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IDEA-EXCHANGE.

"Dedicated to Principles---Not Personalities.]

To the Editor of the Banner of Light:

how it is developed?" Mr. Colville replies: indisputable phenomena usually called psy-"The word psychometry simply means psychic chometric. These are, first, the theory already measurement, or measuring by a psychic standard."

Translated, psychic means of, or pertaining to, the soul; from psyche, the soul; hence psychic measurement must mean soul measure ment; and measuring by a psychic standard must mean measuring by a soul standard. | nicates the knowledge gained by the sensitive Now, if Mr. Colville will kindly inform us what a soul standard is, or what it is like, we may then, perhaps, be able to get at his meaning in the definition he has here given us of psychometry. He continues: "Dr. J. R. Buchanan, Prof. William Denton, and many other learned writers on the subject, have favored the theory of a soul of things, but this view has not proved acceptable to some of the most gifted inspira tional speakers and writers of to day."

And why should it prove acceptable? What is there about such a "theory" as that (provided Mr. Colville has fairly stated it) to give us any idea of the meaning of psychometry? Nothing whatever. Had the question been as to the meaning of acoustics instead of psychometry, such a "theory" would be equally relevant as an answer. Yet Mr. Colville's remarks imply that Dr. Buchanan, William Denton, "and many other learned writers on the give us of their ignorance instead of his knowl subject," have favored such a "theory," one wholly irrelevant as an answer to that very question. No one, however, who has any knowledge of the nature of psychometry could for a moment regard it as "acceptable." As an ship" must be judged by the facts. If human answer to the important question asked of Mr. spirits continue to exist as conscious beings Colville it is simply without meaning; and after the change called death, we can readily whatever his guides may have said, or whatever | believe that they continue in possession of all his first impressions may have been (for he lays | their higher faculties. This known to be the great stress upon first impressions), Mr.Colville case, the conclusion would seem irresistible had no right to make any one, even seemingly, responsible for such an answer.

I do not need to consider the difference be tween "the soul of things," as Wordsworth phrased it, and as Mr. Denton used it, and "a soul of things," as Mr. Colville renders it. The difference is sufficiently obvious, but in this connection it is not particularly important.

Whether Dr. Buchanan ever favored the use of the phrase, even as the title of a book, I have no idea. But to imagine that he favored its use as the statement of a theory by which to account for the occurrence of psychometric phenomena, appears to me simply preposterous. Fortunately he is still with us, and his powerful pen is able to defend his theories on this subject without any assistance from mine. Not so, however, in the case of Mr. Denton; and knowing as I do that he would never have allowed such a statement to pass without re buke, I should be unjust to his memory were I to countenance it by keeping silent.

Mr. Denton did, it is true, favor the theory that everywhere enduring impressions are con tinually being made by passing events on material objects; that such impressions may penetrate to the very soul or centre of things, imaging themselves there as indelibly as on the surface. But he was not in the habit of misapplying terms, and he never employed the term psychometry to designate such impressions or the objects on which they were stamped, as one unacquainted with his ideas would be led to infer from Mr. Colville's statement. The existence of such impressions would be one thing; the method of acquiring a conscious ness of their existence, or, rather, of the occurrences which produced them, is another and a very different matter. But unless such consciousness could be acquired, and that by intui tive, or interior, cognizance without aid from any external source of information, there would be no psychometry. Regarding it in this light, the term was adopted and used by both Mr. Denton and myself, as being in a measure ex planatory of the means by which we obtained the results recorded in "The Soul of Things." We soon found, however, that the theory of stored up impressions was inadequate to account for a large proportion of facts developed in our experiments. That "impressions" have a place, and an important one, in the production of many forms of the phenomena, we believed; but we found that there is infinitely more in psychometry than can be accounted for on the theory of heeding one's impressions whether such impressions may happen to be the first or the fiftieth. We found that the psychometer can become an active agent not only in seeking information, but also in ob taining it; that he can, as it were, "live, move and have a being" in the localities (and more than that, in the AGES) where the examination is being made; that instead of quietly waiting for whatever may come to him, he can enter as an explorer the particular field to be investigated and search out its mysteries as he would do in exploring a new country; that he can go from point to point in past time, as he might go from one point to another in space, stop ping at desired stations to examine the life. manners or conditions by which he may there find himself surrounded. In a word, that to his own activities, intelligently directed, is the

The Meaning of "Psychometry." edge. He who is content to quietly sit and wait for whatever visions or intelligence may come to him, will never be likely to realize TN your issue of Feb. 2, 1895, the question is how great is the value of psychometry.

asked, "Will Mr. Colville's guides please explain the meaning of psychometry, and tinct theories put forward to account for the mentioned; second, the theory that psychome try is purely mediumship, and that therefore the information conveyed is not derived through contact with a material object, but by means of direct communication with some active, unseen intelligence, who possesses and commuwho handles the object. These two theories will cover the entire field of psychometry." He has since given us to understand that a qualifying sentence was unintentionally omitted in the manuscript furnished to THE BAN NER. With that added it must have read: "These two theories will cover the entire field

of psychometry as commonly understood by those who have not penetrated into the deeper arcana of the subject."

It is very strange, to say the least, that one who poses as a public teacher should try to explain a subject by merely giving us the understanding in regard to it of persons who, by his own confession, know little or nothing about it: to use his own words, "those who have not penetrated into the deeper arcana of the subject." If he has "penetrated into the deeper arcana of the subject," why does he edge? If he has not knowledge of the subject as he evidently has not, why should he presume to answer the question at all? The theory that psychometry is "purely mediumthat by the exercise of the same psychometric powers which they possessed while here, they might gain a knowledge of many important facts as yet unknown to us, and that, if possible, they would gladly communicate to us much desirable information. But he who tells us that psychometry is "purely mediumship' tells us that which every sense of the psychometer contradicts. Does Mr. Colville know the difference between being told of an occur rence and witnessing that occurrence for himself? the difference between his own experiences and the experiences of another re ported to him? If so, let him remember that while in the act of psychometrizing one pos sesses the same ability as at any other time to distinguish between communicated informa-

tion and information of his own acquiring. Psychometric phenomena may be divided into two clasees-active and passive. Mr. Colville seems to have some idea of the latter-the passive - and some of his directions for cultivating the psychometric powers are very well, as far as they go. But the whole tenor of his remarks shows that his theory of psychometric occurrences is conformed to the idea of a pas sive recipient on the one hand, and of an active. though unseen, informant on the other. Noth ing could well be farther from a correct view of the subject. In psychometry there is noth-

ing analogous to communicated information. The mediumistic and the psychometric are two distinct and dissimilar methods. I do not deny that the same person may be both a medium and a psychometer, as the same person may be both a talker and a thinker; but talk ing is not thinking, nor is mediumship psychometry. The medium is dependent for the information he receives, as a medium, upon activities and intelligence wholly foreign to his own-activities and intelligence belonging to another. Hence the necessity for him to be passive, that his will may not intercept nor his opinion color the communication being given through him. The psychometer, on the contrary, for any information he may be able to gain, must depend wholly upon his own powers of recognition, of comprehension, of discrimination-largely upon his own judgment -as to whether he is mixing different scenes, characters and conditions, or holding them severally distinct, and true to their own belongings-in a word, upon his own intelligence in dealing with the materials at his disposal Hence, as a psychometer, it is impossible for him to be a passive recipient of information from an outside intelligence. And hence, also, the necessity for him to be well informed, for his being careful to examine, compare, weigh, measure and select discreetly; the necessity for him to be critical and capable in order to render his efforts of any value to himself or

It must be evident, then, if the foregoing statements are correct, that he who thinks to explain psychometry on the theory of its be ing "purely mediumship," sets for himself a task which he will find it difficult indeed to ac-

complish. The only theory by which I can "cover al the facts," even in my own experience, is con tained in the statement that-

Psychometry, in its unrestricted significance, is that science which treats of the nature and psychometer indebted for the most important | functions of those innate human faculties by | come, and she consented. The friend went to | pursuit

formation, gain a conscious knowledge of facts and conditions previously unknown to us.

I cannot, as does Dr. Buchanan, call these faculties "divine" in any other sense than that all the higher human faculties are divine; in any other sense than that all nature is divine. They are, as I regard them, the real, the essential faculties of our being, of which the outward senses and means of expression are the in any other sense than this must, it seems to nature of the facts which they sometimes reveal to us, and at the subtlety of their action. by which, as by electric flashes, our consciousness of such facts is not infrequently obtained. E. M. F. DENTON. Wellesley, Mass.

Stilted Ignorance Masked by a Diploma.

To the Editor of the Banner of Light:

THE Allopathic School of Medicine is centuries old. Conscious of its own inherent weakness, within a few years its practitioners have sought the power of law to bolster themselves up, and have secured to that end the passage of statute: in many States, to shut out other schools, and keep the people in the hands of self styled "Regulars." They have gone to Legislatures with brazen effrontery, claiming to be acting in the interest of the people, desiring to extirpate quackery, and guard against the evil effects of ignorance. How cited by me in my paper No. I., and will again be seen in the cases I shall cite in this present paper.

There are scores of medical men who have an inborn honesty which leads them to speak out and acknowledge the follies and ill results of | To the Editor of the Banner of Light: the Regular School. Germain to my purpose is the following quotation from Bichot, the great French Pathologist, who says in his work General Anatomy," Vol. I., page 17: "Medicine is an incoherent assemblage of incoherent science for a methodical mind. It is a shape- view of existing things or circumstances. less assemblage of maccurate ideas, of obsercism I may have made, or which I may herecite, will put an authoritative stamp on Bichot's utterances.

Two or three years ago a mechanic of this city [Providence, R. I.] became enfeebled, and for language, "I felt so all gone that I wanted to quit work, and sent for an M. D., who began tient took to his bed, hopeful that in a few ings. weeks he would rally. The doctor was assidu-1 ous, and plied his drugs vigorously, but no rewere set aside on a shelf in the pantry, the ac. self no better, and his hard earned savings rap | he might as well have been asleep. "In fact,' another.

"Hold on," said the doctor, "I'll fetch you more than a week, when the patient told him that as he himself was growing worse rather than better he must try to get along without his further services. The doctor expressed sorrow that things worked so untowardly, remarking, "I have done the best I could, but | really I do not know what ails you." So he departed, leaving the sick man depleted, both in health and pocket. He had had enough of Allopathic M. D.ism, and called in a woman—an Irregular-a clairvoyant. She sat down by his side, and without any questioning diagnosed his case perfectly in its minutiæ, telling him the difficulties could be readily removed, and a restoration to perfect health effected. She gave him a dose at once, which revived the man's courage, for said he: "It went all over and through me; I felt it to the ends of my toes and fingers." Medicine was left, with directions, the result being that in a few days he voided a good handful of gall stones -soon after resuming his work, rugged and hearty. What a commentary is this case on the Old School practice! whose advocates besiege our legislative halls to procure enactments to son, Phillips, Whittier and Lincoln to lead in put down "quackery."

A lady in Brooklyn, Conn., had been ill for some months, under the care of an M. D., who declared she had consumption. She was able to be about the house, nevertheless she was weak-evidently failing. Prescriptions were often changed, with no results. At length a often changed, with no results. At length a to ignore the spiritual. The culture of those friend who had no confidence in Regularism, powers within which will enable us to see told her that with the long trial of the doctor's medication, she must be satisfied that it could do her no good. He recommended a clairvoyant, Mother Stanton, residing ten miles away in Scotland. At first, the lady was adverse to such a change; but her prejudices were finally overgains he may be able to make to his knowl. | the intelligent exercise of which we may, inde | Scotland, made the necessary arrangements, |

pendent of any and all external sources of in- came back and reported. Mother Stanton came at the appointed time, a Saturday afternoon just at night. After tea she diagnosed the case, telling the lady she had no consumption nor any disease which could not be cured. Said she: "I shall give you a treatment now, and shall sleep with you to-night, preparing the medicine in the morning.'

Sunday morning the lady declared she felt

decidedly better. She forgot her prejudices, complement, or more properly, perhaps, the becoming a willing patient. Mother Stanton dependencies. The idea that they are divine set about preparing the medicine at a table in the kitchen, with her carpet bag of herbs beme, have its origin in our astonishment at the fore her, when she suddenly ran into an adjoining bed-room, taking her herbs with her. The doctor immediately came in, left a new medicine, which he honed would be efficacious. and left. Then Mrs. Stanton returned; said she knew the doctor was at the door, but did not wish him to see her or her herbs. The medicine being prepared, she prescribed the neces sary directions, gave another treatment, enjoining the lady to take no medicine from the bottle left by the doctor, but each day pour out a quantity equal to the prescribed dose, so that if the doctor should come he would think it had been taken.

Mrs. S. left in the afternoon, saying it would not be necessary for her to make another visit if her directions were followed. Friday the doctor called again, and was astonished to find the patient so smart, and far on the road to recovery. He exultingly exclaimed, "Mrs. that last bottle of medicine did the work. It will not be necessary for me to call again."

It would be well for the people if more would follow suit, and consult the natural practitioners who have been given specially to this age. effectually this is done can be seen in the cases Bichot, after all, hit the nail on the head, as regards the Allopathic system.

WILLIAM FOSTER, JR.

The Power of Vision.

ANY, and perhaps most people, possess to a greater or less degree that interior sense termed the power of vision; which, it would seem, is an inherent spiritual gift that enables us to have, as by an interior sight, a ideas, and is, perhaps, of all the physiological more or less clear view or foreshadowing of sciences, that which best shows the caprices of things not apparent to the outer senses, and the human mind. What did I say? It is not a not really to be expected from an external

It is this power that has largely added belief vations often puerile, of deceptive remedies, to man's hope for immortality and a life of and of formula as fantastically conceived as eternal progress, which Spiritualism so subthey are tediously arranged." I think this stantially confirms, and also gives many times plain and exact statement from so distin- an intuitive foreshadowing of the pathway beguished a source will justify the sharp criti- fore us in this life, causing the outlook to seem more or less clear, hopeful and encouraging, after make. The cases I have cited, and shall and affording an incentive to aspiring and capable minds to press forward to great and noble achievements and attainments.

There are, I think, a goodly number of spiritually-minded people, who by taking a review weeks labored with extreme difficulty. Every of their past can recall to memory interior afternoon he became so weak that, to use his promptings that have at times come to them so forcefully as to make some of the most marked drop upon the floor; I had to push every reso- changes of their lives, and we might add that lution to the utmost to keep about." Ile soon there are those whose interior senses are, much of the time, under a state of soul-illumination his medication. In three or four days the pa- even when occupied in their accustomed call-

I have at times been greatly instructed in this line of thought, through notable expelief came. Time wearily rolled on, prescrip riences narrated to me by persons who have tions were frequently changed—occasionally been subject to remarkable changes in life. A one costing \$5.00. The discarded prescriptions gentleman who stands high as a refined and progressive mind told me that when he was cumulation in time coming to look like an about twenty five years of age, so far as un apothecary shop. Things went this way for derstanding what life really meant, so far as several months, when, the patient finding him-recognizing its opportunities and possibilities, idly disappearing, suggested to the doctor that said he, "I was asleep so far as certain faculhe was discouraged, and thought he would try | ties and qualities of my being were concerned. But one day I began to think; a light dawned into my inner self; it soon flooded my very round all right." So he continued his visits for soul, and in an hour's time I was aroused from a most lethargic state to one of high aspirations, great determination and a power of vision that enabled me to see what I might do, and untiring effort he became the sole propriwhat I ought to do and how to do it." that time on his success in business might well have been considered phenomenal; and intellectually and spiritually also has he been successful, as his writings and lectures upon the Spiritualist rostrum in our large cities, east and west, and at various camp meetings, have amply proven.

What led you, I asked of a most successful fruit grower, to become so interested in your calling? "Why," said he, "I could not help it. I had for years visions every day, and many times a day sometimes, of the most beautiful and luscious fruit that ever delighted the eye or graced a table. They were, at times, almost as real to me as fruit hanging on the trees or growing on the vines. With fruit so much of the time before my mind's eye, I should have made a miserable failure in any other calling. Was not he inspired through his power of vision?

Was it not the power of vision, an inner light, and an inherent love of justice, right and humanity, that led the great Hutchioson Family to sing with such electrifying effect their "Songs of Freedom," "Reform," and "The Good Time Coming"? and also Garrithe work that emancipated four million slaves?

It was said by one of old that he who loses his power of vision will perish; and it may well be added that he who lives true to the higher life will not lose this power, but increase it and prosper in all that is essential to true hap-

In our daily earthly cares we cannot afford more than external things and have a more than external knowledge, will enable us to sense interiorly the presence of our spiritfriends, when with soulful aspirations we call for them, cause the way before us, here and bereafter, to appear infinitely more bright and hopeful, and give us strength, courage and a calm, cheerful determination in every laudable MRS. A. B. SEVERANCE. White Water, Wis.



F. A. Wiggin.

THE subject of this sketch, Mr. F. A. WIG-GIN of Salem, Mass., was born in the State of New Hampshire in 1858. He is a direct descendant of the first governor of that State, Col. Thomas Wiggin. When ten years of age his father passed to a higher life. This circumstance, with its attendant conditions, made it necessary, a few years later, for him to find a field of wider opportunities, consequently he sought and found a position in Boston, Mass.

After being in Beston a few years he made the acquaintance of a gentleman who was and is a most consistent Christian, a philanthropist, and who is now the sole proprietor of a most valuable publication, having the largest circulation of any paper published in the United States. This man became Mr. Wiggin's Sunday school teacher, and through his efforts Mr. Wiggin became a member of the Ruggles-street Baptist church. Having a natural liking for public work, Mr. Wiggin very earnestly desired to prepare for the ministry. An education was imperatively demanded, in order that this desire might be realized. With no money this seemed an attainment impossible to gain. Making known this desire to his pastor, arrangements were made whereby some financial aid was promised, and taking the advice of that pastor, "to begin the pursuit of getting an education upon the small amount of money promised, and trust God for the rest," he entered a department of Madison University, being graduated from the same in '81. It was not long after 1881 that Mr. Wiggin was

brought in contact with men who had not been educated in theological grooves, and he also read many books, which were the product of minds that had the capacity to see outside of little pent up heavens of Calvinism. He had in the meantime been preaching in Baptist churches in New York State, in New Iampshire. Rockport, Somerville, where J. D. Fulton, D. D., is now pastor, and also in Salem, Mass. He could not, however, make the great book of Nature harmonize with many parts of the Bible, and found it still more difficult to harmonize some of the beautiful teachings of the Bible with the dogmatically creedal demands which theological bigotry heaped upon every man, woman and child who bent the knee of simple, trusting faith before a God whom they were taught to tear. Seeing more of propped-up and gilded-over error than of truth in the teachings of many high in so called Christianity, and becoming discouraged by the offensive replies to his honest inquiry from both the parson and the laity, the uncharitable attitude of those who could see nothing, not even good intentions, except through their peep holes of dogmatism, he would then have become an agnostic had not the kind hand of human angels brought to his attention the beautiful scientific and religious claims of SPIR-ITUALISM.

Early training, however, had much to do in making Spiritualism for a time very repug-nant to Mr. Wiggin. From 1882 to 1887 he was engaged in lecturing from time to time upon scientific and religious subjects. By energy etor and editor of the Gloucester Daily News, the first daily paper ever published on Cape Ann. This undertaking was a financial failure, and two years after the first edition of The News, Mr. Wiggin found himself nearly

three thousand dollars in debt. During these five years the claims of Spiritualism had not ceased knocking at the door of his consciousness. He had been a careful reader of the BANNER OF LIGHT and a student of much of the spiritualistic literature. It was in 1887 that he openly announced his belief in Spiritualism, and went upon the platform as an advocate of its truths. The first year of his public career in this line, from many points of view, was not a pleasant one. He was persecuted not a little by the church, and had to quietly suffer the sad spectacle of seeing friends (?) and some relatives turn from him their sympathy. It can be truthfully said that the friends of old have all returned to him, and many of them have been led to a profound interest in Spiritualism. Without expecting it, in the course of time, Mr. Wiggin was con-trolled by spirit-influences and became a trance Later, communications from the sospeaker. called dead were given through his mediumship. There are thousands in this country whose hearts have been made to rejoice through messages received from their loved ones through

In Mr. Wiggin we have combined a fine lecturer as well as a phenomenal test medium. From the first his services as a lecturer and test medium have been in constant demand his Sunday engagements are now all arranged for up to April, 1897. His lectures are nearly all delivered in the trance state, and in manner he is decidedly dramatic.

Mr. Wiggin has a home in Salem, Mass., but during the summer, when not attending camp meetings as lecturer, he delights himself, with his wife and two beautiful children, at his lovely summer residence, located at Mirror Lake, N. H., on the shores of the famous Winnipiseogee Lake. Mr. Wiggin is a hard-working man, and well merits the rest which this place and pastime annually affords.

To the Editor of the Banner of Light:

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?

WAITING FOR THE ANGELS.

Waiting through days of fever, Waiting through nights of pain. For the waft of wings at the portal, For the sound of songs immortal, And the breaking of life's long chain.

There is little to do for our dear one— Only to watch and pray— As the tide is outward drifting. As the gates of heaven are lifting, And its gleam is on her way.

