with the Reliable Diamond Dyes.

> Scores of women in Boston are to-day wearing dresses of ashionable color that would have been thrown aside long ago had it not been for Diamond Dyes. With a ten-cent package of these simple home dyes, even the novice can dye a fast and beautiful color equal to the work of the professional dye-house.

> Cloaks, capes and shawls are readily dyed, so that a faded garment will look as though it was right from the shop. Out of the 50 different kinds of Diamond Dyes, i2 are special

> fast colors for cotton and mixed goods, that will not crock or fade, even when washed in strong soapsuds. These dyes are made from a peculiar combination of dyestuffs, and cannot be had except in the Diamond. For over twenty years Diamond Dyes have been the stand-

ard home dyes, and have taken the place of crude dyestuffs and unreliable package dyes in all parts of the world. This marvelous success has naturally inspired more or less worth less imitations, sold to the trade at a less price, and which a few unscrupulous dealers arge upon their customers. The only way to insure success in home dyeing is to use only the Diamond, the strongest, fastest, and most successful of all dves.



To cleanse, purify, and beautify the skin, scalp, and hair, to allay itch-Ing and irritation, to heal chafings, excoriations, and ulcerative weaknesses, to speedily cure the first symptoms of torturing, disfiguring skin and scalp humors, nothing so pure, so sweet, so wholesome, so speedily effective as warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT.

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TO OUR FRIENDS:

Do n'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?

ummenement

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegle Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, we ere the BANNER OF LIGHT can be had. Services Sundays, 16% A.M. and 7% P.M. Afternoon meetings for facts and phenomena at 2%.

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

114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 P. M. Prominent speakers and mediums. H. F. Tower, Manager. Meetings in Yonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, id Gettys Square, every Friday evening at 8. Alfred Andrews, President; Thus Marritt. Secretary.

Carnegie Hall .- " M. A. N." writes: The meet ings of Sunday, Jan. 26, were of unusual interest. Mrs. Stiles, our present speaker, being quite seriously indisposed during the week, Mrs. Milton Rathbun came prepared to address us. Mrs. Rathbun always holds herself in readiness to serve in such instances, and this is greatly appreciated by the Board of

Fortunately Mrs. Stiles was able to be at her post of duty; but lest the exertion should be too great, Mrs. Rathbun occupied a portion of the time, and Mrs. Stiles. after a short address, described such spirits as presented themselves to her vision.

The atternoon meeting was rendered interesting and

instructive by the presence of Miss Adele M. Fielde, who spoke to us upon the habits and customs of the women of China, she having resided in that country for fitteen years, and being thoroughly familiar with their modes of living, etc.; Mr. Stryker and Mr. Bur-gess gave tests. Many people stood during the entire services, not being able to obtain seats.

The subject of the evening discourse was "Border-and." The speaker seemed to be taken possession of by some spirit of great power, and it became evident to all who were familiar with the forceful man ner of our dear and arisen sister, Clara H. Banks, that

ner of our d-ar and arisen sister, Clara H. Banks, that it was she who was voicing these earnest words. At the close she announced her name.

A large number of tests followed, almost every one being recognized.

A hearty vote of thanks was extended to Mrs. Stiles at the close of the services, and many were the expressions of regret that she was to leave us.

During the month of February Mrs. Cora L. V. Richmond will be with us.

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 par lors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1189 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

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

Frateraity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-larly provided. The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at Small's Parlors, 377 Franklin Avenue (near Greene).

1168 Bedford Avenue.—Spiritual meetings are held at this address ev ry Sunday evening, at 8 o'clock. Lectures, vocal and instrumental solos, readings, recitations and tests. Seymour Van Brocklin, Conductor. Society for Eclectic Spirituality, 484 Lafayette Avenue, 314 and 8. President, G. Sterling Wines; Speaker, E. J. Bowtell.

The Weman's Progressive Union. - S. D. Greene writes: Friday evening, Jan. 24, at the weekly social held by this society a farewell reception was tendered to Rev. J. C. F. Grumbine at the close of his month's engagement.

A large number of friends gathered to testify their appreciation of bis noble efforts in disseminating the beart-cheering truths of the divine philosophy of Spiritualism. On this evening he delivered an eloquent address

on "How I Became a Medium"—or how the divine possibilities were brought to the front.

He was, in behalf of the Association, made the recipient of some loving mementoes, together with a warm address by the true hearted lady President, Mrs. E. Kurth, who expressed the united sentiment of allsome future time the Society will rejoice in a return of his genial presence and inspirations. Sunday evening his farewell discourse was a rich array of mental jewels, and claimed to be from Eliza-

INDIANA.

beth Barrett Browning.

Indianapelis.-" J. N. M." writes: Mrs. A. R. Sheets of Grand Ledge, Mich., has been serving our Society for January very acceptably indeed. Mrs. Sheets is an inspirational speaker of high degree; her diction and logic are pure and forcible. A recep-tion was given in her honor by Mrs. Kbenezer Smith, which was characterized by a large attendance and an exuberance of good feeling. Mrs. Sheets is stop-ping with the family of Mr. J. N. Maybew, who will part with her with many regrets.

OHIO.

Lima.-Buckeye writes: Mr. J. Frank Baxter was called by the new Lima Religio-Philosophical Society, and inaugurated a series of lectures on "Spiritualism" on Sunday, Jan. 19, 1896. He lectured both morning and evening, and made a

profound impression. naing and Tengen of Spiritual Thought," was well chosen as an opening lecture.

In the evening Mr. Baxter's theme was "The Value

of Phenomena," and it was exceptionally fine in matter, argument, method, diction and delivery. He had a representative audience in many respects, not a few of the solid business men, and many of professional Mr. Baxter, by request, accompanied his work with selections in poesy and song, and really captivated his hearers before he presented his facts and logic.

After the evening lecture he gave a spiritualistic séance, naming and accurately describing many a departed person, with pictured events and depicted characteristics. Marked interest was aroused, and

conviction carried to not a few yearning hearts. Lima had never heard or witnessed the like before.

Mr. Baxter at present is the lion among the liberalminded and spiritualistic classes.