The tasks that so often taxed her, The children she held so dear,
The strain of the coming and going, The stress of the mending and sewing, The burden of many a year,

Trouble her now no longer; She is past the fret and care; On her brow is the angel's token, The look of a peace unbroken, She was never before so fair.

You see, she is waiting the angels. And we—we are standing apart;
For us there are loss and sorrow; For her is the endless morrow, And the reaping time of the heart -Harper's Bazar.

Children's Lyceum, or Spiritualists Sunday School.

NTOT long since I read the following statement: "The Lyceum movement is in advance of Sunday schools; it is a reformer of them.'

In many ways that may be true. The teaching of the Lyceum may be a reform in religious principles, but from observation I am convinced that the Lyceum movement might copy to advantage the principles of organization under which Sunday schools of other denominations are conducted.

Every religious society, excepting Spiritualists, at the beginning organizes a Sunday school, where the children of the parents belonging to that society are instructed in the tenets of whatever denomination it may be. Every society has a Sunday school.

Spiritualism has been a religion for more than forty years. The first Spiritualistic Lyceum was inaugurated in New York in 1863thirty-three years ago. In that time many Lytowns of the United States and abroad, but not in proportion to the number of societies, consequently there are many parents supporting and attending Spiritualist meetings whose children either do not go to Sunday school at all, or are attending Sunday schools of other religious belief.

This should not be; the children of to day will be the men and women of the future. The teachings of the Spiritualist religion should begin with the little child. "As the soft wax is apt to take the impression of the seal, so are the minds of young children to receive the instruction imprinted on them."

I am very much interested in the education of young children, and endorse the three-fold development of the child-mentally, morally and physically. I am particularly interested and pleased with the Lyceum work. I do not find anything to criticise unfavorably in its adaptation to young men and women, and also children who can read the responses and understand what is expressed in their teachings or the remarks of the instructor; but there is nothing in the lessons for the little child, not even in the words of the songs so sweetly sung by the older members.

There should be an infant department in every Lyceum, presided over by one or two motherly hearts, whose love for little children is so much a part of them that the little ones will feel and know it the moment they come into their presence. Only such can be true teachers of little children—they can mold them at will. Too little thought is given this matter in the Sunday schools, also--any one who is willing to take a class or group is too often given the care of the little ones, regardless of whether they are fitted to teach what is expected of

I have observed teachers and leaders of groups with their children-they did not know what to say to the children-and the lessontime passed away without the child learning anything. It matters not where little children are being taught, whether in the Sunday or week-day school, give them the truth, not only as you see it but as they can see it; it must be clothed in language they can understand, either in story form or illustrated by some incident in their little world or environment. Do not give them what they cannot grasp.

It is much more difficult to guide the little children in the right way, and make clear to them what you want to impress on them, than it is to the older children, and much more important that they should get the right impressions. F. Froebel's method of education emphasizes the value of the first six years in childlife as essential to the development of the moral side of the child.

The infant department in the Lyceum should be conducted on the kindergarten plan, with stories and talks illustrating the principles of the Spiritualist religion; teach "Love to God made manifest in love to man," lead them to see God through all his creation—the trees, the flowers—everything that is beautiful in nature; trace all sublimity and beauty "through Nature up to Nature's God," thereby unfolding and developing, preparing them for the lessons of the higher groups and classes. Step by step they should be taught that "religion of sympathy and love," and gradually learn that the laws of God are unchangeable, that there is no death, but a birth to a higher life instead.

Children learn much from the words of the songs they sing. Care should be taken that the words should express a pure and elevating thought, for it sinks deep in the memory of the child, and more or less influences the child's life. The music and words should be simple and childlike.

Early impressions are strongest. If the children are trained from the beginning in the truths of Spiritualism, the knowledge will grow

The Lyceum movement should come into touch with the lives of the fathers and mothers they should feel that it is their duty to support the Lyceum for their children's sake; it means the education of their children in the philosophy of Spiritualism, and "to live reverently the works and ways of Father God and Mother-Nature."

In the constitution of the first Lyceum, under the head of "Objects of the Children's py New Year."

Lyceum," we read: "The objects of this association shall be the promotion of truth, justice, fraternal love, purity, beauty, music, art, health, science, philosophy and spirituality."

Every Society should have a Lyceum, just as every church has a Sunday school. Every Society should have a library. There should be a Lyceum Union, supported by every Lyceum, to provide suitable literature for Lyceums. All should work together in unity. There should be officers' and teachers' meetings regularly-weekly or monthly-to plan and devise the best methods of carrying on the Lyceum.

Every leader should feel a personal interest in the children in his or her group; visit the children in their homes, making a bond with the parents, interesting them in the Lyceum

There should be a yearly Convention, each Lyceum sending delegates, all working together to advance the best interests of the Lyceum work every where.

I may not have given any new ideas regarding the work, but I do know that these ideas are not always carried out throughout Lyceum work in this part of the country, and if I have given a thought that will help in the work, I shall feel I have not written in vain.

JENNIE S. SOPER.

A Quail and Her Chicks.

I was out hunting one day in early summer, writes a correspondent, when suddenly a quail flew out from under my feet and fluttered along ahead of me, seemingly with a broken ing. I was not to be led into any such be lief, however, and began looking for the nest, which was soon found, filled to the brim with thirteen eggs. Another step, and it would have been wrecked.

As I stooped to examine it I thought I heard a slight noise, and, upon placing my ear close to the nest, was certain that I could detect a faint chirp. I thought if I watched I might see something interesting. I had not long to wait. Suddenly a small bill was thrust through one of the eggs. Then the shell cracked, and with a vigorous kick and a double somersault out rolled what seemed to be a small bunch of ceums have been opened in different cities and animated feathers, about an inch in diameter. It looked around for a short time, as if get-ting its eyes open. Then all at once it awoke to the fact that it had expected to find there something that was absent. This precocious youngster thereupon set up a very spirited chirping. By this time three or four of its brothers and sisters had emerged from their shells, and they all began chirping like the first

nc.
The mother-bird had been coming down the trail, getting closer all the time, but when she heard the cries of her little ones, which she had left secure in their shells, she walked boldly up and took possession of the nest within reach of my arm. I moved my hand toward her, but she would not rise, only spreading her wings and lowering her head. How much mother-love was shown—so human—she would die with her babies rather than desert them. Such bravery deserved respect, and I left her undisturbed. -- Youth's Companion.

The Children's Progressive Lyceum -Charles T. Wood, Conductor, writes-held its usual session in Dwight Hall on Sunday, the 26th ult., at which there was an excellent at tendance of children, while the older interested

listeners filled the hall to its utmost capacity.

The lesson for the day was upon the condition, activity and usefulness of the world toward which we are all tending, and the Conductor attempted to explain the similarity between this life and the continued existence in the processes of spiritual unfoldment made more possible by a larger field of usefulness and new incentives to a grander soul development. We were especially favored by a visit from Mrs. Soper of the "Banner" staff, who won the attention and interest of the little ones to hom she addressed herself, brightening up the little eyes with intelligence and eagerness to catch the meaning of each question she pro-

pounded, and to respond with zeal and prompt-There were musical and literary exercises, entertaining to a degree that made some regret when the session, already lengthy, drew

to a close. One charming feature of the occasion was a duet by two little tots scarcely old enough to learn songs-Misses Evelyn and Catherine Williams-and the way and manner in which they twined their arms about each other was worth going a long way to see. Miss Blanche Bennett, always popular, favored us with a piano solo. Little Eddie was there, and con-tributed his accomplished talent in song. Little Clara Weston sweetly and timidly made a mark in her career of usefulness. Other exercises not enumerated made a most entertaining and instructive session.

Boston Spiritual Lyceum.-Albion R. Waitt writes: The Lyceum had a very interesting and instructive session Sunday, Jan. 26. here was a good attendance.

Dr. Root spoke on "Forbearance," as being that virtue which enables us to deal justly with each and every individual.

Answers to the subject were given by Carl Leo Root, Ralph Ranson, Eddie Ranson, Marion Seibold, Joe Foley, Mollie Blinn, Charlie Hatch, Earle Keeler, George Simpson, A. R. Waitt,

Eddie Hatch, Mrs. Carr and Mr. Snow. Mr. Packard reminded us of the birthday of Thomas Paine, and gave his motto: "The world is my country; to do good my religion,

as the very essence of forbearance Following the piano solo by Mr. Watson were recitations by Little Maude Armstrong, Earle Keeler, Ansel Haynes, John Ormsbee; song by Vinie Allen, which was very sweet, and readings by Miss Beckwith and Mrs. Hatch.

Mrs. Soper, the assistant editor of the BAN NER OF LIGHT, was with us, and spoke especially to the very youngest. She told them their little hearts were gardens for the cultivation of many good seeds, beautifully illustrating by pleasing anecdotes the value of gen

tleness.

Mrs. Nettie Holt-Harding, one of the old Ly. ceum Guardians in America Hall, was very interesting in her remarks, and gave us many

valuable thoughts on kindness. The Lyceum was dismissed with an invocation by Dr. Root.

The Spiritualists of Boston should remember that the Boston Spiritual Lyceum meets every Sunday in Berkeley Hall, at 1:30 o'clock P. M. We solicit your support, and would be pleased to have you send your children.

Our Lyceum now numbers fifty-eight, and is on the increase all the time. Parents are invited to visit the Lyceum, and hear the lessons as they are recited by the different children. We also have organized an adult class, and invite you to join. You will be pleased if you pay us a visit. It is free to all. Send or bring your children.

Yours for the truth, J. B. HATCH, JR., Conductor.

Riddle.

I am in fire, but not in flame; I belong to the master, but not to the dame am in the church, but not in the steeple; I belong to the parson, but not to the people.

Answer for last week's charade: "A Hap-

Letter from San Francisco.

The Faculty of the Copley Metaphysical College announced a Musical and Literary Entertainment, with appropriate addresses by Dr. F. J. Müller and W. J. Colville, at Rosewald

House, 922 Geary street, Thursday, Jan. 16, at 8 P. M., followed by refreshments at 10 o'clock. The program consisted of overture, Mrs. Ger aldine Morris; song, Mrs. Lucretia Chandler; song, W. J. Colville; address, Mrs. Müller; solo, piano, Mrs. Morris; address and poem, Mr. Colville; song, Mrs. Katherine Lange-Wilson; address, thanks to our helpers, Dr. F. J. Müller; refreshments; exhibition of Palmistry, Mrs. Mitzner.

Though the weather was extremely uppropi-

Though the weather was extremely unpropitious, there was a representative, if not a very large audience present, all of whom expressed themselves as highly delighted with the entire order of proceedings

As the banquet was quite a sumptuous one, it was very near midnight when the last of the carriages rolled away from the door.

The following is the substance of Dr. Müller's address, which sets forth clearly and concisely the objects and methods of this rapidly growing institution:

Browing institution:

Dear Friends—The object of this gathering is to give a more extended knowledge of this College to the public, and present to its frequenters what the Faculty believe to be the spiritual needs of the day.

In connection with this College we have a School of Music, teachers of organ, plano, voice culture, violin, guitar, and other instruments, and as the spheres of nature are full of music and harmonious rhythm audible to those who can listen in the slience to melodies. ble to those who can listen in the silence to melodies of spirits, we know that the addition of this branch of education to our metaphysical work must be helpful, therefore we invite your patronage on this line.

It is my pleasure and privilege to tell you that Mr.

Colville (whose grand and glorious teachings on eth-ical subjects most if not all of you now present are acquainted with) and myself have been co-workers in acquainted with) and myself have been to workers in perfect harmony of thought in this Metaphysical work during the past five years in the Copley Metaphysical College, Boston, in which city I have been a practitioner and teacher for sixteen years.

We bring to you no absolutely new truth in this Metaphysical study, still in its form of presentation in this College it may come to us from the platform of its infulfitude frought with come fragrent spide from

in this College it may come to us from the platform of its infinitude fraught with some fragrant spice from the garden of the Lord, some germ may bud forth and burst into flower, encircling man in new beauty, enducing man with more power, enthroning man upon a higher pedestal, enveloping man with lofter sentiments than those with which creeds, doctrines and formulas have hitherto surrounded him.

I do not present myself before you as a finished scholar in this Metaphysical study, but as a student, catching here and there in the portals of my soul, a glimpse of that radiant light which proclaims the harmony of Deity's creation in all his wondrous works.

Out of the fullness of the heart the mouth speaketh;

Out of the fullness of the heart the mouth speaketh; and it is an earnestness in the work and a desire to spread abroad that truth which to mo has been such

spread abroad that fruth which to me has been such a balm in Galead, that is the occasion of my coming before you this evening.

To heal disease is as great a problem as to vanquish sin (but one which can be solved), and side by side on the social platform stand the muister of religion and the doctor of medicine, with the balance of popularity in favor of the latter. We too often wink at the intuity of sin, but the bardfeet of physical suffering no iquity of sin, but the hard fact of physical suffering no man ignores.

In matters pertaining to a religious creed we may weigh the pros and cons. of the doctrine at our leisure, deciding freely upon that which best suits our own ideas of Deity and our relations to humanity; but when sickness lays its paralyzing hand upon us we are when sickness lays its paralyzing hand upon us we are prone to lose our own individuality, and lean with blind dependence upon that which promises the best results, forgetful that body, soul and spirat should be so blended as to be manifestly a triulty in unity. It is to promote the advancement of this spiritual truth that this college is open for work and true progress. Among the greatest wants of the present day are institutions which shall provide for a moral education based moon the laws of spirit. Human nature cation based upon the laws of spirit. Human nature has a spiritual as well as a physical side; and not withstanding the lower kingdoms yield thousands of remedies, numanity suffers, and will continue to suf-fer until there is a more universal recognition of the

spiritual laws of life and health.

A hopeful sign of the times is the fact that there is a fast-growing belief, inside and outside of the medical profession, that the mind cures the body.

It is known by some who have had "experimental

evidence," that a change in the spiritual state will cause a corresponding change in the physical; but why spirit has power to effect such a change is not yet well understood. Instruction is needed concerning the relation of the spiritual to the physical, and concerning the laws according to which the curative of spirit becomes operative

In this college the highest science of such instruc-tion will be given; in fine, the laws of life in its interior and highest degrees will be studied and taught. so that the highest welfar of individuals may be at

To this end I desire to form a conversational class. to meet weekly every Tuesday afternoon, and those who desire to enroll their names in this class I shall who desire to enroll their names in this class I shall be pleased to receive. The terms will be \$1.00 per month for each member, and from this class I look for a larger work to go forth to humanity.

Many of you now present have been students of this Divine Science of Health, but how many of you have realized (i. e., consciously realized) that the power of right, thinking brings is, into reasons with that diving the single state.

right-thinking brings as into rapport with that divinity of life whereby whatever our disappointments may be we can perceive through the cloud which overhangs our horizon that. Divine Overrating Immutable Law which causes all things to revolve m order for our best good.

We cannot be deeply interested in the study of mental power for long without penetrating deeper into the profound sciences — astrology, physiognomy, chiro-mancy, physiology, phrenology, and, most of all, psy-chology—as all are prototypes, or symbolic expres-sions of the divine sphere of the Infinite; therefore all have their reflection in man. But to these studies we must bring an unblased mind, logical reasoning, genuine common sense, a calm, reflective brain, and above all, earnest prayer for righteons understanding to enable us to climb the spiritual steps of Occultism. If we can do this, we find in all these sciences a valu-

able auxiliary force to help us to understand the science of being, or authropology in its grand entirety. The study of these sciences removes us from the chaining magnetism of the power of the external, and causes our souls to soar upward-toward-their-source on high; in so doing the soul cannot return from such a spiritual flight without having attained in its journey some occult treasure, some precious jewel of knowledge to furnish help when most needed to be called into requisition, though at the time we may not realize the value or even know that we are conscious of that which we have attained.

All around us is change; yet think for a moment of the dazzling brightness of those specks which be-spangle our sky and perform with such unvarying precision their daily, monthly, annual, centenary and other rounds; then turn your thought back, if you can, to the time of our first parents, and behold them pazing upon the same bespangled banner; this, I think, will give you some idea of the infinitude of duration, of the grandeur of Truth; and it is this unfalling. failing Truth we desire to proclaim to all around us. so that man may know something of the laws of his being, and not fall by the wayside through benighted ignorance of the vastness of his birthright inherit-ance. Our delivery from palu, our freedom from boudage, our power over external conditions, is all secured to us exactly in proportion as our knowledge in-creases to take the key wherewith to unlock the door

of our innest sanctuary, and there read the glowing verities of power with which we are endowed.

These powers are indelibly written upon the scrolls of time, and we cannot efface them, though we may be slow to acknowledge them and make manifest

These truths invite us constantly to fresh feasts of these truths invite us constantly to fresh feasts of beauty, and enable us to conquer that Gollah of the soul (self) which would kill out the fair flowers of inward growth and deter us from rising into that sphere of aspiration where we behold the glorious beauties of the infinity of the universe—its diversity in unity and its unity in diversity.

The mysteries of man are the mysteries of God, and as we seek to unfold ourselves to a conscious importality, we approach ever negret to the through

mortality, we approach ever nearer to the throne of Divinity and the sacred mystery of the "LOST WORD." Therefore let us be bold, let us be courageous, let us be ever on the watch-tower to gain and understand more and more of the truth of our being, for instruction in which this college is open, and, as a poet so beautifully expresses it:

"If Truth our inmost being share, The world becomes a book of prayer. Prayer pushes prayer Into heaven's sublimest air."

Frequent prayer (i. c., fervent aspiration for truth) nourishes our spiritual nature and renders the soul receptive to the understanding of divine things, and so perfects our union with pure and holy intelligences who delight with us to do the will of the Eternal, that we become alled to their sphere, and they help and protect us, or, in other words, are our Guardian

Angels.

To the study of the ineffaceable lines of Truth written by the breath of the Eternal upon the universe, also upon man's soul, the Faculty of this college invite your attention and support.

W. J. Colville, in the course of an address which was throughout in perfect accord with the foregoing, dilated upon the manifold advantages accruing already to the comparative few who have recently taken up the study of spiritual ideas in their manifold therapeutic applications, and insisted that as philosophic unity must be contended for in all university training, so the first great and vitally lies back of and is truly expressed through plating outfit by writing them.

and by means of the amazing versatility of hu-

We can readily discriminate between three clearly differentiated planes of humanity's expression: First the moral, second the intellectual, and third the physical existence.

A true system of anthropology must demonstrate that these three are essentially one

though actually diverse. The so called Occult Sciences are secret or hidden (as the word Occult signifies) only because they pertain to the interior realm of ture's activity; so soon as knowledge of this internal realm becomes disclosed, spiritual, mental, divine and other universal adjectives are substituted for any that savor of medicoval exclusiveness and secretiveness.
This age is one of singularly determined pub

licity, therefore a paradox is presented in the two-fold determination of the people to deal with every private matter publicly, and to ran-sack the treasure-houses and lumber-rooms alike of ancient mysticism. that the world may be treated to whatever will tend to satisfy its insatiable curiosity.

Like the Athenians of old, the San Francis-

coans and citizens of hundreds of other modern cities are constantly on the alert for some new sensation, and if they cannot obtain this purely, nobly and upliftingly they will seek it in the byways of eroticism.

Though there are hundreds of pretentious schemes afloat, all seeking to subject humanity to the would-be authoritative dicta of assumed infallibility in some direction, there is a wide and ever rapidly increasing disposition and determination on the part of many who are neither gullible nor irrationally skep-tical, to seek, each for himself, into those mysterious laws of the universe which connect the een with the unseen, blending the outer with the inner in an accord so perfect, so marvelous and yet so exquisite and simple, that the exterior realm of effect is and ever must be an exact correspondence to the inner realm of

A Metaphysical College such as this aims to e, seeks not to divert the thought or distract the attention of the world's workers from their normal and legitimate pursuits on earth, that hey may frantically soar in ether and leave life's duties unperformed below.

The object of an institution such as this is

primarily to equip by the agency of sound instruction all workers, no matter in what section of earth's vineyard the scene of their efforts may lie, for the faithful, happy and successful performance of every duty falling to their respective lots.

The old stern words duty and obligation may become obsolete, for privilege is indeed a higher term, and it is only as we can take up our duties one by one, and that incessantly in the ight of privileges, that we can reasonably hope to enjoy health, i. e., soundness, symmetry, harmony, perfection of expression in any large or permanent degree.

The science of right thinking is the only pos-sible solid foundation for a science of right speaking and right acting, for as words are symbols, and acts are consequences, he who hinketh well acteth not ill, but he who thinkethill cannot long continue in righteous action, for sooner or later the inward impulse must and will express itself in corresponding action. We aim to teach men, women and children how to think, so that they may spontaneously and inevitably show forth harmony in person, in business, in family, in a word, in every con

ceivable relation of life. But to the end that we may become emanci pated from the oppressive thralldom of conventional error, and through liberty therefrom become increasingly enabled to live our own lives. and not be simple echoes of our neighbors, we must undertake to study the science and practice the art of self-individualization.

Never, as the antagonist of another, must one assert his own manhood, but never as another' slave in thought must one be content to walk the earth.