A CHANCE FOR WOMEN TO MAKE MONEY! I see so many men giving their experience in the Dish Washer business that one would almost think the men had "taken to washing the dishes." But ladies can do just as well as men. I have been devoting my ti ue for over a year to relling Climax Dish Wishers. My husband has aided mornings and evenings, and we have cleared over \$5,000 in a year. The trouble with neople is, they won't try new things, and so let the golden opportunities pass. Every family wants a Dish Washer, and any one can sell them if they try. I do not canyas at all; neonle come or send afthey TRY. I do not canvass at all; seonle can set them it.

they TRY. I do not canvass at all; seonle come or send after Washers. I have examined all the Dish Washers made, but the Ulmax has no equal. You can get complete instructions by addressing the Climax Mfg. Co., Columbus, Ohio. I want ladies everywhere to try this business, and let us hear how they succeed.

Are II.

Aug. 17. THE SCIENCE OF DEVELOPMENT.

The Law Lately Discovered. NEWLY developed mediums the proof of greatness in mediumship and rapid development. PRIVATE CLASS FRIDAYS, at 8 P.M. EXAMINATION FREE of charge. Only those ACCEPTED where PROOF can be given of the possession of the talent. 8. H. NELKE, 604 Temont street, next to corner of Dedham street, Boston.

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RULES TO BE OBSERVED WHEN PORMING

SPIRITUAL CIRCLES

BY EMMA HABDINGE BRITTEN.

Comprehensive and clear directions for forming and con ducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a datahome of Books published and for sale by BANNER OF LIGHT PUBLISHING OO. Sent free on application.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. President, Capt. F. J. Kefler; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H., Morrill. Services s' 10% A. M. and 7% P. M. Lyceum at 2% P. M.
Spiritual Conference Association meets at the northeast corner of 8th and 8pring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CALIFORNIA.

San Francisco.—W. J. Colville (lecturer) and E. A. Whitelaw (violinist) conduct regular exercises in Anchor Hall, Market and 6th streets, every Sunday at 18% A. M. and 7% P. M.; also Mondays and Wednesdays at 2% and 8 P. M., and Saturdays at 2% P. M.

Sessions of School for Psychic Science at convenient hours during the week, as announced from the platform on Sun-Oakland.—Congregation of Truthseekers meets in Ham-liton Hall, 13th and Jefferson streets, every Sunday at 3 P. M. and Friday at 8 P. M. Lectures on Spiritual Science in the Synagogue (one block distant) Tuesdays and Fridays, 3 P. M. W. J. Colville, regu-lar lecturer. H. M. Young, Secretary and Treasurer.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Ouster Post Hall, 88 South Sangamon street, every Sunday at 184, 2½ and 7½. Lyceum at 1½. Mrs. Mary O. Lyman, permanent speaker. R. N. Pickering, President. First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schu-

MEETINGS IN WASHINGTON, D.C. First Society, Metserett Hall, 18th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M.M.C. Edson, Pres.

Second Society—"Progressive Spiritual Church"— meets every Sunday, 7% P. M., at the Temple, 635 G street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.

Oh, Robert Burns! our memory turns With grateful recognition, To all you 've loved and thought and done To help the world's condition.

Oh. Bard of Scotland, not yet dead! Ye sure will live forever In rapturous lines of poetry, We can forget? No, never!

You 've loved and suffered not in vain, Though short your life on earth was: You've thrilled the world with joyous thought, And sweeter, nobler purpose.

In spirit sphere, oh! Robert Burns, May you reap life's fruition; And ever be replete with joy For blessing man's condition.



Brief Memoir of Emma Hardinge-Britten.

Sent by Special Request to the Banner of Light, and Originally Written by the Author of "Art Magie" and "Ghost Land."[*]



To the Editor of the Banner of Light: AVING been earnestly solicited to contribute some account of my own remarkable public ca-

been to me and thousands of others a veritable | those prospects blighted by her irrepressible Spiritual Bible-I feel it impossible to decline the honor that such a request implies; at the same time I am at a loss how to crowd up into a few columns of space any special account that would do justice to the wonderful very commonly to enact fearful scenes as if encount that would do justice to the wonderful and truly phenomenal career into which spiritpower and influence has led me.

I would, however, wish to premise that in justice to the aid, direction and prevision with which my strange life has been guided during voice, and was compelled to relinquish her opthe past thirty-five years, also to revive the memory of the noble pioneers of the spiritual movement, amongst whom my first years of labor were outwrought -- I have written a long voyage.

direction of the medical advisers, and took a long voyage. full and complete autobiography of my own spiritual life—the details of which I can now only review with wonder that such things were, and leave great tude to the world of spirits that dramatic profession—Miss Hardinge, accepted and deep gratitude to the world of spirits that and deep gratitude to the world of spirits that an engagement at the Broadway Theatre, New brought me through the tremendous scenes of York, and it was in the very radical change lily of Mrs. E. J. French, a renowned medium trial there recorded.

One year ago, on the same date as that on which I am now writing—namely, November 24, 1894—my beloved husband, Dr. Wm. Brit-deaths" actually occurred, in her first passage TEN, closed his eyes forever on this sad scene of mortality, under the action of incurable heart-disease.

The best and truest helper of my stormtossed life taken away, and my main support in my past experiences, surely I may with -whether financial or practical-lost to me on earth, all means of my publishing a full and well-prepared Encyclopædia of the early spiritual workers (or even of my own eventful experiences) was ended. None came forward to answer my appeals for help; my large collection of spiritualistic memories remains in statu Mrs. Hardinge's Spiritualism was not vouch quo, and my own wonderful autobiography safed to her, however, without the payment of awaits the time when a temporary and fitful interest may be awakened by my departure with the idea of a human spiritual agency in and die of neglect.

Still desirous to oblige my esteemed friend Still desirous to oblige my esteemed friend itated against the acceptance of any other of the BANNER OF LIGHT, and furnish that ideas of the hereafter save those which the journal with the mere sketch requested, I send herewith a paper written some years ago at the urgent pleading of the late James Burns, and by him published in The Medium, then the phenomenal evidence as completely set at principal spiritual paper in London. The article in question was written by my life-long friend, the CHEVALIER DE B-, author of the two celebrated works entitled "Ghost Land" and "Art Magic." My good friend's sketch does not, of course, include the records which notice the noble army of early spiritual pioneers treated of in my full autobiography-a work which if not published in my own fast-waning life, will yet be left to posterity, and if then disregarded, will yet be found engraved on the indelible archives of eternity.

EMMA HARDINGE BRITTEN. The Lindens, Humphrey street, Cheetham Hill, Manchester, Eng.

SOME PASSAGES IN THE LIFE OF

EMMA HARDINGE-BRITTEN.

The following extracts are taken from a memoir of Mrs. Hardinge Britten, written by her friend and oc-cult associate, the author of "Art Magic." The me-moir was prepared for publication in a foreign period-ical, but its completion having been delayed by un-foreseen causes, and Mr. Burns having frequently requested permission to add a brief sketch of Mrs. Britten's career to the biographical notices that have al ready appeared in *The Medium*, one of the readers of that paper has undertaken to make the following few excerpts from the memoir in question. It must be added, however, that the mere fragments which are here presented cannot do the smallest justice to the charming style of the original writing, or the marvel and interest of the memorable life, of which these passages give only a slight and most imperfect sketch.]

In an address given some years ago in San Francisco, by Mrs. Emma Hardinge-Britten, on the subject of "Death," the speaker said:

"Truly we may die many times in one brief mortal existence! Death is a radical change of state; an alteration of the conditions of being, but one so entire that whilst the functions of mind which make up the sum of individual-ity are preserved, the influences which bear ground beneath my feet, and whilst occupied upon the mind of the individual are complete ly altered.
"The molecular changes which break up the

body and separate it from the indwelling spirit, are only the death of the mortal form, or garment of clay we wear, but the effect of the

(*The above picture represents Mrs. Britten and her favorite Australian Zoe. Zoe-"I'm a good boy now, Emma.")

change from the earthly to the spirit-life is not greater than that which may take place from time to time in our feelings, purposes and perceptions. In this sense, therefore, we may experience many deaths during our one brief sojourn on earth. I could, if I would, illustrate this position fully in my own history, for I have died many times, although my spirit has not yet quitted its centily tenement. yet quitted its earthly tenement.
"I am the same individual, but in no respect

the same thinker that I was ten, twenty or thirty years ago. I died a complete death the first time I ever crossed the waters of the Atlantic; in short, I landed on the shores of New York a being wholly different from the one who left London a fortnight before, and since then I have died many times to the past, and been born many times again."

Such are the opinions expressed by one whose eventful career has given her abundant oppor-tunities of confirming her theory, and such are the truths which a profound and philosophic study of Occultism in life and nature will in-

evitably disclose.... As there is but one phase of Mrs. Hardinge-Britten's memorable history which immediately concerns her spiritualistic associates, or those who are most interested in her recent experiences, it will be unnecessary to impinge upon the narrative of her earlier years except to note that from infancy she manifested the possession of those occult powers which are now classified under the general appellation of "mediumistic." A ghost seeress, somnambulist, improvisatrice in music, a prophetess and clairvoyant, the strange weird child, "Emma Floyd," was as much the terror of her nursery attendants as she was the problem of her parents, and all who knew her. It seems probable that hereditary influences were strongly prevalent in this singular child's nature. Descended in a direct line from the renowned "Welsh Wizard," "Owen Glendower," little Emma also partook of the characteristics of her sailor father, a gentleman of phenomenal abilities, wonderful powers of prevision, and other qualities of a high spiritualistic order.

There were many circumstances in Emma's early life and training, which, as a thoughtful woman, she now considers to have been instrumental in preparing her for her present mission. Being deprived of her good father's care at a very tender age, the young girl, like the rest of her family, was compelled to depend upon her own talents for subsistence. Her phenomenal musical endowments, and the possession of a magnificent soprano voice, determined her friends to educate her for the operatic profession. The exercise of her musical powers, and other circumstances incident to her life and character, threw her constantly into the society of persons far above her in rank and educational culture, and thus, as she herself modestly alleges, she derived certain advantages and refining influences which she never could have enjoyed as an humble musical student, and which she now finds have been of incalculable value in preparing her as an instrument for the spiritual rostrum.

A fine magnetic subject and the elected

Secress of a Secret Society of Occultists, Mrs. Britten's spiritual training commenced long before the report of the open communion be-tween the natural and spiritual worlds ever reer in connection with the cause | reached her ears, or furnished a clue to her

of Modern Spiritualism to the pages of the dear old "BANNER It was during the time that the young girl enjoyed the fairest prospects of achieving em-OF LIGHT"-a publication which for years has inence as an opera singer, that she found all somnambulic tendencies.

During the progress of her studies at Paris, she became impelled to rise from her bed in a profound sleep-climb tremendous heights fearful screams, the result of which was to create so violent an irritation of the vocal chords that she ultimately lost her beautiful eratic pursuits in toto. As a last resort, and to save the unfortunate somnambulist from the pulmonary affection under which she labored, family, hoping by such an employment to es-Emma and her devoted mother followed the cape altogether from her over-zealous associ-

experienced between the gay, fashionable, and fascinating artistic circles of Europe, and the Mrs. Hardinge's dismay, she found Gen. Bull-

across the stormy waves of the Atlantic.

"If, as I affirm," says Mrs. Britten, in some autobiographical notes now in the present writer's possession, "I was indeed destined to die to all that I had deemed fair or desirable in my note convenience gural. I may with equal certainty declare I was born again, and that into a far higher and nobler life, upon the shores of New York, for was it not there I first became a Spiritualist? and is there not in that avowal the history of a birth as far in advance of all that earth could give me as the radiant sun of heaven outshines the twinkling lights of the city streets?"

with the idea of a human spiritual agency; in from a world which rears up monuments to the dead, who have passed away from a generation which permitted them to languish in obscurity proof or intelligent guidance, had not only predisposed her mind to adhere to the religious and die of worker aith in which she had been educated, but mil Church of England inculcated. Her conversion to the faith of Spiritualism, therefore, was not effected without severe mental strug-gles, and such an overwhelming amount of naught all her preconceived opinions and ren-

dered belief irresistible.
It may not be out of place at this point to quote a few passages from Mrs. Hardinge's own exhaustive history of "Modern American Spiritualism," in which she details with much point and felicitous expression her first experience with "the spirit-rappings." At page .36 she says :

"As suggested above, my first attendance upon a spirit-séance was failure; Mr. Conklin's 'spirits' being too heterodox for my piety, and his table rockings not conveying to my mind the slightest indication of a spiritual-to

friend, Mr. Augustus Fenns, of the B- Theatre, had so captivated me with promises of revelations through the amazing fact of knocks produced by spirits! that I at length consented to accompany him on a visit to the now celebrated medium, Mrs. Ada Fove of San Fran cisco, then Mrs. Coan of New York.