There is a vital difference between Mental Science and what generally passes for Hypnotism, and the difference consists in this, that whereas the hypnotizer argues that one stronger will controls another weaker will, and compels the weaker to obey the stronger tal scientist reasons that two wills acting in concert can often accomplish far more than one acting alone.

If one will is stronger than another, then let the stronger work to strengthen, not to subdue the weaker.

As this radical distinction dawns upon us as clear, you will soon come to see that all the ob jectionable phases of mesmeric, hypnotic and magnetic action are absent from scientific mental treatment, which is purely educational, while all the beneficial agencies of other systems are included in a wider and more elevated philosophy of freedom.

It is never our intention to rebel against the good work being done by those who join no our fellowship; on the contrary, we hail with gladness their success, and work with them cordially in spirit even though in outward sta tion we may be held apart, but this we do maintain, viz., that a Metaphysical College must stand faithfully and zealously for the following

glorious principles of liberty : The right of every individual to health, hap piness and prosperity, provided he is willing to secure these blessings in conformity with the unerring and undeviating law of the universe and the inevitable connection between health or harmony on the subjective or interior plane with its natural correspondence of similar well being on the external plane of personal well being and outward prosperity of the true kind. W. J. COLVILLE.

The American Health Club.

To the Editor of the Banner of Light: This organization held an interesting meeting in the parlors of the Secretary, 701 Tremont street, Boston, on the evening of Jan. 25, on which occasion the bill of Representative Douglass of Boston, now before

the Committee on Public Health of the Massachusetts Legislature, which provides that all citizens of State of sound mind, who are not under conviction for crime, shall have the right and privilege to select their own physicians, to employ the same, and compensate them for their services, was ably discussed and unanimously endorsed. This bill is intended to repeal the odious medical monopoly law which now

disgraces the statutes of this State.

The Club, by resolution of Dr. A. H. Flower, appointed a committee of three members. Dr. T. A. Bland, Rev. M. E. Hawes and A. W. Crossley, the well-known attorney, to represent the organization before the Legislature, and urge the passage of the bill. On presenting his motion Dr. Flower said: I am not influenced by personal considerations, as my rights as a physician are not infringed by the present law. I am a registered physician: I make this molaw. I am a registered physician; I make this mo-tion, therefore, in the interest of the people. I be-lieve in the principles enunciated by our forefathers in the immortal "Bill of Rights," which declares that "all men are entitled to lite, liberty and the pur-suit of happiness." I hold with Gladstone, that a man should be as free to choose his own doctor as he is to choose his blacksmith or his baker.

Rev. Mr. Hawes, Dr. A. P. Lighthill, Dr. T. A. Bland spoke strongly in the same line.

This action of the Club is significant and important,

for the reason that it is not a medical society, but an organization of the people, and is a rapidly growing institution. The report of the Secretary showed large accessions during the past month, not only from Bos ton and vicinity, but from all parts of the United States and Canada. Quite a number of prominent persons were, with

their full consent, elected honorary members of the

Club, among them Rev. E. E. Hale, Rev. Geo. R. Perrin, Rev. Chas. Parkhurst (editor Zion's Herald), Gen. T. J. Morgan, Ex-Commissioner of Indian Affairs, Rev. E. S. Wheeler of Boston, Rev. Rachel Walcott of Baltimore. Letters were read by the Corresponding Secretar from earnest men and women in New York, Virginia Maryland, Kansas, California, and other States, as well as from Massachusetts, endorsing the principles of the Club, as set forth in its organ, Health at Home, and expressing the hope and belief that the American Health Club is to become a great power for good in promoting popular interest in the science of health, and in breaking the power of medical superstition and monopoly.

COR. SEC'Y.

Money Easy Made by Hustlers. Dear Editor—My experience may interest others who need money. Fifteen years' clerking, farming, hustling, trying to sell books, wringers and every contrivance, made me discouraged and mad, when I met my cousin in Iowa making \$45 a week plating tableware and jewelry. I got a complete outfit from Gray & Co., Columbus, O. They send materials, instructions, receipts, trade secrets, and teach the agent, and have treated me elegant. I plate gold, sliver, nickel and white metal; get all the knives, forks and other goods important step for every one to take who white metal; get all the knives, forks and other goods would fain progress in spiritual understanding, is to vividly realize the essential unity which later than the essential unity which believe the essential unity which later the essential unity which later than t

(From The Springfield Republican.) BUGDNE FIELD.

The little song that came from his heart lias circled the wide world round, Its pure simplicity takes his part Wherever such loss is found; Time was when the singer was lone,

Oppressed with sorrow and care; Then he sang us a song in a minor tone, Pathetic and sweet and fair! For out of the life and joy of the home

(Experience proves it true),
The fairy like feet are fain to roam,
And gone, ah! gone is Little Boy Blue!
The memories oling, the pictures live, The toys beside us lie, But who the life again can give, Which sweetened days gone by?

He told us that in a flute like song,
And all have heard his strain,
Though dead, to our hearts will he ever belong,
And tenant of pity remain;
By little green graves will he seem to stand,
And tell of loss ever new,
And by sympathy touch the bereaved one's hand,
In story of Little Boy Blue!

— William Brunton.

- William Brunton. [Worcester (Mass.) Telegram, Tuesday, Jan. 28.] Spiritualism and the Press.

There is no Antagonism Between the Two.

To the Editor of the Telegram:

That the press wields a wonderful power for good or ill over the people no one can deny. Great, therefore, is the responsibility upon those who hold the directing reins of power.

I am led to make these remarks through reading a report of an address delivered by the writer to the assembled Spiritualists at Grand Army Hall on Sunday evening, and published in yesterday's issue of the Telegram. The report in question contains statements which might mislead those not present, and knowing that it was not your intention to misquote, kindly allow me to make a correct state-

When the arrests were made in Philadelphia the authorities claimed it was not their inten-tion to attack Spiritualists as a body, nor Spiritualism as a religion. They only desired to weed out fraud. Spiritualism is not responsible for the fraud committed in its name, any more than the government is responsible for the counterfeit dollars issued in the United States. Spiritualists hold that Spiritualism is religion, that its mediums are its ministers, and repudiate all who counterfeit mediumship and use it as a cloak to delude the people. We only desire to protect genuine mediumship, herefore when among those arrested for forune tellers we found those whom we felt to be worthy of our protection, it behooved us to protest against the law which made no discrimination between fakirs and Spiritualist mediums, who were teaching the people of the continuity of life and healing the sick after the manner of mediums of old, as recorded in the

You report me as saying that when Spiritulism spreads its influences throughout the and the power of the press will be curbed. Nothing could be further from my thought. The man who invented the printing press, and made it possible for the consequent wider dissemination of knowledge, has done more to help forward his fellow-men on the highway of progression than all the theology ever preached. Instead of curbing the power of the press, it is the aim of all who have the good of their fel-low men at heart, to extend its influence when lirected rightly for the enlightenment of the

Spiritualism cannot be crushed by the arrests of our mediums. It is in the hands of a nigher power, who will see that the American cople will recognize that Spiritualists ought o be allowed liberty in religion, according to the dictates of conscience, and have the services of mediums if they desire.

One further point, and this misstatement touches me deeply. Your report quotes me as saying that "if a medium is allowed to go to jail we ought to take down the Star-Spangled Banner and announce to the world that our socalled freedom is a mockery and a sham." The statement made was, "If our Spiritualst mediums go to jail for exercising what they deem a religious right, then so-called religious iberty is liberty in name only, as we believe the arrest of our mediums to be a violation of the spirit of the Constitution and the princi-ples represented by the Star Spangled Ban-ner."] The writer is a loyal American, proud of her country and her flag; proud of the brave men who, at the risk of their lives, framed the Declaration of Independence, and then fought to preserve it; proud of the framers of the Constitution, which guarantees to every citizen freedom of speech and liberty of conscience; proud of the brave boys in blue who went to the front in '61 that the Union might be preserved, and paid the price with their blood. Many Spiritualists were among the number who won honorable records on the battle fields.

We are their descendants, and it is because of our loyalty to the Star-Spangled Banner that we ask to be accorded that protection in our religious rights that our fathers and brothers fought for. To be a Spiritualist means loyalty to country, loyalty to truth.

M. E. CADWALLADER.

In Memoriam.

ALFRED FITZ STICKNEY, one of the best known journalists on Cape Ann, passed to spirit-life from his home in Gloucester, Mass., Jan. 23, 1896, having attained to fifty-eight years of life in the mortal.

Mr. Stickney was born at Annisquam, Gloucester, and was the son of Capt. John Fitz Stickney and Abigail Duly Stickney. His father was a native of Londonderry, N. H., and traced his genealogy through eight generations to William Stickney, who came from Londonderry. Ire., and settled in Boston in 1637.

With the exception of twelve years' service on the Gloucester Telegram, between 1864 and 1876, he has been, since 1853, in the employ of Proctor Brothers on the Cane Ann Alvertiser, and more recently The Datiu the Cape Ann Advertiser, and more recently The Daily

He was a useful editor; an authority in local history, fisheries, city government and biographies. He was a member of various secret organizations; a school committee man for twenty-five years, and held various offices of preferment in Gloucester politics. He was married in 1866 to Miss Betsey Stickney, who passed on to the higher life in '78. His second wife, Abbie, daughter of Samuel T. Friend, whom he

Mr. Stokney was a classmate in the schools of Annisquam with the present editor of the BANNER of LIGHT, who now bears willing testimony to the early industry of the deceased in his studies; his after-life, in its irreproachable and unquestioned honesty and elity to duty, amply fulfilled the promise of his

DR. JOSEPH WILLARD DEWEY, a well-known and popular physician of Boston, passed to higher life on Wednesday, Jan. 22, 1896, at his home, Ashcroft, Dedham, from the effects of an acute cerebral affection. Dr. Dewey was probably one of the most widely known specialists in this vicinity, having occupied an office nearly opposite the Boston Museum, Tremont

street, for over thirty years.

Dr. D-wey was born at Hanover, N. H., Jan. 17, 1833. He was educated in the public schools there. Upon the breaking out of the civil war he entered the service in the New Hampshire battalion of the 1st New England cavalry, afterward changed to the 1st Rhode Island cavalry.

He served with honor in this command until the close of the war, passing successively through the grades of private, non-commissioned officer, sergeant major, and was mustered out as a first lieuten-ant, after participation in thirty-one battles.

His funeral occurred at his home in Ashcroft, on Monday, Jan. 27—Rev. Mr. Lansing and the local G. A. R. Post officiating—a delegation of brothers from the 1st Rhode Island cavalry regiment was in attendance.

Of him the editor of THE BANNER desires to say that Dr. Dewey has been for over thirty years his "brother-friend"; while not claiming to have the evidence which made him a full-fledged Spiritualist, the doctor had a warm corner in his heart for our soul-cheering belief—we are confident it is knowledge

Men who Work Hard

Need Horsford's Acid Phosphate.

Taken at bed-time it brings sound, sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion, too. Take a little after meals.

TO OUR FRIENDS:

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

......

Banner Correspondence

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

Colorado.

DENVER .- Robert Ward writes: "Sunday evening, Jan. 5, in Douglass Hall, corner Champa and Eighteenth street, Mrs. Zoe F. Prior inaugurated another Spiritual Society in Denver, which was attended by a large audience.

Mrs. Prior has lately come from Salt Lake City, where she organized a good society, with a hundred and ten members, and the Society immediately sent to the national organization at Washington for a charter,

That is the way to organize a society, then it has a foundation to build on.

She intends to organize this society in Denver in the

same way.
Mrs. Prior's subjects on Sunday night were taken Mrs. Prior's subjects on Sunday night were taken from the audience, and were as follows: 'Is God a Personal God? or. What is God?' second, 'Will we Meet our Loved Ones in Heaven?' and 'Shall we Know Each Other There?' and 'What Will be Our Occupation in the Spirit-World?' They were handled in a straightforward and scientific manner, to the delight and pleasure of a large audience.

After the lecture Mrs. Prior gave a great many tests and psychometric readings, which were all recognized.

The society promises to be a success. Mrs. Prior will stay with us for three or four months. We wish

will stay with us for three or four months. We wish her every success.

Mr. and Mrs. Kates, at Odd Fellows' Hall in Champa street, on Sunday afternoon, Jan. 5, at 1:30 P. M., inaugurated a Children's Lyceum, which was well attended both by children and adults, and they formed six classes, and a leader for each class, Mr. G. W. Kates acting as Superintendent.

The children were taught the principles of Spiritualism and alughus and marghing as each taught in all

ism, and singing and marching, as are taught in all spiritual lyceums, and they seemed to enjoy it very much, and promised to bring all their friends next Sunday. They will meet every Sunday at 1:30 P. M. The Lyceum promises to be a good one, judging from appearances, Mr. Kates being an old Lyceum worker.

worker.

At 2:30 the Mediums' Conference assembled in the same hall, with Mr. G. W. Kates presiding. The meeting opened with singing by the audience, followed with an invocation by J. W. Murray, then Mr. Childs addressed the meeting for twenty winntee. His subject was 'Soul Development,' which minutes. His subject was 'Soul Development,' which was very interesting to the audience, followed by ten-minute speeches by several of the members.

Then we had a vocal solo by Miss Fuller, followed with tests by Mrs. Zoe F. Prior and Mrs. Kates and others: plano solo by Prof. Georgia, after which Mr. Kates made the announcements for the week.

At 7:30 P. M. Mr. and Mrs. Kates held the anniver-

sary of their first year's work in Denver. The Hall was packed to the doors. Never was there such a gathering of Spiritualists in Denver before, which showed their appreciation of Mr. and Mrs. Kates's year's work.

The program was quite a long one, both literary and musical, with the best musical talent in Denver, and musical, with the best musical talent in Denver, and opened with a fine musical selection by Prof. Georgia on the piano. Then an address by Prof. Kates, followed with violin duet by Mr. Singer and Miss M. Asling with piano accompaniment, and they were compelled to repeat it. Mr. Kates recited 'Old Peter Maguire' to the delight and amusement of the large audience, followed with a fine vocal solo by Miss Alent edges, by Mrs. Victor Silvand, with the second solo by Miss Alent edges, by Mrs. Victor Silvand, with the second solo by Miss Alent edges, by Mrs. Victor Silvand, with the second solo by Miss Alent edges, by Mrs. Victor Silvand, with the second solo by Miss Alent edges, by Mrs. Victor Silvand, with the second solo by Miss Alent edges. len; a short address by Mrs. Kates, tollowed with a banjo solo by Mr. Buchanan; another vocal solo, 'The Bridge.' by R. Ward, followed with a piano solo by Mrs. A sling; a mandolin solo by Mrs. Singer, followed with a number of tests by Mrs. Kates, which were all recognized; a vocal duet by Prof. Georgia

vote of thanks was tendered Mr. and Mrs. Kates for the able manner in which they have administered the doctrine of Spiritualism to the people of Denver

the doctrine of Spiritualism to the people of Denver during the year of 1895, and it was hoped that they would continue to do so for many years to come.

Mr. Kates responded with a few appropriate remarks, thanking the audience for its appreciation of their year's work, and promised to continue their work for another year, also the Lyceum they have commenced, and asked the audience to help support it.

Then Mrs. Kates made a motion thanking the musical artists for the able manner in which they rendered their musical selections, and added so much pleasure to the evening's entertainment, which was pleasure to the evening's entertainment, which was

unanimously carried.

I would not be without the good old BANNER for anything."

Massachusetts.

FALL RIVER .- Secretary writes: "Matters spiritual are progressing favorably in the mill city, an era of good-fellowship and growing interest having taken root at the 'watch-meeting'

Meetings are becoming better attended, with a decided change in the personnel of the audiences.

Jan. 19, with a badly-crushed foot, Mrs. Peyser of
Providence courageous'y filled the afternoon service,
giving a fine address on 'Spiritualistic Belief and
Possibilities, as Proven by Indisputable Evidence,' followed by the most closely-drawn and correct tests

dillowed by the most closely-draw and content of the given here.

Unable through pain to fill the platform at night, a draft was made on our local staff, with a pleasing and interest-creating circle, catered to by Mrs. Grinnell, Mrs. Wood, Miss Mary Bagnall, Messrs. Morse, Brown, Grinnell, Capt. Edson (our Colossus), Little Jodie Estes and others, who fully repaid the large audicage present.

dience present.

On Jan. 26, so well-known that but little is required in eulogy, came Mrs. A. L. Pennell of 191 South Second street, New Bedford, Mass. Full of the old-time fire and snap, Mrs. Pennell en-

run of the out-time are and snap, Mrs. Femeli en-tertained the two largest audiences we have yet had in so satisfactory a manner that an immediate en-gagement was made for Feb. 16, as also one for Swan-sea, where a new society is to be formed in the immediate future under the protectorate of our local.

Feb. 9 Mrs. Davis will make her fifth appearance, the same being conclusive evidence of her population.

HAVERHILL.-" E. P. H." writes that Miss Hattle

C. Webber of Randolph, Vt., a professional and prac tical medium, addressed the Spiritual Upion in Brittan Hall last Sunday in an effective and pleasing manner.

During the month of February Rev. F. A. Wiggin of Salem will be the speaker.

New York.

POTSDAM .- J. B. Armstrong writes: "For the past six weeks we have had Lucius Colburn of Mauchester, Vt., laboring with us. He has outstripped all that have come before him. His recruits are of the better class. He has brought us some fifty new recruits that we are truly proud of, and we think the revival is only fairly started.

We have in our village a recently developed medium, Mrs. H. F. Bowker, automatic test and mes-

sages.

I am an old pioneer, and know the mediums in all

of the past. I think she is going to excel them all. She is also sitting for materializations, with fine prospects for success. She is a lady, and her soul is in the work. I will tell you more about her later on."

OSWEGO .- N. G. Upson, Sec'y, writes: "On Nov. 17 a few Spiritualists met in the parlors of Mrs. Emma E. Poucher and formed a society to be known as the First Spiritualist Society.

The following officers were elected for one year: President, Emma E. Poucher; Vice President, J. P. M. Peck; Secretary, N. G. Upson; Treasurer, Mrs. N. G. Upson; Trustees, J. B. Millot, I. D. Johnson, Anna

We have taken out a charter under the National Spiritualists' Association, also adopted with few changes the constitution and by laws recommended by

Starting with ten charter members we have slowly increased the number to eighteen, with application from several more, and it is our hope and desire to go

from several more, and it is our hope and desire to go on increasing in numbers.

Our meetings so far have been held in the parlors of some of the members. We have among our members several who are very mediumistic, and are at times controlled to speak a few words, also to see and describe spirits, many of whom are recognized by some one present.

Sunday avaning Design and scale on Sunday avan.

Sunday evening, Dec. 29, and again on Sunday evensunday evening, Dec. 2s, and again on sunday evening, Jan. 2s, we were entertained with a lecture given through the controls of Mrs. Phebe M. Parker of Phœnix, N. Y. In both instances after the lecture ahe gave many tests of sprit-presence, most all of which were recognized at the time.

At her last lecture the pariors were full, many at-

tending who had never seen or heard anything of the kind before, and expressed their intention of c

again.

Mrs. Parker is not a public medium, only speaking occasionally at funerals and parlor audiences, but she would become a good speaker if she would only give her whole time to it."

NEW YORK CITY .- "S." writes that on a Sunday a while since the attendance on the society presided over by Mrs. Helen J. T. Brigham (at Adelphi Hali, over by Mrs. Helen J. T. Brigham (at Adelphi Hali, 52d street), being depleted by a heavy down-pour of rain. "our order of procedure was pleasantly varied by the audience in turn relating something of personal spiritual experience—even the youngest member of our society adding to the general interest of the occasion by describing a beautiful vision. We asked Mrs. Brigham to close with a poem, and some one saying, 'Take Whatever Comes,' that was taken as the subject of a most beautiful improvisation, I give this as a suggestion for rainy Sunday mornings. In the evening we had our usual good attendance to listen to an excellent lecture by Mrs. Brigham on 'The Word of God.'"

Connecticut.

MERIDEN.-Mrs. H. W. Hale, See'y, writes: "For the month of January our Society has had for speaker Mr. F. A. Wiggin of Salem, Mass.

When Mr. Wiggin commenced his labors, it was to comparatively small audiences, with an increase the next Sunday of double the number, and the last Sun-

next Sunday of double the number, and the last Sunday our large hall was packed, and all our surplus chairs were required. It was estimated that five hundred people attended the services that day.

Mr. Wiggin is a general favorite with our Society, and when he comes to us again for the month of May we shall extend to him a cordial welcome.

Mr. Wiggin's lectures are an intellectual feast to thinking people, and his reading of ballots and description of spirits are so invariably correct as to convince the most skeptical.

We also have other equally good speakers to occupy

We also have other equally good speakers to occupy our rostrum, our next speaker being Mrs. Ida P. A. Whitlock, who is always sure of a hearty welcome and support by our people. She will be followed by Mrs. Jennie Hagan Jackson, Tillie Reynolds and Joseph D. Stiles, of whose efforts in our Cause I will write later."

Pennsylvania.

PITTSBURG.-John H. Knight, Vice-Pres., writes: Our meetings at the First Church of Spiritualists, this city, have during the whole of January been marked with overflowing audiences and general good

We have had as our speaker the gifted Edgar W. We have had as our speaker the gitted bogar was Emerson, who has few rivals and no superior as a test medium. It seemed to many of us that brother Emerson's lectures were particularly good. At any rate they were listened to with marked attention, and threw much light on the philosophy and phenomena of Spiritualism. Not since the advent of F. A. Wiggin have we had such crowds to deal with. we had such crowds to deal with.

The desire for further knowledge on the subject of

Spiritualism has been stimulated in the hearts of many skeptics during brother Emerson's stay with us, and it has been a most prosperous month financially, mor-ally and spiritually.

On the last Sunday he made an eloquent appeal for

Mrs. Colby Luther, and the audience responded nobly, giving us \$28.88, which has been forwarded to the Light of Truth 'Luther Fund' for that worthy and

Maine.

RICHMOND.-Mrs. A. F. Williams writes of the series of lessons on Clairvoyance for development through J. C. F. Grumbine's mediumship: "I have enjoyed the teachings in clairvoyance, and I feel that they have been a great benefit to me. They have been manna to my hungry soul."

Reception to Prof. Lockwood.

Carrie L. Hatch, Sec'y, writes that the Helping Hand Society met at 3 Boylston place, Boston, Jan. 22, as usual. The evening's entertainment took the form of a reception to Prof. W. M. Lockwood, and a good audience of friends was in attendance.

The exercises opened with a song by Mrs. Carleton; Mr. Lewis then greeted Mr. Lockwood, and said how pleased he and also the Directors of Berkeley Hall had been with the able lectures given by him during the past month; Mrs. Waterhouse followed, and said she was glad to exchange thought with the brother from the West; she knew we needed this new idea that he had presented to us, and she hoped he would return to us once more; Mrs. H. Mason then spoke briefly in the same strain, and congratulated the Society upon beauting as able a parallel of the strain and congratulated the society upon

having so able a speaker.

Mr. Elmer Packard, Vice-President of the Boston
Spiritual Lyceum, was the next speaker; he spoke as
follows:

"To-night we meet to give home to a man from the

West; a man who less than a month ago was a stranger to us, but who by his massive intellect, his hearty handclasp, his smiling countenance and his spirituality, has won for himself here in Boston, in Berkeley Hall and the Helping Hand Society, hosts of friends, and as Vice-President of the Boston Spiritual Lyceum, I am glad to add my testimony in this reception to one who has done so much toward throwing of the shackles of blgotry and ignorance that have so long held the world in bondage. I have sat at Berkeley Hall the last three Sundays and listened to his inspired utterances, and I feel proud to be called a Spiritualist, for as he represents Spiritualism, it is

surely an honor to be one.

As he recently said in one of his lectures, a great As he recently said in one of his lectures, a great responsibility rests upon us. Spiritualism must take its place in the world; it is here to stay; what will we as individuals do with it? Will we play with it, as a child plays with toys, or will we hall with pleasure the lessons which it shows to us, and profit by them? Prof. Lockwood, in his advocacy of the Spiritual Philosophy, has given gems of thought of richest price. I have been a student in the Spiritual Philosophy for nany years, and have listened to many lectures but many years, and have listened to many lectures, but never have I heard Spiritualism put in such a practical light as presented by him, and I deeply regret we cannot listen to him but one Sunday more, hoping, however, that he will be with us again at no distant day. May he in leaving Boston take with him the best wishes of all, and may he be spared many years to be a 'Beacon Light' to many a weary traveler now groping along earth's roadway of life.''

Mrs. Nettie Holt-Harding followed and voiced some

very choice sentiments in regard to Spiritualism, and urged all to live up to the higher attributes of life, and to take the teachings of Mr. Lockwood to heart, and then we would be better, broader men and

Prof. Lockwood was the next speaker, and he told in a very interesting manner a fable of Ancient Greece of Psyche, a beautiful maiden, and Eros, her lover; he portrayed how faithful two souls could be, and said although this story was supposed to be a fable. yet we could look along the lines and see the princi-ples of psychometry, which represent a principle of thought-transference. The speaker said: What a grand idea that Nature has made it possible that we can unite ourselves together in grand thoughts, that I can send my highest thoughts out to you, and you may be able to receive them, no matter where I am. I am a speaker upon a new plane of thought, but hope to make plain to you the scientific principles of Spiritualism, such wonderful opportunities for mental growth. I feel very largely in sympathy with you, and I wish to give you my best thought. I feel as one of you, and I want to see, if I return to you, that the line of work I have presented to you has grown, and that the little seed has taken root and will grow and blossom in the near future. I shall never forget the "Hub," and, wherever I am, shall always have a friendly feeling for the Helping Hand Society.

Our Vice-President, Mrs. Piper, spoke briefly to Mr. Lockwood, and thanked him for the interest he has shown to the Helping Hand Society.

An old cavalryman says that a horse will never step on a man intentionally. It is a standing order with cavalry that should a man become dismounted he must lie down and be perfectly still. If he does so, the entire company will pass over him and he will not be injured. A horse notices where he is going, and is on the lookout for a firm foundation to put his foot on. It is an instinct with him, therefore, to step over a prostrate man. The injuries caused by a runaway horse are pearly always inflicted by the animal knocking down, and not by his stepping on them.

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 Diarrhœs. Twenty-five cents a bottle.



For the Banner of Light. THE OLD PATCHWORK QUILT.

BY EMMA ROOD TUTTLE.

The winter wind is screaming, And whistling lonesomely; 'T is time myself were dreaming, Dead to its revelry. But all things seem to drive me Away from "Poppy Vale," And mad enough to knife me Is Boreas—by his wail!

Bring out the patchwork bedquilt, And spread it on the floor; I hear "The House that Jack Built," At mother's knee once more, And "Intry Mintry," even, That patch of plue recalls. When off for fancy's heaven, Ten white "geese" broke their thralls.

This buff patch was an apron Just like my best doll's dress-The doll named for my constr-My red-haired cousin, Ress. That piece of pale, pink fabric 1 wore to do the rôle Of scribe for Sir John Franklin, A-sailing toward the pole.

My school professors praised me; The crowd seemed entertained That day my foolish "compo'" The prize o'er others gained. Only a pink cheeked schoolgirl When that sweet dress was new, But oh! what tangled briers My feet have since been throught

This black piece looks the saddest Of any one sewed in. For mother wore that sllk shroud To take her grave-sleep in; But when she came to see me From happy angel land She wore the whitest garments, And flowers were in her hand.

And this embroidered patch was My wedding dress, you know; The sight of it-well, always It sets my heart aglow! And that dear little diamond Was my first baby's dress! The very, very sweetest Of any, I confess.

Here is the cloth which made up The first pants for my boy. Ha! ha! I see him strutting. In his exultant joy; Prouder than any cox From shining boots to nead; No king, on velvet carpet. E'er walked with kinglier tread.

That sheer scrap once enveloped My youngest nestling, grown Now to a tall, blonde lady, Into life's glitter thrown: Posing before the footlights. Charming by highest art. But everywhere my darling, Her mother's own true heart!

Fold up the dear old bedquilt-Why! there's the dress I bought And gave my own dear mother. After that school I taught. I was a slim young schoolma'am. With quite a level head, And-well, I earned some money, And bought that, as I said.

Now fold the bedquilt neatly-Its natches tell so much. As Memory's flying fingers The chords of feeling touch, And send my longings forward Into the vast unknown. Where, up the hills of progress, My old-time friends have gone!

The Proper Time

When the most benefit is to be derived from a good medicine, is early in the year. This is the season when the tired body, weakened organs and nervous system yearn for a building-up medicine like Hood's Sarsaparilla. Many wait for the open spring weather, and in fact delay giving attention to their physical condition so long that a long siege of sickness is inevitable. To rid the system of the impurities accumulated during the winter season, to purify the blood and to invigorate the whole system, there is nothing equal to Hood's Sarsaparilla. Don't put it off, but take Hood's Sarsaparilla now. It will do you good. Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people. They tell the story.

The brightest stars are burning suns, The deepest water stillest runs, The laden bee the lowest flies. The richest mine the deepest lies.

Passed to Spirit-Life.

From Lincoln, Vt., Friday, Jan. 24, 1896, Mr. George BAGLEY, 65 years of age.

He has gone on to higher life to join the loved ones who, with outstretched arms, were awaiting him—the dearly loved Minnie and son Parker, who so recently bade adieu to the mortal.

Mr. Bagley was a stanch Spiritualist, and stood firm to his convictions of truth. He was one of that little band of noble workers of Lincoln who are ever striving to uphold the truth and light of Spiritualism. May the sweet consolation of truth immortal be graciously dealt out to his wife and remaining children. Fred and Alma and Augusta.

Mrs. Sarah A. Wiley of Rockingham, Vt., conducted the funeral services.

CHARLIE.

From Marblehead, Mass., on Saturday, Jan. 25, Mr. Jo-

SEPH HIGH, 81 years of age.

The funeral was held on Tuesday, at 2 P. M., at his home.
Mrs. N. J. Willis of Cambridgeport officiated. He was a veteran Spiritualist, and one who was loved by his fellow citizens; he will be greatly missed by them in coming years.
Salem, Mass. W. H. R.

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

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, ano 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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Alexander Salvini, the Great Actor, Says Dr. Greene's Nervura Cures.

What he Says Means Health to You if You Use This Grandest and Surest of all Medicines, Dr. Greene's Nervura.



a great general or statesman, commands the attention of the world.

Alexander Salvini, son of the greatest actor that ever lived, is rapidly taking his father's place in the minds and hearts of the people. Every word of his, therefore, like the utterances of Jefferson or Irving, whom everybody honors and reveres, will be read with deepest interest and profoundest attention by all.

Mr. Salvini writes to the people: "Traveling as I do, I cannot fail to notice the great use of Dr. Greene's Nervura blood and nerve remedy, and especially among my

friends and acquaintances. "From my own experience, I can strongly recommend it as a most excellent and reliable family remedy, especially for rheumatism and neuralgia, nervousness and all nervous affections, which illnesses in our profession we are most liable to contract.'

Weak nerves, poor blood, low vitality, rheulaction he can be consulted to matism and neuralgia, are the bane of life, the sonally or by letter.

The word of an illustrious actor, like that of | thief of comfort, the destroyer of happiness. It is the height of folly to suffer when a cure is easy, sure and speedy, by using Dr. Greene's Nervura blood and nerve remedy. Use this great and wonderful remedy, and the nervous, irritable, weak and trembling feelings will disappear; your sleep will be natural, calm, restful, and you will wake mornings feeling strong and vigorous instead of tired and exhausted; all gloomy depression and sense of anxiety will fade from the mind; your nerves will become strong and steady as steel; your strength, energy and ambition will be restored, and perfect health take the place of weakness and

This remarkable discovery, Dr. Greene's Nervura blood and nerve remedy, should not be classed with ordinary patent medicines. It is the prescription of the most successful specialist in nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., and he can be consulted by all without charge, per-

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

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

Seventy Sixth Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BCSTON, SATURDAY, FEBRUARY 8, 1896. [88UED SVERY THURSDAY MORNING FOR THE WREE ENDING AT DATE.

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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.

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

While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in vent the selling of milk, running of Sanday behalf of our common humanity, shall receive ample support from the public at large

Moral Improvement of Theology.

Prof. Harris of Andover addressed the ministers assembled in Channing Hall in Boston on a very recent Monday morning on "Ethical Modifications of Theology" from the Orthodox point of view. He acknowledged that the difference between Unitarianism and the Orthodox belief is difficult to understand, Unitarianism being misrepresented by those whose conscience is greater than their intelligence. About seventy five years ago, he said, Unitarianism and the Orthodox doctrine were drawn up against each other in battle. Although science has had some influence, it has not changed or disturbed theology much during the present century. It speaks of man as the result of evolution, but it is of but slight importance whether he was created instantaneously or evolved from other animals. The science of Biblical criticism has also had some influence upon theology. In many cases it does away with the belief of a verbal inspiration of the Bible, but it is not the inspiration that is of so much value; it is the power of the book itself.

Theology, said Prof. Harris, has been modified and rectified chiefly by moral ideals! The doctrine which has undergone the greatest modification from purely ethical influence is the doctrine of redemption from sin. Until recently the usual representations of atonement were justly open to the charge of immorality. The imputation of our sins to Christ has been so stated that it seemed as if all regard for righteousness had been overlooked. The penal suffering of Christ was regarded as the philosophy of atonement. It was professedly believed that God laid on Christ the penalty of our sins, or a suffering equivalent to that penalty, but Dr. Horace Bushnell's views on the sacrifice of Christ are more generally accepted to day.

It was believed that Jesus possessed all the attributes of God; that he was omnipotent in thought and action independent of God. Our conception of him to day is that he is the hu man incarnation and revelation of holy love. Power is directed by reason, and reason by love. The opinions that men are guilty of sins they did not commit, and for dispositions in which they were born, are no longer sustained by the pulpit, and the long fostered notions that the justice and mercy of God each aims at different ends have faded away. Character has become of more consequence than belief, and the change which is constantly going on in the ology is a moral improvement,

Being subsequently questioned on the subject of the Trinity, during the general discus sion that followed, in order to obtain his conception of it, Prof. Harris remained significantly silent. So that, as we can see, old theology is undergoing a course of moral improve ment, and becoming more amenable to plain reason.

Decease of Mrs. Storer.

Mrs. Emily A. Storer, wife of the veteran Spiritualist, Dr. H. B. Storer, passed to spirit-life Jan. 29 quietly and peacefully, aged 71 years and 3 months. She had been feeble for many months. but thought she was in her usual health on retiring on Tuesday night; but failing to come down to breakfast on Wednesday morning her room was visited, and it was found that she had been dead for several hours-judging by the coldness of the body. The remains were buried in New Haven, Conn., on Saturday. Feb. 1.

A Physician on Vivisection.

Extracts from the address of Theophilus Parvin, M. D., before the American Academy of Medicine, Washington, D. C., on the sub ject of "Viviscotion from the Standpoint of a Teacher of Medical Science," have been cast in a little pamphlet, with a view of giving them the larger emphasis on the public mind which they specially-deserve. He asks if the sub ject of vivisection, like that of bacteriology, has not been given undue importance in professional study and teaching. For his own part, he believes the value of this method of study in relation to surgery and therapeutics has been exaggerated. Vivisection has been an injury, not a help, to surgery. The glory of many of our country's dead surgeons has never been eclipsed by any of those now living, however much time the latter may have given to vivisection. If there be a God of love and pow er, who is good to all and whose tender mercies are over all His works, surely it is not accordant with His character and purposes that animals

should undergo cruel tortures for man's benefit! What, asks Professor Parvin, might not all animal creation become to man if everywhere the law of kindness ruled his action? Physicians ought to be the chief apostles in preventing cruelty and proclaiming kindness to animals as the duty of man, and therefore must take heed lest the power of their apostleship be weakened by needless, useless, and painful vivisections. The attitude taken toward viv isection by some of the best men of the age is assuredly very hostile. And Tennyson, Robert Browning, Whittier, Chief Justice Coleridge, Phillips Brooks and Morgan Dix are referred to and cited.

The grand address speaks of those who, seeking useless knowledge, seem to be blind to the writhing agony and deaf to the cry of pain of their victims, and who have been guilty of the most damnable cruelties, without the denun ciation by the public and the profession which their wickedness deserves and demands. The law ought to restrict [we should say prohibit] the performance of vivisection chiefly as an expression of public sentiment and for moral effect. The influence of such experiments is min rious both to the operator and to the witnesses of the operation.

Medical students and school-children who are brought under the awful curse of an education in vivisection will surely go out into the world (as another has said) afflicted with moral stra-

The Sabbath Protective League.

It was not all harmony at a recent meeting of the New England Sabbath Protective League in Boston. The secretary and the members differed in regard to the former's annual report, on the ground that it was the report of the Massachusetts Sabbath Protective League, instead of the New England's. The chairman objected to several expressions in the Secretary's report, and thought it ought to be edited. The people, he said, ought not wrongly to get the idea that the old blue laws are desired by the Society. Rev. Ezra Byington thought it not good policy to make reference in the report to the fourth commandment. Many of our citizens, he said, are not guided by that. We (the League) cannot prethings. He also objected to the reference of the report to the rural districts. He believed they had a better Sabbath than the city, and that their efforts did not lie in that direction. Dr. Byington told a Herald reporter that they did not wish to have the aims and methods of the League misunderstood. He explained that most of the members believe that no attempt should be made to abolish all the Sunday innovations which modern civilization has made necessary. He said the Secretary's report went too far in this respect, and when it is modified the position of the League will be found to be more liberal than as he presented

We are likely in due time to witness the anomaly of liberality in a puritanic Sabbath Protective League. There is no accounting for the working of leaven in different batches

The Burns Birthday.

Three thousand enthusiastic Caledonians assembled in Music Hall, in Boston, on the birthday anniversary of Robert Burns, to pay tribute to his memory, and celebrate the numberless and nameless glories of his inspired verse. It was the one hundred and thirty-seventh anniversary, and he died to the sight of men just one hundred years ago, in the coming July. The clans were all assembled to do willing honor to the idolized poet. The social atmosphere was charged with the gay and the tender, the merry and the tearful. All these are the flowering and the fragrance of his rare verse. and ball; and eloquence clothed the whole that alcoholism is not the most prolific cause with its richly embroidered mantle. Scottish songs were sung, a medley of Scottish airs were played by an orchestra, and there was a pibroch fore, and the statistics of criminal arrests go march to the platform. Rev. Dr. Lorimer of to substantiate it. Tremont Temple delivered an address, in which he glorified the poet, and silenced his slanderous critics. It was an intellectual treat, fully worthy of the poet's fame, and the occasion that called it forth. It is by this time clearly evident that the poetry of Robert Burns is every year deepening and widening in the world's appreciation, and that he has taken rank with the immortals.

Attacks on Spiritualism. The determined and virulent onslaughts on Spiritualism and its mediums which are periodically made by the secular press, indicate really that the Cause is making great advances among the people by its demonstrated facts, and is arousing the fear of the theological "powers that be"—hence their servants, the daily papers, specially, give warning its operation and more sure in its effect. But 'barks" at what are regarded as appropriate intervals. Witnesses for Spiritualism are con-strangling, which is a relic of barbarism. Yet demned without hearing, while testimony death is not certain by the electric process. against it (however specious in character and impossible in attempted explanation) is received without question. Did the uninformed | That is far more barbarous than hanging. It space-writers of the dailies (wholly untrained, by their calling, as to knowledge of spiritual matters) ever consider the great truth uttered by Lincoln when he said:

"By a course of reasoning, Euclid proves that all the angles in a triangle are equal to two right angles. Now, if you undertake to disprove that proposition, would you prove IT FALSE BY CALLING EUCLID A LIAR?"

Mrs. C. P. Pratt, President of the Helping Hand Society of Boston-who is now at the Florida Camp-has an interesting letter there- | concerning spiritual matters in San Francisco, from on our fifth page.

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 use fulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the 'brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired the future may be confidently expected to bring a dividend to its stockholders.

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

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

The Risks of Superstition. What is the further use of talking and exhorting against the idolatrous superstitions of the so-called heathen of foreign lands, when we have no different manifestations of superstitious belief right at home? For example, on the first Sunday in January eight persons were baptized in Conococheague Creek, near Clear Spring, Washington County, Maryland, trains, and similar modern methods of doing all of whom were seriously shocked by the imduring the cold spell, the mercury in the thermometer being down to zero, and the ice in the creek near the church being six inches in thickness. Nevertheless, it was deemed proper to proceed with the ceremony. The ice had to be broken sufficiently for the performance, and the pastor stood in the freezing water while the eight candidates were immersed in succession. They stood the terrible ordeal bravely, but the consequences have been serious. All suffered, and one was so chilled that he was not expected to survive.

What Dr. Wines Says on Crime.

The study of criminology in this country, which has been steadily pursued by Dr. Wines, furnished him with material for comment before the Twentieth Century Club at a recent meeting, which disclosed a marked dissent from the prevailing popular opinion on several points of interest in the matter. Dr. Wines condemned the prison management of Massachusetts, for the reason that it is without the authority to deal directly with criminals in a responsible way. He said it was a radical defect in prison management, and until adequate authority is given to those who bear the responsibility, it will not be possible to deal with criminals effectively. He likewise said there ought to exist a uniform penal code for the entire country. Criminals cannot be properly dealt with until the definition of crime and an established rule of punishment are made uni-Burns was celebrated in concert, with banquet | form in all the States. He further asserted of crime, as is generally believed. Drink does not put into a person what was not there be-

Killing Kindly.

The view obtains in Germany, it is stated, that the execution of criminals should by some means be made more certain than it is believed to be even by the electric chair. A celebrated chemist, Dr. Cuhmann by name, suggests the use of carbolic acid for the purpose. His idea and plan is, that the criminal condemned to die be taken to a cell which can be noiselessly filled with carbolic acid in gaseous form from floor to ceiling. When the gas reaches the victim's mouth and nose it will cause instant paralysis of the lungs and unconsciousness. and life departs without any previous pain. There is little question that such a plan would be a great improvement on killing by electricity, inasmuch as it would be both simpler in either is accounted preferable to hanging, or The condemned may generally be regarded to be slaughtered by cutting up in the autopsy. is human vivisection.