The dire misgivings with which I set out were intensified into disgust by Mrs. Foye's cool indifference of manner. Placing a pencil with a card, on which the letters of the alphabet were printed, in my hands, she proceeded with a merry, and to my apprehension thoroughly unspiritual conversation with my companion, simply bidding me point with my pencil to the alphabet, when the spirits would rap at the letters they desired to indicate. Indig-nant as I felt at Mrs. Foye's indifference to the soul welfare that might be concerned in this séance, I was quite convinced in my own shrewd mind that the whole thing was a humbug, and that I was the keen detective destined to expose it. At the moment when my companions were most off their guard, therefore, seized the little wooden table at which we sat, and resolutely set myself to search for the springs which I knew must have caused the loud knockings that were vibrating beneath my hands. Whilst engaged in this polite proin feeling eagerly along the ground for more concealed springs, the walls, chairs and every portion of the room became alive with tremendous poundings. Compelled at last to own that the sounds were too locomotive to be pro duced by machinery, I yielded to my compan-

"Without imitating the silly egotism which prompts too many Spiritualists to inflict upon strangers tests and communications of a character too personal to be of the slightest interest to any one but the recipients, it is enough to say that at this one scance the names and tokens of identity of nearly all the dear ones that I had ever known and loved were spelled out with lightning rapidity and unfaltering precision. Every name was foreign to the two strangers before me. Every message was special only to myself and the buried dead; and yet here, thousands of miles away from the scenes in which alone these invisible communicants could have hear known their name. nicants could have been known, their names were given, and their messages of personal identity were showered upon me, like the dews of heaven falling from the realms of immor-

At this and many succeeding seances held with various other mediums, Mrs. Hardinge was informed that she herself was "a great medium, destined to perform a mighty work, etc., and that she "must sit at once for development." The mode in which these instructions were carried out is whimsically enough described in Mrs. Hardinge's "Modern American Spiritualism," although too diffuse for these columns.

It would seem that the curiosity and interest of the young investigator once aroused, she was not to be satisfied without the most crucial evidence pro and con. She therefore visited scores of mediums, public and private; attended circles amongst all classes-now in the salons of wealth and fashion and anon amongst the very humblest. "I have heard, seen and conversed with these spirits, in garrets and cellars, amongst all classes and in every imaginable scene," says Mrs. Britten.

When she herself became developed as a medium, at the desire of her spirit-friends she gare her services to the world sitting free for

gave her services to the world, sitting free for eighteen months for all who chose to visit her or attend her circles. These latter were held chiefly in a handsome building in Broadway, where Mr. Horace H. Day, a wealthy and prominent Spiritualist, had established a sort of Spiritualistic Headquarters, under the title of "Society for the Diffusion of Christian Spiritualism." In this building was published and circulated a weekly paper, entitled The Christian Spiritualist. In one of the rooms was an extensive free library, in another the generous entrepreneur paid Kate Fox, one of the original Fox sisters or "Rochester knockers," to hold daily séance to which the public ways admitted free of charge whilst Mrs. were admitted free of charge, whilst Mrs. Emma Hardinge was assigned another apartment, where she too received all who chose to visit her without money and without price, until through every conceivable diversity of gift she became at once one of the most cele-brated, popular and reliable of "test medi-ums." The spirits apprised their mobile and enthusiastic medium that her marvelous array of powers were to be exercised in other direc-tions than that of giving tests, and that she was only influenced in various forms and modes for the purpose of acquiring practical experience of the different gifts which constitute "mediumship." What the ultimatum of these remarkable powers and exercises were to be,

we shall presently touch upon more at length.

The mode in which "the spirits" (as Mrs.

Hardinge was at length compelled to acknowledge the power to be which influenced her) succeeded in leading her to perform her missioned a pletform out to be retained. sion as a platform orator, is of too noteworthy

a character to be omitted here.

Besides devoting herself as a "test medium" to all comers, Mrs. Hardinge held nightly circles, at which her trance utterances were of such a striking character that she was solicited, almost to the point of persecution, to fill the rôle of speaker on the spiritual platform. This the young girl's English sense of conventional propriety shrank from with absolute terror. Finding herself, however, unable to resist the constant pressure which her circle of spiritualistic acquaintances put upon her, she determined to break the spell, and quit them at once. For this purpose she secretly advertised for the post of musical governess in a

The only respondent to her advertisement, was then boarding with her mother in the famand clairvoyant physician of New York. ard was as warm a Spiritualist as any of her other "persecutors," and even whilst she was in the act of explaining to him her motives for wishing to change her surroundings, Mrs. French entered the room in a deep trance, and addressing the visitor, informed him that he had been impelled to come there by certain of his own spirit-friends, and that for the sole purpose of bringing out the recusant medium, Emma Hardinge, on the spiritual rostrum. The visitor was delighted, and thus, notwithstanding the deep reluctance and earnest refusals of the party most nearly concerned, she was entangled in the psychological web spun around her, and her new acquaintance actually suc ceeded in extorting from her a promise to come o Troy, and fill the rostrum on the following

Sunday. In her own autobiographical sketches, Mrs. Britten says: "The days which intervened before that awful Sunday were about the most miserable of my life. Committed as I was to do I knew not what, or how, as a sort of preparation for my tremendous task, I proceeded to write out a couple of lectures, and I actually spent two whole days and nights in completing some commonplace stuff, purposing to read the same when I was forced on to the Troy platform. On the third day of this work the spirits said to me: 'What is Emma so busy writing?' 'My beautiful Troy lectures,' I sullenly answered. 'She will not read them,' was the cool reply; 'we shall take away her sight.'

"Beginning to know, from experience, what

these spirits could do, and would do, I abandoned the prospect of reading, and next tried to commit my poor pages to memory. For the following three days I paced a deserted upper chamber, manuscripts in hand, striving vainly to fix the sentences in my mind. 'What does Emma take such long walks for in this weary attic?' at last murmured the mocking voice of one of my invisible tormentors. 'You know well enough,' I savagely responded; 'I am trying to learn these dreadful Troy lectures.' 'We shall take away your memory' was the final shall take away your memory, was the final answer, and thus was my last hope shattered... "Oh! that miserable Sunday; shall I ever forget the agony of mind I experienced as I was led into the ante-room, and for the first time that day left alone? I held my Bible firmly in my hand, resolved to read as a last resort certain chapters from it, and then run away-somewhere-anywhere; away from those dreadful Spiritualists.

"Conducted finally to the platform, my last clear remembrance was of a spiritual hymn, beautifully sung by 'The Troy Harmonists,' and then I had a dim perception that I was myself standing outside of myself, and listening with intense admiration to a speech made partly by myself, and partly by my dear father, dead—when I was only a very little child, but whose noble form I could plainly see, gesticulating to, and addressing somehow, my second which was imitating him, and repeating all the lovely, thrilling words he was utter-

ing. From that memorable Sunday Mrs. Emma Hardinge continued to occupy a position on the spiritual rostrum, the high and honorable status of which has never been lowered or impinged upon. The full details of her remarka ole career, and the untiring energy with which it has been pursued for thirty-five years, would read like a romance; but phenomenally wonderful as many of its passages are, it would be impossible even to enumerate them in this brief sketch. Suffice it to say, for the first two years of her work, the enthusiastic young convert still gave her services to the world as a test and circle medium.

During two years of almost unceasing rostrum service in New York and Brooklyn, Mrs. Hardinge organized one of the finest volunteer choirs that has ever graced the American spir itual meetings; she also composed all the ion's advice and set myself to work to point to hymns, anthems and songs, taught the singers, the alphabet, whilst Mr Fenns recorded the played the harmonium, and then leaving her letters which spelled out names and sentences. | seat as organist and choir mistress, mounted

the rostrum to deliver those burning and thrill-ing lectures for which her ministrations have been so remarkable.

In obedience to the counsels of her faithful spirit guides, Mrs. Hardinge at length left her now beloved associates in New York; her choir, the singers who almost worshiped her; and her friends, the brave New York veteran Spiritualists, including Judge Kimpode Drs. Grav. alists, including Judge Edmonds, Drs. Gray, Hallock, Messrs. Partridge, Brittan, and hosts of celebrities—"now saints in heaven"—who hailed her as the well-beloved "spiritual child of New York," to go far and wide, and carry the white standard of Spiritualism through warms that for the control of the standard of Spiritualism. every State, from Maine to California; through the vast wastes of Australasia, New Zealand, and other tropical countries; to speak, write and labor incessantly in Europe and her adopted country, America, crossing the ocean some twenty six times; these were only some of the items of the mission Emma Hardinge has been called upon to enact.

In nearly twenty instances she performed her pioneer work in the face of threatened danger to her life. In her first visits to Montreal, Georgia, Alabama, New Orleans, California, Nevada, and several other places, she was warned that she would be "lynched," mobbed, or otherwise maltreated, if she dared to fulfill the engagements announced for her. "Go forward!" was ever the charge of her spirit-friends; "not a hair of thy head shall be harmed and we will defend thee against the harmed, and we will defend thee against the whole world." Nobly, faithfully, were these glorious promises fulfilled, and it was in the strength of such guidance and protection that Emma Hardinge, a young, lonely and sensitive woman, sped over the world, and advanced to storm and carry many "a forlorn hope," never retreating until her work was done, and always leaving the post of duty loaded with honors and crowned with blessings.

Neither has Mrs. Hardinge-Britten's work been limited to the spiritual rostrum. For some years she labored indefatigably for the re-form and benefit of that unhappy class known as "outcast women," and had nearly succeeded in obtaining from the New York Legislature a grant for the foundation of Country Asylums and Schools for this most helpless class, when her benevolent plans were defeated by the breaking out of the American Civil War. During the unhappy struggle between the North and South, Mrs. Hardinge, who was a devoted partisan of the Union cause, raised by her efforts upwards of twenty thousand dollars for the "Sanitary Fund" organized for the Union soldiers. For four years she devoted all her week evening earnings to this cause, and was handsomely credited for raising the above sum by the New York Herald

During the mighty struggle which closed in the second election of Abraham Lincoln as President of the United States, the sudden death of the Rev. Thos. Starr King left the Union cause in California without its most uniliant and renovated exacts. brilliant and renowned orator. At the earnest solicitation, almost at the solemn command of the Union party of California, Mrs. Hardinge undertook to "stump the State" as the cam-paign orator for the election of Abraham Lincoln. She delivered thirty-five addresses to thousands and tens of thousands of listeners; dared all the rancor and fury of bitter politi-cal opposition, rendered desperate by the war fever of the times; and by her matchless eloquence and disinterested efforts she won thousands over to her side; the State of California (registered as "doubtful") returning a majority of twenty thousand for Lincoln. And all this noble service, rendered at the hourly risk of her life, Mrs. Hardinge gave, refusing to take a single dollar in compensation. For hospitals, asylums and charitable enterprises of all kinds, Mrs. Hardinge's clear voice and inspired utterances have ever been freely given. Wretched prisoners have been cheered by her unnumbered times, and she has ever gratefully thanked the officials of such institutions for permitting her to speak comfort to the hapless inmates.

Her literary labors have been simply endless. she contributing constantly to all the spiritual papers. Mrs. Britten edited for one year the New York Christian Spiritualist, published by Mr. Horace H. Day. Her great works, "The History of Modern American Spiritualism" and "Nineteenth Century Miracles," have run through more editions than any spiritualistic books ever issued. Besides these she has writ-ten a charming fictional volume entitled "The Wildfire Club"; a fine and very learned series of essays called "The Faiths, Facts and Frauds of Religious History"; a capital vade mecum of electricity, "The Electric Physician"; and a vast number of smaller works and tracts on various occult subjects.

After her happy and auspicious marriage with Dr. Wm. Britten, Mrs. Hardinge-Britten and her husband made a tour round the world, lecturing, writing, working, each indefatigably, as they went. Assisted only by her good hus-band, Mrs. Britten published also a splendid monthly magazine called the Western Star, a work that was unfortunately suspended by the calamitous Boston fires. And thus until the last few months, when domestic cares and bereavements have pressed upon her all too heavily, Mrs. Britten's untiring pen, like her clear, ringing voice, has been unceasingly devoted to the cause of humanity and spiritual progress.

We pause; -not because our theme is exhausted, for the tithe has not yet been touched upon; - but we have trespassed over-long upon the pages of a crowded journal, and we must halt. Happy do we feel to know, beyond a peradventure, that all the unfinished records of a wonderful life, redolent of unacknowledged good to mankind and unrewarded effort to the world, will be found, item by item, inscribed in the archives which never perish, and

the ineffaceable types of eternity....
The author of these lines is also the author of "Art Magic" and "Ghost Land," two books on the occult side of being which Mrs. Britten translated and edited, and which her husband at his own expense published. Those works were both given to the world at a time when Spiritualists seemed to think that the all of life and being in the universe was compre-hended in the facts and phenomena of human spirit-communion. Perhaps it was for this cause that, whilst a certain portion of the community received those writings with an amount of high appreciation which far exceeded the author's expectation, the majority of the Spiritualists—especially the "authors" of the ranks—loaded the unfortunate editor and publisher with insults, denunciations and contumely.