Prof. Lockwood's lecture in Berkeley Hall, Boston, Jan. 26, on "The Evolution of the Human Ego," writes Dr. T. A. Bland, " was one of the ablest and clearest expositions of the science of Spiritualism to which I ever

THE BANNER for next week will contain an interesting letter from J. J. Morse,

Woman Suffragists vs. "Woman's Bible."

At its recent meeting in Washington the National Woman Suffrage Association adopted, with other resolutions, one declaring the Association to be non-sectarian in its charac ter, and likewise that it acknowledged no official connection with the so called "Woman's Bible." We do not happen to understand the reasons for this present positive disavowal of any sympathy with the new version being made as the Woman's Bible, if indeed any were given. We confess we see no special need of passing such a resolution, unless for the single purpose of expressing a sentiment of opposition; and even then the declaration ought, un der the circumstances and in common justice, to have been accompanied with a statement, however brief, of the grounds on which such a decided aversion or indifference rests. For all that, however, it is not at all likely that the progress making with the revision of the Bible will be hindered by the adoption of this reso

A Matter of Personal Right.

An honest citizen of this Commonwealth, of sound mind, has an unquestioned right to choose his own butcher and baker. He may buy food and medicine where he chooses.

What pretext, outside of the pretensions of a meddlesome and unrepublican paternalism, can be found for denying him the equally im portant right of securing such medical attendants as he desires?

A measure is now before the legislature, which formally accords to our citizens freedom of choice as to physicians. It ought to pass by an overwhelming majority. It simply means the assertion in our statutes of a personal right, the protection of which should be dear to every freeman .-- Boston Globe.

In the course of a business note, D. C Wilson writes from Citronelle. Ala.: "I feel as if I could not afford to miss a single number of THE BANNER. There are a few (but not many) Spiritualists here, who, like myself, have come from the North. At times I wonder that all Spiritualists do not at least make more of an effort to take the BANNER OF LIGHT."

Had "Little Eddie" been present the evening of his testimonial, the presentation of a handsome little cane to him by members of the Children's Progressive Lyceum No. 1 as a mark of their esteem, we are informed, would not have been forgotten in the report of the entertainment.

The American Health Club of Boston is doing a good work for the cause of medical freedom in Massachusetts. Join it, friends of untrammeled remedial practice, and thus help on the campaign.

Personal Items.

MRS. M. E. CADWALLADER of Philadelphia, who has been filling engagements in New England during January, expects to visit Hartford, Meriden, New Haven and Bridgeport, Conn., before her return home. Her present address is Hotel Thorndyke, Boston, Mass., where all communications should be sent in

MRS. HELEN STUART-RICHINGS commenced last mersion, the life of one of them being despaired | Sunday an engagement for the month of February, at of. The weather on that day was the severest | the First Spiritual Temple, Newbury and Exeter

streets, this city. During her stay her headquarters will be at the

Parker House, where all mail should be sent. Mrs. Richings lectured on Wednesday evening, Feb. 5, at Danielson, Ct., and will entertain there again on

Thursday evening, Feb. c. In addition to her labors on the ro-trum, she gives entertainments for the inmates of various Institutions entertainments for the immates of various Institutions during her stay in Boston; Feb. 4 she appeared before the patients at the Insane Asylum at Waverly; on Thursday evening, Feb. 13, she is to entertain at the Massachusetts Hospital for Dipsomaniaes and Inebriates at Foxboro, Mass.; Friday evening, Feb. 14, she goes to make increst for the patients at Danvers (Mass.) Insane Asylum. Her work as an elocutionist has always called forth great attention from such unfortunates, and she has received the highest encomiums from the officers of like institutions which she has visited all over the country. visited all over the country.

EDGAR W. EMERSON spoke and gave tests to excellent acceptance in Berkeley Hall, Boston, last Sunday, for the Spiritual Temple Society. He will close his engagement next Sunday. Bostonians should improve this opportunity to hear him.

DR. Addison D. Crabtree can be consulted by letter from a distance on all chronic disease s, with full assurance of receiving correct diagnosis and treatment of the case. He has made this a specialty during many years, and he is well known by his remarkable cures from Maine to California. His address may be found in another column.

Ye List of Singers and Speakers

That will take part in Ye Old Folks' Concert and Dance to be given in Ye Berkeley Hall, Tuesday Evening, Feb. 11, under ye auspices of Ye Boston Spiritual Temple:

Miss Lucette Webster, elocutionist; Mr. C. W. Sullivan, character singer; Miss Amanda Bailey, soprano singer; Miss Marion P. Thomas, whistling soloist; Master Charlie Hatch, violin soloist; Master Willie Sheldon, reader; Master Carl Leo Root, character singer; Little Winnie Ireland, character singer; Little Eddie, character singer; Miss Grace Warren, soprano; Little Maud Armstrong, age three years; Mr Ernest Porter, banjo soloist; Mr. John Wil kins, barjo soloist, and a large chorus in costume. 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 The Banner office and at Berkeley Hall.

J. B. HATCH, JR., Director.

Came Back to Life.

Little Colored Girl Awakes from a Trance at Her Own Funeral.

Susan Wright, a fifteen-year-old colored girl residing with her parents at Suffolk, sixty miles west of Norfolk, Va., died the other afternoon. The body was coffined the next morning and brought to Portsmouth, just across the Elizabeth river from Norfolk, for burial. On the lid of the coffin being removed the girl sat up and began laughing, throwing those present almost into a panic.

The girl says she could hear everything that was said around her bier, and knew she was to be buried, but she could not move nor speak. In the evening she returned home with her parents.-Cambridge (Mass.) Press.

Wyoming Mineral Water, (Formerly Known as Water of Life.)

Our readers' attention is called to the cura tive qualities of the above natural mineral water, which was formerly known as the Water of Life. The name has been changed, but the remarkable record of the water remains. Thousands have been relieved and permanent ly cured of indigestion, kidney and liver complaint, grippe, and many other diseases which man is addicted to, through the use of this blessed water. If you are sick it will help you. All that is necessary is a trial. Write for a pamphlet, and read the remarkable cures made by the Water of Life, now Wyoming Mineral Water, and you will be convinced that it is just what you have needed for your special

Address all communications to "Wyoming Mineral Water," care U. N. Perry, Wilkes

KWSY NOTES AND PITHY POINTS.

A Spirit's Bide.

Swift came the order at bright midday: 'Boots and Saddles" the old man knew;

Lead out" call (though 't was far away From the fair morning of life so true). Forward!" the rune of the fateful blast; Forward the Steed of Change pressed out And the vet'ran swift on his course has passed. And hid by the curving trail—is gone!

Oh, gallant heart that with fervor glowed When the "guidons" led to the battle nigh! Oh tender friend, when the bivouse showed Its flating filme 'neath the midnight high: Thou hast heard "Dismount" 'neath a sky more blue,

And thy foot from the cramping stirrup cast;

A restful peace is thine—comrade true— Thou art safe in the spirit's home at last! JOHN W. DAY.

Dr. Joseph W. Dewey, an old comrade of the writer in the 1st Rhode Is and Cavalry, passed on at noon of Jan. 22, 1896.

State censuses have been taken this year by Massachusetts, Michigan, Wisconsin, Iowa and Minnesota, and the aggregate increase in population of these five States since 1890 is found to be 971 880. This percentage applied to the whole country would give an increase in the past five years of 7,500,000, so that it is safe to place the present population of the United States at 70,000.000.

After being somewhat rou hly introduced to the old man's boot, a Mt. Hope lover was asked by his lady love if he felt off inded, and he gallantly replied that he never paid any attention to anything that went on behind his back.

"By burying the bodies of the dead in the ground, we preserve, in so far as we can, and spread, germs of disease. This is a fact so notorious that inhumation is, as I believe, now forbidden in all our large cities." -Charles Francis Adams.

Seth W. Fuller, Electrician, 27 Arch street, Boston, Mass., will please accept our thanks for a very choice specimen of calendar work for '96. The same remarks also apply to J. M. Cohen, Florist, 22 Chapman Place (corner Bosworth street), Boston.

"In case of an accident to the lecturer, or if he should die or be hung before the evening of the disturbance, this ticket will admit the bearer to a front seat at the funeral, where he can sit and enjoy himsell the same as at the lecture."—Eli Perkins's Lec-

In 1884 Eugene Field wrote a story which he called The Werewolf." When it was finished he laid it aside, and a year afterward entirely rewrote it. In 1886 he again took it up and revised it, and corrected it several times thereafter. Death came too suddenly, and the story was found, unpublished, among his effects. The Ladies' Home Journal of Philadelphia will print it now, in its next issue, strikingly illustrated by Mr. Howard Pyle.

Englishman (pro ucing a pocket coin)—'My great-grandfather was made a lord by the king whose picture you see on this shilling" Yankee (with a similar gesture)—"What a coincidence! My great-grandfather was made an angel by the Indian whose picture you see on this cent."—Puck.

John Adams, one of the best known among the railroad men of New England-long the General Superintendent of the Firehburg railroad-passed to spiritlife Jan. 30, '96, of Bright's Disease; he had attained the age of over sixty-eight years.

> If you'd make your business pay, Advertise—and that to-day; Until you do your goods won't move, So do u't delay till times improve.

A CLEVER MANIPULATOR .- Mrs Jones (to colored youth, who has shoveled off her walk): "You have shoveled off the walk very nicely, and here is a quar ter for you. My own little hoy is too lazy to shovel snow, and is away playing somewhere."

Tommy Jones (pocketing the quarter): "Don't worry

about your own little boy, mamma; I thought you would n't know me with burnt cork on my lace."—

People do not expect their horses or oxen to do good work without feeding them, nor do they expect much milk from an unfed cew. But for some reason many people expect a newspaper man to run a bright, cheerful and newsy paper without proper support they won't buy the juke one other little expenses that are necessary to run a one other little expenses that are necessary to run a newspaper.

So remarks a Kansas exchange regarding the ordinary life of the (secular) country press. Have Spiritualists ever reflected whether they are doing their full duty toward supporting their own special papers-or do they, too, expect good work from neglected

SLEEPING IN THE GRAVE .- Dr. Harwood of Trinity Church, New Haven, U.S., repeats the conventional nonsense concerning sleeping in the grave. Speaking of Phillips Brooks, he said: "The great bishop of Massachusetts sleeps these bleak, murky, wintry days in his new-made grave at Mount Auburn." We very much doubt whether Dr. Harwood believes in that "sleep"; but why did he say it? What victims we are of phrases!—The Coming Day, Eng.

At Grossheringen the porter at the railroad station plays the organ in church. Christmas evening, after a heavy day's work, he went to the organ loft, but fell asleep during the sermon. A friend aroused him, whereupon he startled the congregation by shouting. " Express for Limburg and Pumpernickel. All aboard!" or worly to that effect.

I hope some of us may live to see the day when it shall be ordered by law, and sanctioned by public option, that the body of any person dying of a contagious disease shall be cremated, as a protection to ciety, and in pursuance of the laws of health. -Mrs. Alice N. Lincoln.

"Please look here a moment, Miss Grogan," said the gentleman whose mission in life was hourly to entertain the admiring public by dislocating his neck.
"Phwat is ut, Mr. Smith?" returned the beautiful Circassian Princess, pleasantly. "Is my head on straight?"—Harper's Bazar.

[From Printer's Ink.] ONLY AN AD. In Three Parts-Part I. Only a little ad Written in catchy style, When trade was very bad, Customers to beguile. Only a little space

Bought in the local press, Meeting the reader's face-Scoring a quick success!

An exchange states that many people in New York City spend the night riding in the elevated railroad cars, as they find it cheaper than going to a hotel. Four round trips from the Battery to Harlem, going up on the east side and coming down on the west, consume about eight hour- and cost only twenty cents.

When we ridicule the triteness of monumental verses we forget that sorrow reads far deeper in them than we can. . . . She makes the epitaph anew, though the selfsame words may have served for a thousand graves.

A man must serve his time at every trade save censure; critics all are ready made.

"No," said the man who picks up bits of wisdom wherever he can, "I never like to hear Blykins start out to show how all the indebtedness of the country can be liquidated and fluancial affairs put into shape at short notice." "Why not?" "He nearly always winds up by borrowing two dollars."—Washington Star.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

The friends of Mrs. Lydia Reed, mother of Mrs. Hattie Read Cormick, assembled at her house in the afternoon of the 20th of January to celebrate her sixtyseventh birthday.

A nice supper was served at six o'clock, after which the company was invited into the reception room, where a pleasant and enjoyable evening was passed. Everything was done to make the affair a pleasant one. One of the most interesting features of the evening was the presentation of the birthday gifts, which called forth the approbation of Mrs. Read, and was responded to in an appreciative manner.

The friends returned to their homes, leaving their love and good wishes for many returns of the day.

Mrs. Richmond in Washington.

To the Editor of the Banner of Light:

With the advent of the New Year, Mrs. Richmond of Chicago came again to spiritually administer to the First Society here, and though her presence is a familiar one to the older attendants, there is evidently an increased interest every year in her developed thought, and an added eagerness on the part of her auditors to hear her expound it.

With the absence of all sensationalism which has always characterized her public utterances. she continues to feed her listeners with the very bread and wine of life, giving them of that which their mental and spiritual natures de mand. Her voice has lost none of its olden chaim, her delivery has the same quiet grace, the same consistent dignity, and her spirit ual perception the gift to perceive, as well as the power to supply, the necessary spiritual thought that her bearers seem to be hungering for.

This rare merit is also distinctly manifested -the selected topic of her guides is seemingly the very one most needed at the time, while their manner of treating any subject presented is universally conceded to be conspicuously

In addition to her regular Sunday discourses, she has given a series of evening lectures, at stated times each week, on "Spiritual Interstated times each week, on "Spiritual interpretations of the Bible," involving Kabalistic and Masonic exposition. These related to the "Origin of Symbols," "The Hebraic Bible," "The Talmud," the true "Beginning," the real meaning of "Creation," the "Evening and the Morning," the "Edenic State," the meaning of the "Fall," the "Generations of Adam, of Cain, of Abel. of Israel." the "Esoteric Priesthood," of Abel, of Israel," the "Esoteric Priesthood,"
"Hiram Abiff," the "Building of the Tem
ple," the "Wisdom of Solomon," and the
"Physical and Spiritual Kingdoms."

To say that these revealed unusual insight and a wealth of knowledge of ancient lore as marvelous as it was philosophic, instructive and entertaining, is simply to state what those who in Chicago and Washington have been privileged to listen to, know to be a gratifying

At the close of her last Sunday evening's lec ture, a number of the representative members of the Society presented a resolution which recited their appreciation, coupled with their thanks, for her instructive discourses during the past month, and requesting the Official Board to secure, if possible, her services again for the season of 1896-7. This the President read from the platform, and on being submitted to the audience it was carried unanimously.

During her present visit, Mrs. Richmond, when released from other duties, has been the recipient on several occasions of marked social attentions—that tendered by Mrs. W. B. Moses being specially noteworthy.
On Thursday, the 30th inst., the eminent

American lady sculptor, Adelaide Johnson-whose marble figures of Mrs. Stanton, Miss Anthony, Lucretia Mott, Dr. Winslow, Senator Logan, and others, at the World's Fair, were among the chief adornments of the Wom-an's Building, outranking all others in artistic merit-held a grand reception at her studio, 216 First street, N. E., the invitation to which reads: "To view a portrait bust in clay of Cora L. V. Richmond of Chicago, and to meet Mr. and Mrs. Richmond, Messrs. Alexander Frederick J. Johnson and Charles L. Johnson.

To the almost universal surprise of the fa mous artist's friends in this city, this proved to be also Miss Johnson's wedding reception, for the congratulations of her friends, she having been quietly married last evening.

As this unique affair appears appropriately noticed in this morning's papers, I append the following account, for its peculiar and special

"Pliny's classic doves might well have ruffled their marble plumage, wakened into life, and deserting the basin's brink where they have posed so long flown

abroad with a certain socret yesterday.

It was, however, the most commonplace 'little bird' in the world who told the well kept story. A little while ago Adelaide Johnson, the sculptress, whose work is known in both this and the Old World, and who divides her time within sight of the Potomac Flats and the Sabine Hills, sent out invitations to twenty friends for 'A White Evening.' Promptly at the hour set Susan B. Anthony, Mrs. Richardson of Boston, Clara B. Co by, Cel. Charles James, and other well known folks, assembled at the home of their tal-ented hostess on Capitol Hill. They were each and all

They found the drawing-room in snowy array. White cheese-cloth draperies screened windows and doors, white silk cushioned the chairs; tables covered with dainty white embrodery hore crystal bowls of calla illies; white roses and delicate traceries of smican a lines; white roses and delicate traceries of smi-lax were set on the book-shelves and before a bust of General Logan in a far corner. Above a luxurious divan, on which were piled a dozen berufiled white pillows, were the famous busts of Lucretia Mott, with Quaker cap and folded kerchlef, and Dr. Caroline B. Winslow, who is so well known here.

Instant curlosity was roused in the souls of all on

arrayed in white, as requested.

observing a white satin ribbon, which divided the apariment nearly in two. A sort of chancel effect was formed by this enclosure, inside of which was a lounge piled up with luxurious white pillows, guarded to the control of the con at either end by tall white pedestals bearing the husts of Susan B. Anthony and Elizabeth Cady Stanton.

Above the mantel a painting of 'The Third Hour.

one of Raphael's famous twelve, was bung against draperies of white oriental crepe

As 9 o'clock struck, Mrs. Cora L. V. Richmond, the celebrated Spiritualist lecturer, entered the chancel, followed by a young man of slender build and smooth face, wearing a suit of white, broadcloth, and the an-nouncement was made that the wedding of Adelaide

Johnson to Alexander Frederick Johnson was about Passing through the open doorway, Mrs. John Vance

Passing through the open doorway, Mrs. John Vance Cheney, wife of the poet, gown-d all in white, stood to read a poem on 'Music,' during the last stanza of which Suzanne Oldbery played softly as accompaniment the wedding chorus from 'Lohengrin.'

Hardly had the sweet strains died away when the bride entered, escorted by her brother. Mr. Charles Johnson of Chicago. She wore an exquisite gown of white tulle, embroidered richly with pearls and carried white lilies. mrs. Cora L. V. Richmond then fittingly performed

Only a week ago the groom, who bore the name of Alexander Frederick Jenkins, changed it by power of law to Alexander Frederick Johnson, in order that

his talented wife should not by her marriage lose the title by which the world knows her. He is a slight young man, not twenty years of age, with light hair and penetrating dark eyes. That he 'is an English-man,' that he 'once spent nine months alone on a ranch in Arizona, that he now resides in New York,' all that is known of him here, except that like Miss Johnson, who is ten years his senior, he is a strict

chilstan science and theosophy.

The sculptress, who is most enthusiastic in spirituelle fashion, speaks of him as 'a great soul,' and says prophetically the world will soon know him, and he will be famous.

In alluding to the harmony of their ideas she reiter-

ated: 'I believe above all things in freedom, and in our views we are as one.' Mrs. Johnson is the daughter of a 'forty-niner.' and

comes from St. Louis. She pursued her studies in Chicago and London, later in Italy, where she was the pupil of Monteverde. The story of her career shows the triumph of genius and pluck over adver-sity, and her success has been hard earned. At a 'studio reception' to show the pertrait bust of Cora L. V. Richmond, this atternoon, Mr. and Mrs.

Johnson will receive the congratulations of their friends.
Mr. Johnson will reside in New York. Mrs. John

son will reside in Washington for some little time." Washington, D. C., Jan. 30, 1896. "PENN. [Another correspondent, "Washingtonian,"

writes us a letter, the details of which are closely covered by the above.]

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff.

A fine hair dressing. R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

MEETINGS IN MASSACHUSETTS.

Lymn.-T. H. B. James writen: The Spiritualists held very interesting services Sunday, Feb. 2, at Clerk's Hall. 88 Summer street. A good audience, atterpoon and evening, greeted the mediums.

At 2:80 Mrs. M. J. Simpson of Cambridgeport, Mrs. Serah E. Goss, Mrs. Carrie B. Hare, Mrs. D. E. Mat-

soran K. Goss, Mrs. Carrie B. Hare, Mrs. D. K. Matson. Dr. Stephen M. Furbush and Mr. W. H. Rounsville gave able remarks, tests and messages, all said to be correct. Mrs. Dr. M. K. Dowland made interesting remarks.

At 7:30 P. M. the services opened with appropriate selections rendered by Prof. Fred Heath, and Misses Lena and Elvie Burns. Mr. Warren A Kimball recited an original poem on "Cyclone." Prof. Fred Heath than gave very interesting remarks on Spiritualism. Mrs. Dr. Dowland, under control of a master using from the spirit-side of life, gave an able and ter wind from the spirit-side of life, gave an able and instructive address on "The Inner Sense of the Soul and the Systems of Religions and their Kuowledge of Spirit Communion," which was listened to with the closest attention. Then Mrs. Florence A. Lamphier gave many recognized tests and messages. All satisfactors.

factory. Sunday, Feb. 9, at 2:30, developing and healing circle. At 7:30 P. M., test séance, Mrs. Lizzie D. Butler, Mrs. Florence A. Lamphier, Mrs. Dr. Dowland, Mrs. C. B. Hare, Mrs. D. E. Matson, Dr. S. M. Furbush, and many more. All invited.