"Time tries all." The works so extravagantly blessed and banned, in the course of a few years have become priceless in value, and are even now sought after as the rarest of treasures. They also communicated an impulse to the study of "Occultism," which has flowered out into the wildest extravagances, so that the folly and imbecility which have been put forth under the much perverted name of "Occultism," should cause Mr. and Mrs. Britten to rejoice that self-styled "Occultists" have forgotten even the very names of those who first impelled the present generation forward to the recognition that such a science as "Occultism" exists.

May past insults and present ingratitude never move thy lofty spirit, or the depths of thy noblesoul, Emma Hardinge Britten! Trust thou to the anchor that has ever stayed thy tempest tost barque of mortal life until now, when it almost nears the eternal port where justice cannot fail. The evening shadows are closing fast around thee! Amidst the deepen ing gloom, may this humble and imperfect tribute prove a star of promise for the speedy dawn of a better and brighter day! Louis De B---.

NOTE. - As the memoir, from which the above extracts are translated, was written before Mrs. Britten's last few years of labor on the spiritual platforms of the North of England, the experiences incident thereto must be referred to the mark they may have made on public opinion, or those same "eternal archives" mentioned above.—TRANSLATOR.

"I was all run down, and always feeling tired, but I have found Hood's Sarsaparilla a cure for these troubles." Mrs. J. C. Davles, 18 Kingston street, Charlestown, Mass.

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THE DREAM SHIP.

When the world is fast asleep Along the midnight skies— As though it were a wandering cloud— The ghostly dream-ship files.

An angel stands at the dream-ship's helm, An angel stands at the prow, And an angel stands at the dream-ship's side With a rue-wreath on her brow.

The other angels, silver-crowned, Pilot and helmsman are, And the angel with the wreath of rue Tosseth the dreams afar.

The dreams they fall on rich andipoor, They fall on young and old; And some are dreams of poverty, And some are dreams of gold.

And some are dreams that thrill with joy, And some that melt to tears; Some are dreams of the dawn of love, And some of the old dead years.

On rich and poor alike they fall, Alike on young and old, Bringing to slumbering earth their joys And sorrows manifold.

The friendless youth in them shall do The deeds of mighty men, And drooping age shall feel the grace Of buoyant youth again.

The king shall be a beggarman— The pauper be a king— In that revenge of recompense The dream-ship dreams do bring.

So ever downward float the dreams That are for all and me. And there is never mortal man Can solve that mystery.

But ever onward in its course Along the haunted skies— As though it were a cloud astray— The ghostly dream-ship files.

Two angels with their silver crowns
Pilot and helmsman are,
And an angel with a wreath of rue
Tosseth the dreams afar.
—Eugene Field, in Ladies' Home Journal.



New Year's Address, Delivered Inspirationally at the Watch Meet ing at Everett Hall, Alameda, Cal., during the Closing Minutes of the Year 1895,

BY W. J. COLVILLE.

[Specially Reported for the Banner of Light.]

MHOUGH all time is equally sacred and other similar publications, we must say that the thought that divinity is universal as God is eternal, there are surely moments in man's earthly history when the occasion seems particularly opportune for facing the receding past and the advancing future in a special man-

Though the natural New Year's day is Xmas day in the Christian calendar, it is easier for business purposes to begin a year on the 1st instead of the 25th day of a month, therefore Jan. 1 marks the commencement of the civil

In the old Roman days, as the names of several of the months abundantly testify, January was regarded as the eleventh month. September being the seventh, October the eighth, November the ninth, and December the tenth; from the Latin numerals Septem, Octo, Novem and Decem.

The year then commenced at the time of the vernal equinox, March 20, which is now about the season when the Jewish Passover and Christian Easter are celebrated.

The prevailing custom of celebrating the birth of Jesus in the middle of winter by no means goes back to the first Christian century, but as poetry and romance often gain ascendency over literal history, the symbolic appropriateness of commemorating the birth of a Savior at the time of the winter solstice bore all before it, and the ancient solar festival became the feast of the nativity of Christ.

It is not by reason of historical accuracy or inaccuracy that we unite to observe the passing out of one and the coming in of another year, and it is no idle sentiment which assembles the multitude and makes Old Year's night a time of mingled merriment and seriousness.

The change of a figure on our calendars reminds us of the changefulness of all external things, and suggests vividly to those who can read the symbology of numerals, some special thoughts which may profitably secure the attention of all.

1895 has been an eventful year, though there have been others more remarkable in recent times.

The figure five suggests universal human brotherhood, and is associated with the five great races of humanity, which are sometimes aptly compared to the five fingers on the human hand-distinct, but not separate.

It is not delightful to contemplate a warlike spirit overshadowing the globe at a time when 'peace and good will" are loudly proclaimed from every pulpit where Christmastide is mentioned, and when the burden of the refrain echoed by hymns and bells and pealing organ is the same, but a little consideration of the vulgate rendering of the Angel's Song may help to a better understanding of the glorious old prediction. "Peace on earth to men of good will," is the exact translation, and to this no intelligent reader can possibly take excep-

There can be no abiding outward peace until inward good will between men and nations is firmly established, for all attempts to induce or maintain outwardly friendly relations between individuals and communities must, perforce, be futile till the prospect of such harmonions relation abides upon the solid rock of interior love of justice and mutual appreciation.

It is because of this-a truth to us self-evident-that we have long identified ourselves sympathetically with all branches and phases of metaphysical endeavor which look hopefully to a readjustment of external affairs as a consequence of a change for the better in the re-

gion of interior sentiment, for true as it is that we cannot gather grapes from thorns, equally true is it that where we cultivate grape-vines, and allow no thorn bushes, we may gather rich clusters of luscious grapes in our vineyards, but of thorns there will be no representation.

As we enter upon the year 1896 let us venture to pay some heed to the symbolical suggestiveness of these four numerals, in such a way that we may profitably consider the wealth of meaning in the old Latin phrase, nomen est omen.