At Mrs. Dr. M. K. Dowland's meeting Tuesday evening, at 130 Market street, a good intellectual audience, seekers after spiritual truth. The services opened by Prof. Fred Heath, the blind musical medium, with excellent selections, which received well merited appliause. Mrs. Dr. Dowland gave a very interesting address on "Knowledge and Wisdom of the Hidden Power which Humanity are Vested with in

This and the Life to Come."

Mrs. Florence A. Lamphier made well-chosen remarks on "Spirit Influence," then gave many excellent tests and communications, all said to be correct.

Cadet Hall, Lynn Spiritualist Association.-Mrs. A A. Averill, Sec'y, writes: Sunday, Feb 2, Rev. Moses Hull of Chicago began his ministrations in this city. He was greeted with the finest audiences of the season; he took for his subject in the afternoon "Spirit-nalism Illustrated by the Phenomena Commonly Called the Resorrection of Jesus," and in the evening "Biblical and Modern Spiritualism Compared," and gave two most eloquent and instructive addresses, which were listened to with the closest attention; he which were many tof his personal experiences, which were very entertaining and instructive. Mrs. Hull was present with him, and assisted with invocations and

Mr. Hull will be with us during the present month.

Brockton .- " G. F." writes: The Spiritual and Free Thought Association, which meets in Red Men's Hall, held a most interesting session Sunday evening, Feb. 2d, Mrs. M. E. Cadwallader of Philadelphia, and Mrs. May S. Pepper of Providence, R. L. occupying the rostrum. The subject of the address by Mrs. Cadwallader was "The Relation of Spiritualism to other Religions." It was repl-te with many thoughts bearing upon the evolution of the world's religions. showing that Spiritualism is the natural religion of the human race, and embraces all that tend tow-ard the advancement of mankind. The manner in which the subject was dealt with proved that the speaker was an instrument in the hands of those who were endeavoring to break the chains forged by the acceptance of man-made creeds of the past, and thereby restore mental liberty. The speaker graphically described the persecution of the ancient seers and prophets, and contrasted it with that waged against the mediums of the present time, and the story of the arrest of the mediums in Philadelphia was told as an illustration. That the address was appreciated was shown by the liberal contribution given by the audience at its close.

Following the address came Mrs. May S. Pepper of Providence, R. 1. Though Mrs. Pepper has been quite ill for the past week, she gratified the audience by the numerous convincing messages given through the instrumentality of "Bright Eyes." her spiritguide. Her work is well known throughout New England. It is to be hoped that she will soon be well. and able to prosecute the work for which she is such

Mr. T. Tripp, the Conductor of these meetings, has labored long and faithfully to present to the Spiritualists of Brockton those who would do good to the Cause by presenting the phenomena and philosophy of Spiritualism in a manner which would be of benefit. In this work he has been ably seconded by his estimable wite, and they both are to be congratulated upon the success of their undertaking.

Fall River .- "Sec'y" writes, Feb. 2: Beautiful songs, instrumental music, eloquence sustained by convincing and scholarly argument, marked the engagement of Mrs. Abbie N. Burnham of Malden and our sweet singers and players," the Batchellor

Mrs. Burnham in her two addresses on "Spiritualism vs. Orthodox Christianity" and "Heterodox Religious Fallacies" betrayed attainments far in advance of the usual platform occupant, holding her audiences until the last word.

So convincing was her argument that Rev. W. E. Todd of the Broadway Congregational Church, in an eloquent extemporaneous adoress, congratulated the audience and Mrs. Burnham on the reawakenine he had received through the power and breadth of thought contained in her remarks. Mr. Todd is an ordent advocate of humanitarian

ism and ethical unity, and has caused a sensation by his presence and endorsement of the spiritualistic platform, as voiced so eloquently and forcibly by

Mrs. B.

The afternoon was rounded out by a visiting test medium, Mr. Brightman of Philadelphia and Boston, who intends locating here, and consequently may be expected in future meetings.

The "Batchellor family," in solos, duets and quar-

ets, assisted by our organist. Miss Critchley has proven so pleasing that efforts are being made to secure their services the balance of the season. Mr. Lyons, our loved mentor, is mending slowly but surely, to the great pleasure of all. Sunday, Feb. 9, Julia E. Davis will be here.

Salem .- Mrs. G. R. Knowles, Sec'y, writes: Sun day, Feb. 2, Dr. Charles H. Harding of Boston occupled our platform, and gave two very fine lectures. one in the afternoon, the other in the evening, supplemented by delin eations of spirits, many of which

plemented by delin eations of spirits, many of which were recognized by persons in the audience.

Mr. Harding is a fine inspirational speaker, and holds the attention of his audiences from the beginning to the close of his lectures. He will occupy our platform again on Sunday, Feb. 9.

The singing, under the direction of Miss Amanda Balley, was of a fine order, and was very much appreciated by the audience.

New Bedford .- 'Sec'y" writes: The First Spiritual Society has been conducting meetings the present season, as usual, in Pythian Hall, 34 Purchase street. The attendance at meetings has been good. On Sunday, Jan. 26, Mrs. May S. Pepper was here, and, although not very well, was able to conduct the afternoon meeting in her usual able manner. She was taken quite ill as she was about to enter the hall for the evening meeting. She went on the platform, but was unable to remain but about fifteen minutes.

Haverhill .- E. P. H. writes that Rev. F. A. Wiggin opened his monthly work with the Spiritual Union Feb. 2. A large audience was in attendance in the evening, and the monthly plan of work was well laid out. Weekly services are to be held during each week, and the Progressive Lyceum will take an interested part. Full meetings are anticipated.

Woburn .- "Bonney" writes: Wednesday evening, Jan. 29, a large and interesting meeting. Miss Jennie Mullen, Mrs. M. Ratzel and E. H. Tuttle occupied the platform, giving excellent remarks and correct tests and readings.

Fitchburg .- Mrs. E. O. Pierce writes: Mrs. Nettie Holt Harding of Somerville gave two interesting lectures Feb. 2; in the evening the hall was filled; her tests were all recognized. She will be with us again next month. Feb. 9 Miss Lizzie Harlow will be here.

Chelnen .- "D. V. A." writes that the spiritual meeting at 206 Broadway was well attended Feb. 2; speaking, tests and readings by Mrs. Ott and W. Anderson; song, Mr. and Mrs. Anderson.

Malden .- S. E. W., Sec'y, writes: Fab. 2 Mrs. J. E. Davis occupied the platform.—Feb. 9 Mrs. I. E. Downing will be with us.

Special Notice.

To Spiritualist Societies:

As I am constantly in receipt of invitations to lecture, I beg to say that I shall not be able to make any out-of town engagements for '96, as my work here now covers my entire time To the numerous societies who have sought my ser-

vices I wish to extend my sincere thanks, and if I ever return to the platform due notice will be given. With every earnest wish for the success of the work, in our respective spheres of action,

I remain, faithfully,

J. W. FLETCHER. 1554 Broadway, N. Y. City, Feb. 1, 1896.

Come up and subscribe for the BAN-NER OF LIGHT. Remember you have a greatly improved digestion, with increased avoirdu-

Movements of Platform Lecturers. Notices under this heading, to insure insertion the said week, must reach thin office b Wonday's mail.

Rev. Frank E. Healey, lecturer and writer, would like engagements to speak for spiritual societies. Address 16 Union Square, Somerville, Mass.

Mrs. Julia E. Davis spoke, gave tests and psychological readings for the Maldon Spiritualist Association Feb. 2; will be in Fall R. ver. 9-11; Pawtucket, R. 1., 16; Brockton, Mass., 23; Waltham, March 8; havenen Sunday dates in March and April. Will answer calls for week-day evenings in or out of town. Address her 49 Dickinson street, Somerville, Mass.

Edgar W. Emerson has the tollowing engagements for Feb.: Boston, Mass.. Feb. 9; Somersworth, N. H., Feb. 11 and 25; Lowell, Mass., Feb. 16 and 23.

Dr. C W. Hidden of Newburyport, Mass., has been engaged for Lake Helen, Fla., and will be at the Camp fr in March 1 to March 15. In addition to his services as a regular speaker, Dr. Hidden will give a course of medical lectures, and will also hold one or more hypnotic socials. The doctor will arrange to speak at St. Augustine, Jacksonville, Washington, Baltimore, Philadelphia and New York, while enroute home, prividing societies write promptly as no enhome, providing societies write promptly, as no en ents will be made after Feb. 25—the date of his departure for the South.

F. A. Wiggin, whose picture appears on our first page, is engaged in Haverhill, Mass., for February, and will speak in Washington, D. C., during March, In April he will be the speaker for the Berkeley Hall Spiritual Temple Boston.

Mr. J. Frank Baxter, since the middle of January, has been, is at present, and will be till March, at least, laboring in Ohio, on Sundays in Lima.

Mrs. Alice Wilkins is doing a good work in Keene, N. H. On the 15th and 22d of March she will be in Waltham, Mass.

N. H. On the loth and 22d of March she will be in Waltham, Mass.

Rev. J. C. F. Grumbine returns to Geneseo, Ill., his home, Feb. 12, after a spiritual triumph in the East beyond his most ardent expectations. He returns next season, 1896-7, to the First Spiritual Temple, Boston, during D. c. and Jan.; and will be in Haverhill, Mass., Brooklyn, N. Y. and other important centres while East. His time East will cover the mouths of Dec., 1896, and Jan. and Feb., and partif not all of March, 1897. Judge Abram Dailey of Brooklyn, N. Y., President of the Lake Pleasant Camp, we are informed, expects to have Mr. Grumbine in the East at several camps for two weeks on a special mission; Eastern camps wishing a portion of that time can correspond with Mr. Dailey. Mr. Grumbine's spiritual works on "Psychometry" and "Materialization," written under inspiration, have had a remarkable sale, and a second edition will shortly be issued. [Coples can now be had at The Banner office.] Mr. Grumbine goes in March to Dubuque, Ia., Olio, Hastings and St. Paul: and in April to St. Louis: May to Milwaukee, and June to points in and near Geneseo, Muscatine and other places. He has only Sept., Oct. and Nov., 1896. and April, May and June, 1897. open. His permanent address is Geneseo, Ill.

Flavius A. A. Heath, lecturer and platform test medium spoke in Payendet B. I lest Sunday. Will

Flavius A. A. Heath, lecturer and platform test me dium, spoke in Pawincket, R. I., last Sunday. Will speak and give tests in Pertland, Me., Feb 9, and New-buryport, Mass., Feb. 16 He is open to engagements during March and April. Address 71 Dover street

Public Memorial in Providence, R. I.

To the Editor of the Banner of Light: The People's Progressive Spiritualist Association held the largest attended meeting in its history Sunday evening, Feb. 2, when a public memorial was given in memory of little Millie Shaw-it having been

eight years since her advent into spirit-life. Mrs. Lizzie Shaw, her mother, was brought into a belief in Spiritualism after Millie's death, so every year she has a grand memorial service.

A series of platforms, in the form of a pyramid, ex tending nearly to the celling, was literally covered with rare and choice hot-house plants—making al-

most a tropical scene. In the centre, arranged on an easel in a gilt frame, was a large crayon of Little Mil-lie, draped with laces, ferns and fresh pinks. The hall was literally crowded-clear to the platform; many were standing, and hundreds were turned away. The devotional exercises of the evening were

away. The devotional exercises of the evening were as follows:
Grand piano solo by Prof. Josselyn; introductory remarks by the pianist of the Association, Mr. F. H. Roscoe after which Mrs. Lizzie Shaw, mother of little Millie, gave a touching address, felling the object of the memorial. Mr. Samuel Doe, President of the Pawtucket Association, made eloquent remarks and was biharally amplanded. Miss Ollie Hunter the feel. was liberally applauded. Miss Ollie Hunter then feelingly rendered "Not Lost, but Gone Before," Mrs Wm S. Peyser, the well-known lecturer, followed with eloquent remarks, defining our Philosophy. Mrs.

with choquent remarks, defining our Philosophy. Mrs.
Lapham, a favorite soloist of Providence, sang most
sweetly. Mrs. C. M. Whipple read an original essay,
dedicated to Mrs. Shaw and Little Millie.
Little Ethel Schofield, the child elocutionist of Bos
ton, Mass., next rendered a very beautiful little poem
entitled, "Rest in Heaven"; Mrs. H. Wilcox gave a
beautiful solo, entitled, "Amongst the Roses"; Mlss
Jennie Barrett recited an original poem, dedicated to Little Millie; Miss Ada Johnson, the Providence favorite, followed with the beautiful song, "Abide with Me"; Mr. F. H. Roscoe then made remarks setting forth the principles of Spiritnahum, and proved himself to be a masterful orator; Master Willie Goodman gave one of his interesting and excellent plano solos the Rev. Melissa Miller made remarks, and delivered an inspirational poem.

Messrs. Howard Rice and De Groat of the Manhattan Club gave a piano duet, which was rapturously applauded. Mrs. Miller then pronounced the benediction. It was considered by the hundreds present

the finest memorial spiritual service ever held in On Sunday, Feb. 9, Nellie F. Burbeck of Plymouth Mass., a great Providence favorite, will occupy the platform of the People's Progressive Spiritualist As

sociation. Con.
P. S.—In the audience were a number of ministers of other denominations, a rarity at *spiritual* meetings. Surely Mr. Roscoe and his co-workers are doing great service for the Cause of Spiritualism here in

Southern Cassadaga Camp, Florida. To the Editor of the Banner of Light:

What touches the heart more closely, when one is far from home, than the sight of a familiar face? This thought took possession of me as I was unfolding the pages of a new BANNER that reached me yester-day, as I eagerly scanned every feature, the old famil-far lines telling what my Boston friends were doing; the new "Idea Exchange." in which E. W. Gould's thought impresses me most favorably; a letter from my old friend, Wm. Foster, Jr., whose voice and pen always say the right word at the right time, and also our friends George A. Bacon and Dr. Bland, (in a week ago) ever ready for the work of progress.

After visiting the more southern portions of the State, I find myself at the Southern Cassadaga Camp, a spot

I find myself at the Southern Cassadaga Camp, a spot [near Lake Helen, Fla.] which I am it formed was selected by the spirit-world twenty years ago for a spiritual centre, national and international. Surely I do not know where a more beautiful or suitable place could be found for a spiritual camp, where nature has so favorably adapted herself to the work.

The hotel is spacious, clean, and most beautifully located, facing the lovely Lake—a picture of which one would never weary. And of the tail Florida pines, singing their morning and evening song, and dropping

singing their morning and evening song, and dropping their soft carpet upon the ground, one feels to ask: "What has been imparted to you that you will not also impart secretly to me?" as we walk over it.

I found Mr. Colby, with "Seneca." ever ready to do their part. Mrs. Huff, earnest, sincere, and full of courage a good worker

courage, a good worker.

I am tempted by the beauty and healthfulness of the location to build a small cottage, and hope to have it finished by the time the meetings open, Feb. 9; I shall be glad to receive my Boston friends during my sojourn here.
The outlook is a good attendance; letters are con-

stantly received by the Secretary asking for informa-tion, with intentions to be present. The best talent is expected for the platform; all phases of true medium-ship will be represented. The management is lookship will be represented. The management ing forward to a pleasant and profitable season. Many improvements have been made since the last session.

C. P. PRATT. Jan. 31, 1896.

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

THE JERUSALEM OF TO-DAY. — I made no notes of Jerusalem, for I did not and do not intend to write of it. It was well done long ago by a man equally innocent and more abroad, and has not changed much since. The Turks are still on guard at the cradle and the grave of Christ, to try and keep the devout Christians from spattering up the walls with each other's blood. The lamps have been care fully and nearly equally divided between the Greeks, Catholics and Armenians, as well as the space around and the time for worship.

What strikes the traveler most forcibly on seeing Jerusalem for the first time is the little-ness of everything. The Mount of Olives is a little mound; Mount Moriah is a scarcely perceptible rise of ground; Mount Zion is agentle bill; the valley of Jehoshaphat is a deep, ugly gulch, with scarcely enough water in it to wet a postage stamp; and the Tyropeon Valley is an alley.—Cy Warman, in McClure's Magazine.

A young man in Lowell, Mass., troubled for years with a constant succession of boils on his neck, was completely cured by taking only three bottles of Ayer's Sarsaparilla. Another result of the treatment was

Missionary Work in Connecticut. To the Editor of the Banner of Light:

1 hope every Spiritualist Society in Connecticut will give one or more piedges to the State Misslouary Committee; more than this-wery Society should appoint a committee to can wass neighboring towns to organize other a cueties under this plan. Here is a chance for Spiritualism to grow—to increase in numbers of so-cietie. Send to Miss. J. A. Charman, Norwich Ct., the officer in charge, and she wil-give you full particu-lars in recard to the plan, and will send you the by laws and necessary blanks. Let every Spiritualist who has the good of the Cause at heart, do a little mission

ary work.

We want to get twenty pledges at \$5 a pledge Each pledge represents one meeting. If a Society gives one pledge, that gives one meeting; if two pledges, two meetings, and so on.

If all the present existing societies will give pledges, it will make the access of the pleas a pure thing.

it will make the success of the plan a sure thing! All pledges are made for a term of eight months The State Society pays the speaker, and all traveling expenses, and the Society that has the meeting pays the piedge it makes, and furnishes place of meeting, also entertainment of speaker. The list of places will be arranged in a circuit that will reduce the traveling expenses to the minimum; and there will be a new speaker engaged each month.

This plan is thoroughly practicable, and will be so demonstrated as soon as the requisits twenty pledges have been secured.

Quite a number of piedges have already been promised, and if the propie only knew the plan in detail they would be eager to improve the gran i opportunity with this plan fully understood, I am confident that

Connecticut will boast in less than a year of twenty strong societies. This can be accomplished by individual work of the Spiritualists in different sections of vidual work of the Spiritualists in different sections of the State, and they should do their work. We know now where we stand. We have a complete organiza-tion to carry out this plan; all the oy-laws, blanks, books, etc., are prepared, and the machinery is already in motion. We wish to obtain the twenty pledges in time for the next fell and winter work. Dantelson, Ct.

Deloss Wood.

gress. Royal Blue Line personally conducted Excur-sions to Washington teave Boston Feb. 19, April 3 and 15 and May 6. \$23 covers transporta im hotel ac-commodations and every expense. For illustrated itinerary address A. J. Simmons, N. E. A., 211 Wash-

"Congress in Session."

A visit to Washington at this season is full of inter est. The numerous important matters before the House and Senate insure a memorable session of Con-

ington street. Boston. SPECIAL NOTICES. Dr. F. L. H. Willis may be addressed at

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

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AFine Musical Tribute

TO OUR ASCENDED WORKERS, LUTHER COLBY,

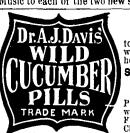
MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

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

value to all Spiritualists.

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



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PHARMACY, 205 Broadway, New York City, and
FULLER & FULLER CO.,
Chicago, Ill. Feb. 8.

QUICKEST TO FLORIDA.

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TO THE AFFLICTED.

THOSE who are troubled with Indigestion, Constipation, Kidney and Liver Complaints, Grippe, and all troubles caused by bad blood, sleeplessness, nervousness, use Naturals Banach. The Wyoming Mineral Water (Formerly known as Water of Life.)

Send for pamphlet, and read the many testimonials of those who have been cured-some of the most remarkable cases on record. WYOMING MINERAL WATER, Care W. N. PERRY, Wilkes Barre, Pa. Mention this paper. A. M. Richardson,

MAGNETIC PHYSICIAN. Treatments given at residence. Psychic Readings on business, etc., by it \$1.00. Address 6 Thornley street, Dorchester, Mass. Feb. 8.

FLORIDA for Homeseekers and Investors, is described in a bandsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, I Wabeno street, Roxbury, Mass.

Mrs. Snow,

TRANCE, Test and Business Medium, No. 142 West Concord street, Boston, Mass. 1w* Feb. 8.

\$140 bays New Piano. Organe \$49. Catalogue Free. DANIEL F. BEATTY, Washington, N.J. Feb. 8.

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

Feb. 8.

66 THE TIGER-STEP OF THEOCRATIC
DESPOTISM" is the title of an eight-page pamphlet
by HUDSON TUTTLE, which clearly reveals the spirit that
animates the church at the present time in its unusual
course of adding reforms, some of which are commendatory
in themselves, but which just now are put forward as a
mask to conceal features that are justly repulsive to every
friend of liberty and progress. This exposition should be
widely circulated.

Price of sincia conv. 5 cents: her hundred. \$2.56.

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

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The explanation is simple. It is found in that impure blood which is continthe nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-

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Luther Colby,

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FROM THE PEN OF HIS CO-WORKER FOR MANY

JOHN W. DAY.

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Message Bepartment.

SPECIAL NOTICE.

The Spirit Messages published from week to week ander 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 halor—should be forwarded to this office by mail or left atour Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department Indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held June 14, 1895-Continued from last issue.

Dr. Jeremiah D. Moore.

Friends, it is a pleasure to announce myself here in this good Circle-Room, for certainly I should not be at home if inharmony was brought in this meeting.

I have learned much in years past, before I cast off the garment of flesh, and it was a comfort; it was a solace.

Dear friends, not only here but in this good city I have much love to extend to you all, and with the right hand of fellowship do I greet you all in your meetings.

Brother Colby is here, and Brother Halltoo many to enumerate all. I will not forget you, Dr. Storer, who have given your life for this noble work, which I would speak of freely here; and you would still face the battle of life. Much has been meted out to you, and the promises have been given to you; but you know not how easily that thread may be snapped that holds you to mortality. But it matters not how soon the Angel of Life shall come and plane and report, if we so desired. beckon us across the river.

all God's children, of that one great family that constitutes the whole.

How often have I spoken in favor of mediums and mediumship, and sometimes when they felt a little cast down, discouraged-from words that have been idly spoken—I have tried in my humble and feeble way to give them come on to the earth plane and report if we so words of encouragement, and said: "Look desired. over it, step over it; look higher into the spiritual, and leave this back upon the mortal.' I hope those words I have uttered while mortal have been of some help to some one.

I have often been in our halls-yes, down on Washington street-the Ladies' Aid, where I have been a worker, and my work has never stopped; it never will be finished; I am with you, and I ever shall be in every good and honest work. I repeat it-in every good and honest work. Then let us go forward and ask for the aid of angels, as our spirits are open to the Father, yes, to the angels and to the loved ones that have preceded us, gone but a few rounds up the golden ladder-higher.

Then what is there to fear or dread in what is termed death? It is a grand releaser. I am thankful from the depth of my soul that I passed into the other life, the other house, not bound by chains of bigotry. These were broken years ago, although I was educated in Methodism, but out of that into Spiritualism -more spirituality. I was never ashamed to acknowledge what I believed firmly and to show it in my life. It is not merely the term spirituality, but let your lives show that you live and walk with those that have preceded us to the better land; then mortals shall say: "Yes, I know they must believe these things, or they would n't practice them."

Also, dear friends, we know this institution cannot be carried on without the wherewith. Then let us, as God has given unto us, close not the hand, but open and give unto others. "The poor ye have always with you;" practice that one little passage that was spoken years ago and has been repeated oft.

I thank the Ordainer of Life, who placed it within your hearts to show a high respect to that old form, that house that I dwelt in. I realized it all, and I know that from the knowledge that you had gained, brothers, sisters, it lessened that sadness that otherwise would have been, saying within your hearts: "The brother has stepped up higher." I was glad to know I passed out without suffering, although I was conscious all the while. It was but a step, and that was all, but oh! how delightful, as some of the old workers gathered around me eagerly and clasped my hand with the warm handshake, saying: "Doctor, we greet you warmly as we meet you."

Dear friends, remember my influence shall be brought to bear wherever and whenever it is possible to so do. I am pleased to announce | birth. myself here: I have been urged and over-urged by some of the old workers to come here to-day and speak from this platform. I asked permission. It was granted to me immediately, and I announce myself here with all love and kindness to all, and with pleasure, as Dr. Jeremiah D. Moore, Boston.

Charlie Coddington.

How beautiful the flowers that adorn this table, although some of them (the spiritual flowers) are invisible to you. They are here upon every occasion, as it has been the request of some of the old time workers that they of some of the old-time workers that they Mary and Anna are here, and John, who is In every case where mental or moral strength that he himself occupied at Paris, and the difshould be placed here, for it attracts so strong not a blood relative. I am pleased to announce is lacking the true philanthropist holds the ferent objects which it contained.

ly; often we say the strongest attraction is in

And how beautiful your flowers are; in this life I was depied that privilege of gazing upon these beautiful flowers. In every leaf, in every little petal of these wild flowers, do you see the hand of God-the God of nature.

Dear friends, what a pleasure it is for me to behold these flowers, to behold things as I never was permitted to in mortal, as it was said I was blind. Therefore you must know I appreciate looking into your faces, looking around this room, looking out of your windows and looking upon that handful of flowers.

Good Miss Emily Chace has brought the three vases to-day. I knew her in the flesh; how often would she say to me while I was in the mortal, in South Boston, "Charlie, when you pass into the higher life you will have your sight." Many years ago I reported once, through her earnest mental desire, as she sat here, the same as you do, Mr. Chairman, and she over urged me mentally at that time, and she has asked me again, some three or four weeks in the past, "Charlie, go again; you will progress faster for so doing." I know I shall, for I did before.

I was closed out from the beauties of this life; how sad it seems to mortals, but when we never have that sight we know not the sadness until we have gained our sight; then we look back upon ourselves and realize how much seemingly we missed-not lost, for you cannot lose a thing unless you have had it.

It is a great pleasure to look here and see you all, having this God-given gift of sight here. Mortals cannot appreciate fully where they are blessed with all the senses.

Miss Chace is ever active as a teacher, and lovingly does she speak to the little ones, and so kind in her heart to all. How many newborn spirits have been aided by her as they have come into the spirit-world, in the dark; she has come to the rescue so kindly, and asked wherein she could aid them. I am thankful, I am grateful to the God of nature, and to the good Spirit-President; and to you mortals for listening and reporting the words I speak today.

Charlie Coddington, South Boston, Mass. I was known in Newport, R. I.

Maria E. Goodwin.

I have been asked mentally by some friends, some kindred, to speak here. Well, I had rather be a listener to gain the knowledge that I so much desire, but, as Mr. Cudworth has said, 'Perhaps others speaking will not help you any, and you must speak for yourself if you wish to aid others, for it will help just so far."

How pleasant the thought as we go back in memory, of hearing of these truths-not knowing, but hearing. I have not been, as you might say, in the dark here, yet I was ignorant in regard to spirit communion as I find it, although many times I have heard one and another speak of these grand truths, speak of your Circle Room-Susan and myself both.

Many say they would not pry into the future. I'd ask the question-How can you pry into the future? It is merely investigation, that brings you happiness. I am pleased to state that I have been a happier person since I have learned we could return on to the earth-

It is a great pleasure for me to speak here to-Be firm in the faith, be lenient, be char day, knowing there are some who will gain in am not going to speak long, for I have not-as I might say-attained to the knowledge I so much desire, yet I am trying to learn all it is possible. We have all eternity to learn in. Thanks to the Father in his great wisdom for making these wise provisions, that we could

> My sister Susan is with me to-day, and sends loving words to you all, those friends and neighbors, the few yet remaining in East Boston, where we are remembered by some. It is a pleasure to know we may be able to do some good, or have a little weight with another here on the earth plane.

Maria E. Goodwin, East Boston.

Alfred Kittredge.

Good-morning. I greet you warmly. I did not think of reporting, but a pressure

came over my spirit that perhaps I might do some good for some one yet in the material, for we cannot bring our powers to bear any too forcibly upon some people.

You have no right to say we cannot return until you know whereof you speak. Many would say: "If it is true you are here, give us a proof of it." If you do not understand these truths, stop and learn a little before you express yourselves in that way. I have listened to such words many times when it seemed to me I must speak so that mortals should hear

I understood a great deal while here, as I supposed, of God's laws, but of spiritual light I did not; yet the privilege is granted to us all, after what is termed death, that we may learn-progress; we find it's a life of progres-

There are many errors in teaching upon the earth plane, and sometimes it seems to me, since I have passed the portal, that they know better than to teach these things; but I must n't be a judge; I only express my opinion. There's no excuse for mortals to say: "I never heard of spirit communion; I never knew they could come on to this earth-plane and aid their friends." No, sir, not in these days of enlightenment and knowledge, for there's much that you might learn if you would.

I well remember of going into Red Men's Hall in Haverhill, this State, and hearing one medium and another. God bless the mediums, bless the mediumship; they are our wires that we can voice our thoughts over. Where would be your light, where would be your knowledge, if you had no mediums? There 's the source of enlightenment that is brought to you, there's where many have been uplifted through knowledge that has been obtained over the wires. I say true mediumship cannot be bought, it cannot be made, it is a God-given talent at the

Would that I had known more while mortal, although what I did know, Mr. Chairman, it aided me much in my business while here, but I could not, I did not give credit where it belonged, because of the ignorance of myself. I blame no one but myself, and I blame myself not only for not having more of a desire for investigation. Then investigate, for you can learn even from a little child. Seek for knowledge on this material plane. God in his infinite wisdom ordered all things right, although as mortals we are too apt to complain and murmur.

Mary and Anna are here, and John, who is

but a faint idea of what a pleasure it gives to a spirit to just announce his presence.

I am very much pleased that I am privileged to report from this platform here to-day as Alfred Kittredge, Haverhill, Mass.

Spirit Messages.

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

June 21.—Charles Reove; Abby Cilley; Mary Felker; Nel-lie Whitney; Daniel W. Hubbard; Martha A. Stewart; Bes-sie E. Gleason; Sarah Gleason; Albert Grantman. June 28.—Sannel Proctor; Milton O. Slate; Mary E. Smith; George W. Mitchell; Annie E. Kemp; James Ferguson; Solomon J. Howard; Lillie Worthen; Lewis B. Wilson.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

O.—[By Emily Burgess, Chicago.] 1. Why is it that there is such a great preponderance of women over men in every gathering for religious or spiritual exer-

2. What kind of thought should one hold toward the drunken, the deformed and the infirm; have we not some duty toward every one? 3. When you speak of the union of "will and expectation," do you consider that phrase a correct defi-nition of "Faith," as Jesus Christ and Paul used the

4. Will you give us the spiritual signification of the Lord's Prayer, phrase by phrase, so that we may say it understandingly?

A. 1.—We do not believe that there is any preponderance of one sex over the other in gatherings for spiritual or religious exercises, in anything like all assemblies for religious or spiritual purposes; indeed, our own experience has fully taught us that the sexes are very equally divided wherever reason, as well as emotion, is appealed to; but as women have for centuries been more emotionally cultivated than men, all such ceremonies as appeal strongly to the feelings, but not so powerfully to the intellect, have attracted the greater proportion of the gentler sex.

strong tendency to draw women to church. while the equal representation of womankind in the pulpit would have attracted men.

The new religion will so adapt itself to the affectional and also to the intellectual needs of exclusively. humanity, that it will soon be impossible to say whether one sex or the other takes the greatest interest in spiritual and religious

Our own experience on the public platform for many years-in different parts of the world -does not justify us in deciding that men or women preponderate in the assemblies we address, for though we have sometimes spoken to audiences almost entirely composed of women. we have at other times addressed large gatherings where there were at least five men to one woman, though the meetings were of a thoroughly public character, and equally adapted to both sexes.

The new idea of equality, despite all natural dissimilarity, which is happily gaining ground with amazing rapidity in all civilized communities, will soon wipe out all such assumptions as are involved in such a question as why

other. The inherent feelings of men and women on all topics of vital moment to the hereafter, as well as to the here, are identical; and when coëducation has done the noble work still further that it is now gloriously accomplishing everywhere, a scientific religion will claim as its priests and prophets an equal number of cultivated teachers of both sexes.

Inspiration and illumination are equally obtainable by young men and maidens, and when the twentieth century has wisely learned to establish and support Schools of the Prophets, in place of the present Divinity Schools which turn out uninspired readers instead of inspired prophets, there will be no dearth of interest, and no lack of masculine as well as feminine representation in all places of religious assembly, where the teaching will be of a character truly adapted to ennoble the lives and gladden the hearts of all who are privileged to receive

A. 2.-We certainly have some duty toward every one, and as our first duty is to put our own mental houses in order, we all need to take to heart the gospel lesson that we first remove the obstacle to our own vision, for not till that is done can we see with any degree of way of our neighbors' sight. Our thought toward every one should exactly conform to the spirit of the Golden Rule, and until it does we shall be constantly afflicting ourselves on account of others' ailments, while we stand by powerless to offer them assistance in their state

Nothing can be more painful to a sensitive nature than to feel that others are constantly dwelling upon his infirmities. We all know from experience that to screen our ailments, not to publicize them, is our instinct.

No good can ever result from groaning over afflictions, as the true antidote to all ailments is a supply of healing force which no one can impart who mourns over weaknesses, but supplies no corrective.

In the case of drunkards, many of these are subjects of inherited tendencies to dypsomania, many others are weak-willed, easily-led persons, who have fallen through weakness, but not through any deliberate desire, into the pernicious habits common to their associates.

In every case where mental or moral strength

them. You cannot understand, cannot form weaker brother or slater in the strong arms of higher, purer thought, and upon this we always insist: the more susceptible people are in one direction, the more susceptible are they also in an opposite direction, unless their susceptibility is a willful determination to pursue a self-

elected course. We have known of several cases where drunkards have been reclaimed simply by their being placed in an atmosphere thoroughly charged with the odyllic force emanating from strong characters who were thoroughly temperate.

It is a pitiable mistake to think that all who fall into error are purposely treading a downward track; they are in thousands of instances simple sensitives who yield thoughtlessly to the pressure of their unseen but not unfelt surroundings.

As to the infirm and the deformed, kindness and wisdom alike dictate that we call no attention whatever to their imperfections, and we can always confer real benefit upon all who are susceptible to spiritual influence by thinking of the perfection of the spiritual body, so that the thought of its symmetry may be presented to the mental gaze, by means of our silent influence, to whoever may be suffering under a painful sense of exterior infirmity.

When Psychical Institutes for healing are substituted for regulation hospitals and Homes for Incurables, the action of health giving thought upon the infirm-both morally, mentally and physically-will be quickly demonstrated, and in the absence of institutions where the conditions will be most favorable for the demonstration of spiritual healing, every one who is in any degree alive to its possibilities can assuredly work silently and effectively in counteracting the load of evil thought which oppresses the race by sending forth everywhere waves of healing blessing which always accompany concentrated attention given to spiritual ideals.

A. 3.—By the union of will and expectation we mean not only the exercise of simple faith, but the offering up continually of that "prayer of faith" which is so graphically described as to its effects in the epistle of James.

Will concerns whatever we love, for all our desires are expressive of our affections.

We can, however, desire one thing and expect exactly the reverse, and that is the plight in which a vast number of people continuously find themselves: hoping for health, they are constantly dreading the encroachments of disease, and, praying for success in their undertakings, they are perpetually anticipating

We attribute all real success to the union of the two absolutely necessary elements, desire

and expectation. Prayer proceeds involuntarily from desire, but expectation is of the nature of confident

faith or trust. When we consider deeply our relations with the unseen we readily perceive that through the spiritual law of attraction, which is universal, we connect ourselves with whatever we think about, whether we love it, hate it or expect it; if we fear it and dislike it, we are just as truly present with it in thought as though we adored it and wished to draw it to us, though with this important difference: if we really love anything we become so united with it that we and it are inseparable; whereas if we do from it if we deliberately transfer our thoughts to other objects which are objects of desire and admiration, and which for that very reason should be easier for us to concentrate upon

Faith can be defined in three ways: 1st, as fidelity to conviction; 2d, as trust reposed in whatever is truly worthy of confidence; and 3d, as spiritual perception; this latter only follows after the two former stages have been passed through. Faith and belief are by no means synonymous, for while faith is a virtue, and betokens noble character, belief is void of one whose motives are venal as to one whose intentions are upright in the extreme.

A. 4.—To give the spiritual signification of the ply to a single question can well be; we will therefore hope to treat upon it at greater length in a discourse, the report of which may appear in these columns at no distant date.

In brief we will summarize as follows: The Lord's Prayer is evidently intended as a patone sex is more religious or spiritual than the | tern on which all prayers should be based (vide Matt. vi.). The first idea suggested is the universal fatherhood of God and consequent bro-

therhood of man. The second idea is our own desire to fulfill the divine will in all our terrestrial relations as it is carried out in celestial realms.

The third thought is that all our aspirations must be directed to the supply of our common necessities, and in no case to the mere satisfaction of our personal wants.

The fourth point emphasized is the impossibility of our consciously basking in the sunlight of the divine smile, unless we entertain perfectly harmonious feelings toward the entire human race, including those who are in our debt or who have trespassed against us.

The fifth suggestion is that we should aspire toward such spiritual enlightenment as will cause us to deliver our weaker brethren out of evil, instead of leading them into temptation; while the ascription of praise or doxology enforces the sublime conviction that all power, as well and glory and dominion, belongs to God. the supreme goodness of the universe, and not to any fancied or dreaded force of evil.

The entire prayer analyzed gives the following teaching: We should desire first spiritual good, and second temporal blessings, and takclearness how to remove the impediment in the | ing into consideration our social relations and responsibilities, we should be ever watchful for the common interest, not over-regardful for personal well-being.

The use of the plural pronoun throughout the prayer is the keynote to its entire significance. [Note.—In response to public request, W. J. Colville lectured on "The Lord's Prayer Analyzed," to a large audience in Hamilton Hall, Oakland, Cal., Sunday, Jan. 12. A report of the address has been made, and will shortly be sent to the BANNER OF LIGHT for publication.]

M. Paul Bourget and Mrs. Piper. M. Paul Bourget, who has been recently

elected a member of the French Academy under very flattering conditions, has related in the "Annales des Sciences Psychiques," says Le Messager, a part of his experiences with Mrs. Piper of Boston, with whom he had two sittings. He says that he held a watch that had formerly belonged to an artist who in a moment of folly had drowned himself, and Mrs. Piper described the death of the artist with great exactness-and also the apartment

Griginal Essay.

The Philosophy of Inspiration.

THE principle of Universal Intelligence, by operating upon myriads of organisms, is, and ever has been, constantly generating thoughts.

The sum total of all these thoughts is omniscience—absolute knowledge of all that is. It is infinite, because it includes all that is, yet remains unlimited in its capacity for further reception. It is a property of, and its power is inherent within Infinite Spirit. Inspiration is the breathing into one living organism by and through another living organism of some of the thoughts which constitute this totality.

This idea was expressed by the author of that sentence in Genesis, which states that God (properly translated the gods) breathed into the nostrils of man the breath of life. It is an operation which is constantly going on with all of us. Knowledge is always being breathed into us from without, and knowledge is life. If we absolutely ceased to know, we should, as living entities, cease to exist. While this is true of mankind, and of all oth-

er living beings generally, there is a particular sense in which we in our spiritual philosophy use the word inspiration. We apply it to some special illumination which certain individuals receive from time to time, and which they communicate to others, either verbally or in writing. This illumination we attribute in most cases, but not necessarily in all, to the work of decarnate spirits. Occasionally it may partially come from the incarnate. No better explanation has yet been offered, and as it satis-

factorily explains all resultant phenomena, we

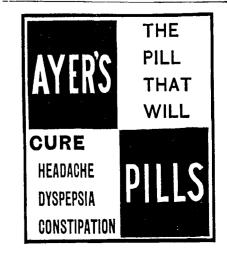
are certainly justified in accepting it.

Telepathy, which some opponents to Spiritualism try to enlist into their service, is really one of the strongest evidences in its favor, for it explains all its phenomena (except those denominated physical) in a manner which is in perfect accord with its philosophy. Granting, as we all do, that we are equally spirits, whether in the body or out of it, it follows that if in the body we can succeed in transferring thought from one to another without the aid of speech, writing, gesture, or any means appealing to the external senses, those out of the body can do the same. In either case it is spirit communicating with spirit by the use of a power properly belonging to spirit. The freedom from a physical body may, and probably does, enable the decarnate man to act in this matter with more facility and a nearer approach to certainty of result than his incarnate brother can attain, but its loss cannot possibly be a hindrance to him in this work. When we compare the painfully slow and laborious efforts of professed mind-readers with the rapid utterances and easy flow of language with which the inspired medium often delights and instructs us, we find much to confirm us in the position here taken, and much also to strengthen our convictions concerning the fact of spirit communica-

We will now consider the philosophy of inspirational speaking, with the understanding that all that may be said in reference thereto will apply to inspirational writing. The total-Then again, the almost exclusive custom of not love it, no matter how much we dread it or ity of human thoughts, before spoken of conemploying men as religious teachers has had a have thought about it, we can be separated stitutes what might be compared to a mighty ocean, in which we are all engulfed, from which we are continually absorbing, and to which we are continually contributing, inhaling and exhaling, as it were, through mental pores. The ordinary individual does no more than this. Whither the currents carry him he drifts, into waters deep or shallow, polluted or clear. The particular drops there to be found wash over him, some few, for the reception of which he has capacity, penetrating his intellect. These again exude therefrom, somewhat colored and obscured by his own personality, and the residuum left by previous drops, and return to ethical importance, and is just as possible to the ocean from whence they came. This individual has no knowledge of or care for his spiritual needs, so spiritual intelligences who are wiser than he, select from the ocean certain model prayer in anything like fullness would drops, thoughts suited to his requirements, and certainly necessitate a longer essay than a re- endeavor to convey them through chosen channels, and present them for his acceptance in such vessels as they can find best adapted for the purpose. When more enlightened and spiritually awakened, he seeks those channels along which living waters flow.