One stands of course for unity, and gives the synthetic idea of all-inclusiveness, while the eight, by which it is followed, is the cabalistic double square, and denotes equity in the heavens, or interior states, as well as upon earth, for as four is the number of the single square, and stands universally for uprightness and honorable dealing alike between nations and individuals, the double of this number carries in its suggestiveness the same principle into the interior realm without abstracting it from the external.

Nine, the triple triangle, three times three, is the trinity of trinities, and therefore signifies what has ever been intended by the nine choirs of angels and the nine subordinate ema_ nations or orders of the Sephiroth, which proceed in due gradation from the Central Sun, En Soph, or Supreme Being.

When the number nine is dealt with as to its interior meaning with reference to human affairs, it means that the time has come when through evolution on the three distinct planes of human consciousness, man can if he will express truth, which is the product or offspring of united love and wisdom, not alone on the physical and intellectual, but also on the moral plane, though full-orbed spirituality lies yet beyond, and cannot be perfectly manifested owing to the terrestrial limitations, which yet remain.

Six, the final numeral of this new year, denotes imperfection in all expressions of life, but an imperfect state, which closely approxi mates to some perfect demonstration which must occur in the following year, as seven always stands for culminations and eventua tions.

In the Apocalypse, or book of Revelation, the cabalistic and masonic ciphers are maintained throughout, as they are also in the book of Daniel, and as no one can force mathematics and geometry out of nature, forms and numbers will continue to express distinct ideas for

The number six, which stands for the sexagram or double triangle, is the double trinity, and signifies the perfect expression of intellectual and physical prowess, as far as these are possible without spiritual illumination.

The numbers of this year are ominous, but not in an alarming sense, for while the voices of the prophets and star-gazers may sometimes falter as they predict the storms and difficulties which are likely to arise, those who are prophets of gloom and disaster only are very short sighted, for they see not the bright light which is in the clouds.

A great deal of injury is done to the cause of astrology and also to that of clairvoyance by reason of the prevalence of a most pernicious habit, viz., that of giving undue prominence to pessimistic forebodings.

Without questioning the intentional veracity of the compilers of Raphael's Almanac and precious in the eyes of all who are alive to | it is a reflection both upon the intelligence and good taste of the authors or editors of such compilations that they year by year preface their work with a hieroglyphic for the coming season, which is so utterly and absurdly one sided that it produces laughter at the expense of astrology among really sincere and able-minded persons, who know from past experience, as well as from the exercise of common sense. that such gruesome pictures are misrepresentations, if only for the reason that they present but one side, and that the gloomiest of the nicture.

> People need encouraging far more than they require frightening; therefore he is a foolish prophet who selects only the terrifying elements out of his stock of possible prognostica-

tions to lay before the world. Meteorology being a science, the weather prophet may foretell storms; but is he not also entitled to prophesy of genial weather when

sach also is approaching? The year 1896 will not be a year of undisturbed serenity; neither will it be a year of dreadful cataclysms such as have never before or but very rarely visited this planet; 1896 is born in a disturbed mental atmosphere, but it will see during its progress far more arbitration than warfare, for the peace loving spirit to-day is stronger in man than the ancient

demon of warfare. In wishing every one of you a bright, happy, prosperous new year, we dare to predict that the year itself, all else aside, will be what can fairly be called a good year; a year in which science, art and literature will spread and grow nobler; a year in which psychical research will win victories and yield much important knowledge to the race; a year in which the spiritual life of humanity will be demonstrably quickened, and one which ere it closes will have witnessed in many districts of the earth a fuller realization of that "larger heart and kindlier hand" of which Tennyson sings so gloriously in that ever-welcome carol, "Ring out, wild bells." And now that the bells once more ring out, sounding in the same melodious vibrations, the swan song of 1895, and the natal cry of 1896, may we all, chiming with their entrancing melodies, resolve that the new year shall be unto all of us in the fullest sense a good year, because a year in which we steadfastly resolve to cooperate with heaven and do good to each other. Amen.

IMPROMPTU POEM - CHRISTMAS AND THE

NEW YEAR. When the bright glowing orb of day Grows dimmer to the outward sense, When Summer's blooms and Autumn's grace Have all departed, vanished hence, When day is shortest, and dark night Reigns long, and when frost arrows fair From the Snow-King's pure bow so white Send chilly covering everywhere; 'T is sweet to know the shortest day Heralds the birth of Spring's warm ray. When doubt and fear oppress mankind.

When strife is rampant far and near. Translucent beams of holy light Shed peace and joy with lustre clear. Some new-born Savior will arise. When all the nations in their pain Are looking toward the leaden skies, Longing for sunshine once again, When days are darkest; then appears

If it be, as historians say, Christ was not born in Winter time. If Jesus came in Spring's bright hours In lowly form, as babe sublime.

The light of God to gild all years.

Yet still the central fact remains; When weary nations in the dark Were struggling on 'mid grief and palus, So then arose a guiding spark Of heaven's own beauty, like a star Shining through heaven's golden bar.

The Christmas morn, the glad New Year, Must be the birthday of the sun; The centre of that living light Which hath through all the ages run. When fear and grief oppress the heart, And solitude casts shade so drear, Then angels bear with sweetest art

Their lay of hope to earth most near, Lifting the burden from the heart, Bidding its grief and fear depart; This is the Savior's birth below--When a soul new truth doth gladly know.

With promise of fair brilliancy? Whence comes the new dawn, the new light, In all its fairy radiance white? Surely Eternity must hold All time and space; thus all is old-Only the form must needs be new Through which heaven sends some welcome true Needed by man; that he may know The path wherein his steps should go.

Whence comes the New Year glad and free,

All recollections of the past Are in the soul, and bound most fast With chains the ages ne'er can break; Though mighty revolutions shake The face of nature, still her soul Must ever hold supreme control: All dreams and visions disappear Into the silence, still and clear; They slumber in the soul enshrined, Till, with some added thoughts entwined They gleam abroad in lighted space, And show their fashion and their grace.

A new-born Savior doth appear Whenever comes a glad New Year; Older than Abraham, within Resides a spirit; all the din Of outward life and turmoil shows The means whereby the building grows. The edifice the soul erects, Through discipline it aye perfects, Its babitation then will rise More glorious to its native skies.

Oh, let this year be fraught with gems Dug from Dame Nature's richest store; Oh, let the glad chime of the bells Lead up the heart; it may explore Some new-born Star of Bethlehem Shining in heaven's bright diadem. A glad New Year, dropped fresh and free From out God's vast Eternity; A drop perceived, departing hence When it hath given its lesson blest, Back to the whence, from which it came-On to the whither, a guiding flame.

Original Essay.



Matter or Spirit? Inadequacy of Materialism.

BY HUDSON TUTTLE.

MUIZOT forcibly expresses the value of a knowledge of future life when he says: the special difficulty of our time; denial of it is the form of all attacks on Christianity, and acceptance of it lies at the root not only of Christianity but of all positive religion what. of day and night, the teeming earth, the starry

He does not stand alone in this conclusion The difficulty to a great majority of men of science and leaders of thought appears insurmountable, and they no longer feel the necessity of defending their want of belief, but smile at the credulity of those who believe anything infidel world perceives this difficulty, it is well understood by the leaders of Christianity, who have been taught its strength in the irrepressible conflict which has culminated in the skepticism of the present time. With the result before them it is idle to assert that the Bible, as a revelation, is sufficient to meet the unbelief which has grown in the very sanctuary and under the shadow of that revered book.

While the value of the Bible, as interpreted by Christianity, depends on belief in immortality, it has not proved the existence of man beyond the grave so completely as to remove doubt, yet of all the evidence it was designed to give, that on this point should be most complete and irrefragable. The resurrection of Jesus Christ, admitting it to have been exactly as stated, proves nothing, for if he was the son of God, and God himself, he was unlike mortals, and what is true of him is not necessarily so of them. As a God or God man, his resurrection has no likeness to theirs, because essentially different in his nature. Yet the claim is made that his death and resurrection proved

immortality for all mankind! Skepticism has increased because the supporters of religion have not attempted to keep pace with the march of events, but on the contrary asserted that they had all knowledge possible to be acquired on the subject, and that everything outside their interpretation was false. Instead of founding religion on the constitution of man, and making immortality his birthright, they have regarded both as foreign to him, and gained only by acceptance of certain doctrines. They thus removed immortality from the domain of positive knowledge, and those who pursued science turned from a subject which ignored their methods and conclusions with disgust.

Hence, unfortunately, the great army of investigators and thinkers in the realm of matter

held aloof from the spirit, which vast and important realm, including man past, present and future, was given over to the clergy, who scorned nature and abhorred reason.

Hence the antagonism, which can only be removed by the ministry laying aside their sacred books and claims to infallibility, discarding dogmas, beliefs and metaphysical word-jugglery, and studying the inner world in the same manner that the outer world has been so advantageously explored. When this has been done it may be found that physical investigators have not the whole truth, even where they have been most exact. It may be found that having omitted the spiritual side in all their investigations, their conclusions may be erroneous to the extent of that factor which may be one of the most important. It may be found that to have a complete and consistent knowledge of the external world, the internal or spiritual must be understood.

There can be but two methods of explaining the origin and evolution of the universe—the material and spiritual. The first sees in matter all potentialities, all possibilities, and claims that of and by itself it passes through the changes called creation. There is no need of an external intelligence, or God. There is no spiritual existence. Love, justice, right and truth grow out of selfishness, are a part of it, and go out with the expiring taper of life.

The second sets out with the claim that beneath the fleeting phantasmagoria called creation is a realm of force and energy of which we only know by its observed effects. Justice, right, truth and love, are not because in the struggle for existence man found them expedient, but because they are inwrought into the foundation of things. The human being is not a wave thrown up from the seething sea of life, to fall back again in foam, but the heir of an infinite existence.

Here we face the time-old questions: What is matter? What is spirit? Here rests the foundation of the philosophy of nature; there is no middle ground. The materialist starts from the atom, which in itself, he says, has all the possibilities of the universe, and outside of which there is nothing.

But who knows of the atom? Who has seen it? Who felt, smelled or tasted it? No one. The materialists claim that all we know is through the senses; yet here on the threshold of investigation confessedly the senses are dumb. Of the atom they know nothing; hence the materialists go beyond the senses, and found their system of nature on hypothetical atoms, the very existence of which some of their number doubt!

It would be a waste of time to explore the field wherein the baseless dreams of philosophers and scientists have grown like Jonah's gourd, overshadowing the barren sands. The manner in which the conclusions as to the nature of the distinct and indestructible atom are arrived at, shows the crudity of the theory. If we take a fragment of matter and break it into distinct pieces, these are again divisible, and so on until we reach a point beyond which division is impossible. One of these indivisible particles, says the materialist, is an atom; a conclusion derived from a gross conception of material division and the limitation of the mind.

Endow this atom with force, or call it a center of propagation, and the material system of cosmogony is complete. With equal arrogance the materialist treads the higher ground of vitality, of mind and morals. Out of the atom | Bethany springs life, intelligence and morality, forgetting that the fundamental proposition on which their system rests is an assumption, a guess, and little more.

Investigation by other means than the primi tive crudity of mechanical division, shows that the atom as a fixed entity has no existence. By way of illustration, granting the existence of atoms, if a vessel be closed and the air exhausted until only one hundred atoms remain, that hundred will fill the vessel, leaving no space. If the vacuum be made more perfect, and only ten remain, the ten occupy the same space, and if the process be carried so far that only one remain, it will still fill the vessel. But it has been found that matter thus rarefied manifests new properties, and the tangible fades into the intangible. Pure force appears, and it has been conjecture that the attenuation might be carried to a point where matter would be resolved into force.

As the idea of the atom is only an immature conception incapable of demonstration, we find that matter, of which the atom is the com "Belief in the supernatural (spiritual) is ponent, cannot be defined. We never come in sensuous contact with matter; we sense its forces only as expressed in phenomena.

> The succession of the seasons, the recurrence heavens-these are concrete expressions of force-matter revealed to us by its appearance.

If the phenomena of matter were only to be explained, this theory might be plausibly maintained. Fronting one, we might accept it as consistent; but we are fronting two, and theories must reach from one to the other. beyond what their senses reveal. Not only the There is the caused and the cause; the world of phenomena and the world of force; the physical and the spiritual. We are never satisfied with the doctrine that the caused, caused itself. We may receive the doctrine of evolution, and yet we find that it is only the road over which causation has traveled. How? By what impelling power? If we stood by the side of a railway and said, "This is the track, these iron rails, along which the trains come and go," we should say just as much of the vast mechanism and inventive skill that goes into the making and management of a great railroad, as we do of creation when we say it is by evolution.

Instinctively we turn to the realm of spiritual causes. Man as a dual being faces two worlds, the physical world and the spiritual. and nothing short of a system of nature which embraces both, satisfies his anxious desire for truth.

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