To understand inspirational speaking aright we must carefully discriminate between it and speech given in the trance state on the one hand and that uttered in the normal condition on the other. Most intelligent Spiritualists differentiate properly between the three, but in some minds there appears to be confusion concerning them. In trance-speaking the medium gives to others instruction of which he is himself unconscious. The words which he utters flow through him without entering his normally conscious brain. His own objective intelligence does not receive them, and therefore there is, to his normal self, at that time at least, no inspiration. Normal speaking is that for which the matter has been previously prepared by the speaker, either directly for the purpose of delivering that particular discourse, or indirectly by previous acquisition of knowledge upon the subject. This may be either with or without the use of manuscript or notes. In these cases there is not an absence of inspiration, but as it is received during the time of preparation instead of at the time of utterance, it comes more properly under the head of inspirational writing than that of sp**eaking.**

Between these two conditions, the trance and the normal, lies that which is correctly termed inspirational speech, in which thoughts flowing into the conscious mind from an external source are then and there uttered, clothed in language which may be elegant and refined, clear and appropriate, or the reverse, according to the intellectual status and culture of the speaker. Thus to obtain good results there must be a well-balanced coopera-



tion between the inspirer and the inspired. All thoughts thus expressed are already existing in the thought-atmosphere, which is of course impersonal, but they must be selected, arranged and carried to the organism of the medium by personal intelligences skilled in that work. The chief error of some teachers. who appear to strain a point in order to avoid accepting the natural conclusions of spiritual philosophy, consists in their imagining that a finite and yet earthy mind may come into immediate rapport with infinity and draw therefrom without the intervention of any agent. They seem blind to the fact that in this case their own agency would be entirely unnecessary, and all their preaching, writing and various efforts to propagate their ideas a mere waste of time, energy and money. How much more probable that there are innumerable grades of intelligences through each of whom truth is transmitted until it reaches our plane adapted to our capacities for its reception!

With each inspired medium is an inspirer or a band of inspirers, personalities who by long experience in spirit-life and the counsel of those still wiser than themselves, have developed a capability of correctly estimating the value of every thought that they can gather, and its adaptability to the special needs of those before whom they would present it. With wise guides and an instrument clear-headed and capable of giving good expression to thought in language within the grasp of the hearer's understandings, inspirational speaking must certainly be one of the most valuable means of conyeying to humanity a knowledge of spiritual

There is also another kind of inspiration de rived from the subjective consciousness of the speaker. This subjective consciousness contains only ideas which it has received from the objective consciousness, and such stray thoughts from other mentalities as may attach themselves to it. These lie latent in the memory until aroused to activity by the demand of the will. This inspiration is rarely, if ever, desirable, as such ideas are necessarily far more limited than those from higher intelligences, and are liable to be given out without due regard for natural connection or logical sequence. It is well for us to do our own share of the work in the best manner we can, and trust to our spirit-guides, after we have tried them and found them not to be wanting, to do likewise.

In order to perform his share of the duty properly, every inspirational medium should, simultaneously with receiving a thought, be able to perceive the correct words for giving that thought expression, and know how to give those words correct utterance. His brain should, like a clear mirror, reflect ideas without in any way distorting them, and his tongue portray the reflection in language worthy of the subject. Refinement of mind and speech are both essential to good work on the inspirational platform as elsewhere.

E. J. BOWTELL.

PASSING OF ATLANTIS. BY OLLA C. TOBEY.

Spake the Sea to the Soul that called:
"Poll thee! Poll thee, and make thee bald.
Fire and water, with hands claspt tight,
Shall seek thy homes like the thief at night. Up from the seas shall the waves come in And hide the hovels, and halls of kings."

Grecia's sage hath the record given How the towers upraised to heaven; How the seas by the ships were riven; From Nilus' lips to the pillars twain High were the walls that the waves' dark wrack Smote, and beaten sank mouning back. The sea-walls laughed at the waves' attack, And age after age surged the sea in vain.

Grecia's sage hath the story told, Of the streets of jasper and gates of gold; Of gardens fragrant and fountains cold; Of the queens who basked by the fountains' spray; And in from the city the mountain's crest Gleamed white as the pearl on the young queen's

breast—
Oh! the grim old mountain at rest, at rest, 'Waiting the dawn of its labor's day.

The maiden sat on her mat and dreamt; The youth through the lattice a love-song sent; Slowly, with peace came the days and went, While the sea and the mountain together spoke. To the breast of mothers were young babes prest, And old ones slumbered from life to death; While slowly there wrapped 'round the mountains'

A cloud, and the gray-beards called it smoke. Gaily the dances and mirth went on-

The barter and traffic, the lover's song— Unheeding the hill that had slumbered long, 'Til. weary of slumber, it stirred and 'woke. Plotted the king for his neighbor's ill, And the queen by dreaming of love's sweet thrill; Meited the snow from the smoking bill— And the wrath of the mount o'er the city broke.

Never a word of warning. Came the woe at the dawning, Came the call in the morning To hasten the people to prayer.
And down to the city the fire came in,
Kissing the throne of the trembling king,
Withering the groves where the birds would sing, Scorching the gardens fair.

Down from the mountain the lava flowed, And the clouds were red as the crimson rose, And the young fled forth the old their load, And the sea with the ships of the fleeing toamed. Rocked the plains with the mountain's roars, And the sea-walls shrank from the heaving shores. Up came the sea to the city's doors, And the thunders over the rulus moaned.

Down to the depths of the sea it fled.
And the waves with the glow of the flames were redFrom the arms of fire Atlantis fled,
And the sea in its bosom the island hid. Neither the red gold crown of the king, The minstrel's harp or the lady's ring, The queen whose beauties the birds would sing, Came up from the sea's deep breast.

Close clasped the hands of the two seas then, Meeting and greeting where land had been. The mountain roared from its place within, And the waves of the meeting seas were red. Oh! the winds of heaven the dirge hath sung Of the lands that passed when the world was young. And Godlike pearls have the ages strung That since have rolled o'er the island's bed. -Boston Ideas.

Late January Magazine.

THE REVIEW OF REVIEWS .- This number has as frontispiece, "The Emperor William's Cartoon." Some time ago it was remarked "that the German Emperor's true rôle in life should have been that of a newspaper editor." As Editor Shaw remarks, he seems to feel this, and comes out as a political cartoonist. Under "The Progress of the World" heading comes "Editorial Discussion of the Venezuelan Question-President Cleveland's Messages to Congress-The Financial Situation-The Bayard Episode-The Condition of the Cuban Struggle-Municipal and Civil Reform Matters-French, German and Russian Poltics." and various other current topics (with twenty portraits and pictures), making a truly educational paper on subjects of the times. "Current History in Caricature" tells many truths, with sixteen reproductions of American and foreign cartoons. "Record of Current Events" gives much information in little space: William Stead has a very interesting character sketch of "Abdul Hamid, Sultan of Turkey," illustrated with views and maps showing the Ottoman possessions in Europe and Asia; Richard Gottheil reviews "Istael Among the Nations." M Lerry Regupossessions in Europe and Asia; Richard Gottheil reviews "Israel Among the Nations," M. Leroy Beaulieu's new work; Jacob A. Riis writes of "The Jews in New York" and their educational advantages; Valerian Gribayedoff has an interesting sketch of "Adolf Menzel," that dean of European painters and illustrators; Albert Shaw has a paper on "South Carolina's New Constitution"; "Leading Articles of the Month" condensed from the principal periodicals of America and Europe; "Notes on New Books," "Contents of One Hundred and Fifty American and Foreign Periodicals" and "Alphabetical Index of Articles in Last Month's Periodicals" are the condensation of solid subjects, which, to be appreciated, must be read in entirety. The Review of Reviews Co., 13 Astor Place, New York.

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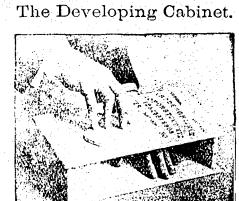
Jan. 6.

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Banner of Bight.

SOSTON, SATURDAY, FEBRUARY 8, 1896.

MEETINGS IN BOSTON.

is save spiritual Temple, at Berkeley Hall, Old Fel-tows Building, Berkeley street.—Sundays at 193 A. N. and 199. M. Speaker for February, Edg. v. W. Emer-on. Wm. H. Bants, President; J. B. Hatch, Jr., Secretary, 74 87d toy street, Savin Hill. The Helping Hand Society meets Wednesdays in Gould Hall, 3 Boylston Place. Business meeting at 3; supper at 6; social in the evening. Mrs. C. P. Pra t. Presid int. 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 S. Waitt, Clerk.

Swatt, Clerk.

Pirat Apiritual Temple, Exeter and Newbury
Strects.—Spiritual Fraternity Society Sundays, meetings
for children and investigators at 11 a. M. Lectures at 2% and
1% P. M. Speaker for February, Mrs. Helen Stuart-Richings.
Wednesday evenings, at 1%, sociable, conference and puenomens. Other meetings announced from the platform.
A. H. Sherman, Secty.

Vacanta Structural Late: Tunion will meet the first

Veteran Spiritualists' Union will meet the first Wednesday of each mouth at Gould Hall, No. 3 Boylston Place, at 7% P.M. H. B. Storer, President, 498 Shawmut Avenue.

validren's Progressive Lyceum meets every Sun-tay morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor. Pre Ladies' Lyceum Union meets every Wednesday Busi-ness meeting at 4 P.M. Supper at 6. Entertainment in the

First Spiritualist Ladies' Aid Society, 24 Tremont street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Eagle Hall, 616 Washington street.-Sundays at

I A. M., 2½ and 7½ P. M.: also Wednesday: at P M. E. Tuttle. Conductor.

Eathbone Hall, 694 Washington street, corser of Kneeland.—Spiritus meeting to very Sunday at II A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall.) Thursday at 2½ P. M. N. P. Smith, Chairman Elysian Hall, 830 Washington street.—Meetings are held every Sunday at 11 A. M., 28 and 75 P M; Tuesday at 25 and 75 P M; Tuesday at 25 and 75 P. M. Tuesday at 75 P. M. W. L. Lathrop, Confuctor.

America Hail, 784 Washington Street.—Meetings undays at 10% A.M. and 2% and 7% P.M. Good mediums, ne music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Flight -Sundays at 11 a. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 604 Tremont treet, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Scating capacity, 100 persons. S. H. Nelke, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 514 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 6½ every night. Mrs. M. J. Davis, President.

Rathbone Hall, 604 Washington Street, corner of Kuceland.—Society of Ethical and Spiritual Culture (Bib). Spiritualists). Meetings Sundays at 11.24 and 136. Thosdays at 3 o'clock. Mrs. M. Adeline Wilkinson, Presi

Hiawatha Hail, 241 Tremout Street.—The United Spiritualisis of America (incorporated) hold meetings Bundays, at 11 a. M., 14 and 74 p. M., and Thursday at 2½ and 7½ p. M. H. W. Martin, President.

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7½ o'clock.

Chei-en.—Spiritual meetings every Sunday evening at 1% at 206 Broadway. Mr. Geo. F. Slight, Chairman.

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 noticed 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 hereafofore

ned as heretofore.

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

First Spiritual Temple, Exeter and Newbury streets.-On the morning of Sunday, Feb. 2, a séance for the presentation of spiritual phenomena was held, as usual, at this place-Pierre L. O A. Keeler, medium-the audience evidencing great satisfaction at what was witnessed.

In the afternoon of the same day Mrs. Helen Stu art-Richings a popular favorite all over the country

Mr. Ayer informed these present that the service would be devoted to the answering, by Mrs. Richings, of written questions to be furnished then and there by the audience; and he passed around among the

by the audience; and he bassed around among the people, receiving a goodly number of queries, and placing them upon the speaker's desk.

After another fine vocal selection by Mrs. Ayer. Mrs. Richings commenced her address—premising that while she was not "under control," as generally termed, she was in a physically normal state, and a mentally receptive one—the state which we may all the little agency to the state which we may all be in, if we open our hearts and minds receptively to the heavenly powers. She believed in inspiration; she was under the law of inspiration; the spiritual atmosphere rushed in, as another had said, to fill each human void.

It was a great pleasure to her to stand to-day with in this Temple in the city of Boston, dedicated to the Philosophy of Spiritualism, and to the presentation of the spiritual phenomena. Ten years ago in this city, through a chance acquaintance (if there are any such things as chances in the universe) with W. J. Colvule, she was led to take an inquiring interest in Spirituaiism: at that time the prophecy was made to her that within a decade of years she would stand on the spiritual platform in a Temple devoted to Spiritualism in Boston as one of the public teachers of the Cause That prophecy was fulfilled on the present

occasion.

The first question by the audience had reference to spirit phenomena, slat writing medium hip, etc. She spoke of the necessity—in the study of all occult occurrences—for the investigation of self, that the powers resident within ourselves should be cognized before those of claimed outside agents could be clearly de fined. She recommended to the people a perusal of Mr. Hudson's work on the subliminal consciousness, (although she by no means endorsed all his conclusions) as giving valuable hints in this direction. People should consider spirit communion as a provocative of higher thought rather than the witnessing of a novelty. We have a grand array of phenomenal facts be-fore us-greater than the earth has ever seen before. what do we know precitedly concerning the laws and forces under which and by which they are produced? If astronomy demanded the severe study which it did to measure the beavens and cognize the vast frend of the milky way, how much mere should spiritual science—that led beyond the milky way to the realm of immortality—receive our careful investigation.

To another question, as to the advisability of giving up one's business and going into poverty in order to win mediumship, she replied that force, sought to be exercised through threats by any unseen intelligence, should be at once met with resistance; cooperation, advice that led to higher things, should be welcomed, but arrogant commands should be resisted; the individual on earth in the mortal had the best right to his or her powers; no intelligence either in or outside the physical body should be allowed to interfere perforce with the ego that makes the man or woman, or seek to limit the prerogative of the individual to the free exercise of those powers by which his or her specific development was to be wrought out in the march of life; the spiritual world's true lesson was the drawing and upliting of humanity, not the subjection of an embodied human soul to the ipse dixit of invisible taskmasters. She regarded it as an absurdity for any spuit to tell any one that he or she must give up their business he order to become spiritual zed. No outside intelligence should be allowed to say to us "do this" or "do that"; we should each do, ACT. BE, for the God within us.

God within us.

To a questioner who asked "How can we reduce the number of reforantions? and is it desirable to do so?" she replied that the query placed her in a dilenma; she did not know that reforantion was a truth; who did know? The correct position in the matter she felt to be the abandoment of all prejudice in the premises; we should be at all times open to corrections and consistency in any way. If reforantial transfer is the superior of the premises; we should be at all times open to corrections and consistency in any way. If reforantial transfer is the superior of the superi rections and convictions in any way. If refocarna tion were a fact, then the number of times in which it became necessary would seemingly correspond to the grades in a school; no scholar would be forced to take a grade again, of which in the former course of study he had been a faithful student; if refocarnation be a fact, then why should we endeavor to avoid the necessities which naturally demanded satisfaction? Better study our lessons as we go on in the grade of mortality, so that there would be no necessity for a repetition of the course. If reincarnation were true it was in the river of development, and we must not seek to shirk its responsibilities.

Anyway whatever might be the care about refo-carnation, the speaker was sure that Progress would be forever onward: that we should continuously take on new forms fitted to the new worlds toward which our steps were led; she hardly thought eterpity would be passed in putting on the little children's dresses which we had outgrown; new universes, new powers, new fire sethrough growth, higher manifestations of energy in grander scenes, would crown the eternal ages. We cannot conceive [said the speaker] of a human soul separated from matter; matter is ceiler-nal with spirit.

The universe of matter she said, was the body of

take on the atmospheric conditions pertaining to them.

Spirituality was not a question of place but of degree; it was not a question of celestial geography; distance from the earth did not argue as ded powers to a spirit coming from thence—neither did nearness to the earth necessarily proclaim a spirit mean and low. She believed the highest spiritual development might be gained right here in our midst; the true spiritual state is to BE all that we know to be the right and the true. Our ideals are God's finger pointing us our way. We seek here and now the springs of spiritual spiration and life; the gates of the heavenly city will open to us but slowly if we wait till the veli of meriality has fallen from our eves.

Let all unite in aspirations for the good, the gaining of higher conditions for humanity, and the time fore-

Let all unite in aspirations for the good, the gaining of higher conditions for humanity, and the time foresteld by seers, and waited for by kings and prophets, will have dawned upon a truly "ransomed" earth.

The collection, the announcements by Mr. Aver, a sweet song by Mrs. Ayer, and a benediction by Mrs. Richings, closed the meeting.

In the evening of the same day Mrs. Richings gave a brief discourse on "The invisible Realin," and followed it with an exercise of her powers as psychometrist—he service proving of "pecial interest. She requested the audience to give the name of some well-known person, and said that the name to be treated would be submitted to a vote of the people. One genwould be submitted to a vote of the people. One gen-tleman whose name was mentioned received some sixty votes of those present, and his name was de-clared chosen. From this name only—the name of a stranger to herelf—Mrs. Richness then gave a full reading of individual characteristics, and citations from personal history—which were recognized by the people. She afterward gave br efly, impressional facts

to be correct.

Mr. Keeler will hold one of his remarkable séances in the Temple Sunday, Feb. 9 at 10:45 A. M., and Mrs. Helen Stuart Richiags will occupy the platform at

as received when persons held up their hands before her: some twenty were given, and every one declared

Boston Spiritual Temple, Berkeley Hall .-J. B. Hatch, Jr , Sec'y, writes: Sunday morning, Feb. 2, a very large audience was in attendance to give welcome to that very popular is cturer and test medium, Mr. Edgar W. Emerson of Manchester, N. H.

The service opened with singing by Miss Grace E. Warren, accompanied at the piano by Mr. Fred Watson, after which Mr Emerson rendered a very soulful invocation. At the close of another singing, Pres. Banks is troduced Mr. Emerson as the speaker for the day, and he said in part:

Mr President, Ladies and Gentlemen—I esteem it a great nleasure to again mingle, my thought with you.

great pleasure to again mingle my thought with you. A year has passed and gone, and as I entered your hall this morning I could see that there had been many changes on every side. As I look into your upturned faces this morning, I perceive that you are looking a little hearing.

turned faces this morning, I perceive that you are looking a little beyond.

I feel that I am a part of you, and as I go Westward I always turn back. I have sensed a wonderful growth since I first stood before you.

We are living, as one has said to me, in an age of skepticism. By reasoning we find that we are growing, and we are still reaching out for the new light. To day finds us reaching out in the condition of the past that we may have a continuity of a newer life. To day finds us reaching out in the condition of the past that we may have a continuity of a newer life. We must place side by side the philosophy and the phenomena. I am very glad that we have these two classes, as with the one we have the soul-growth; and to you that are only sail-fi-d with the philosophy, I will say that the phenomena come first.

It is a duty that you owe to yourselves to know the philosophy as well as the phenomena as they come to us. The human heart demands it.

I do not be leve that the ran came to us until the

I do not be leve that the rap came to us until the heart asked for it. Every development that comes to humanity comes from a sobbing heart.

humanity comes from a sobbing heart.

As a sect, the people as Spiritualists are classed as non religious, but I know that is all wrong. I know that we are all better for becoming Spiritualists.

In the valley and the shadow of death have you not feared evil? Have you not asked your church to give you some light from your loved ones, and you got no answer only from the man in the pulpit, who said, "The Lord days, and the lord tester beauty." Blessed. "The Lord gave, and the Lord taketh away, Blessed is the name of the Lord!" Blessed is the name of the Lord! Blessed is the name of the Lord if we find that it comes to us like a great pleasure, and it gladdens the heart.

We do not grieve when we understand that they have only gone to a higher life. As we speak of the higher life, we say that it is just like this one with the dust washed off. In the past we have longed to be touched by loving

hands. As Spiritualists we have heard voices and felt the touch of loving hands.

If there is a man in this hall that is a skeptic I could offer a prayer for him. Except you come as a little child, you cannot enter the kingdom of heaven. Miss Warren rendered a very beautiful song, after which Mr. Emerson's guides took control and gave a as lecturer, psychometrist and elocutionist, commenced a month's engagement at the Temple—a good audience coming out to greet her.

A stirring voluntary on the organ by George H. Ryder, a sympathetically rendered song by Mrs. Ayer, and an invocation full of spiritual aspiration by Mrs. Richings, prefaced the discourse.

Mr. Aver informed those present that the service.

Lin the evening the averrises opened with simpling by

In the evening the exercises opened with singleg by Miss Warren, followed with an invocation by Mr. Emerson. At the close of the sim-ing, President Banks introduced Mr. Emerson, who made a short address and closed by giving a large number of tests and delineations that were quickly recognized by the

large audience present.

Mr. Emerson will be with the Temple but two Sundays, next Sunday being his last, on which occasion Mr. Emerson would like to meet his friends.

In the audience Sunday morning were seen Mrs. B. B. Hill and Mrs. M. E. Cadwallader of Philadelphia, Prof. Lockwood's books are for sale at this hall.

The Banner of Light is always for sale at this hall, and subscriptions will be taken for that paper. Rathbone Hall .- A correspondent writes: Sunday morning, Feb. 2, developing circle, conducted by

Mr. G. F. Slight, assisted by Mrs. Wilkinson; great

Mr. G. F. Sight, assisted by Mrs. Wikinson; great power manifested; good singing by Mrs. Carleton; there was a large attendance.

Afternoon session opened as usual, including song by Mrs. Carleton; Mrs. Cadwallader spoke on the interpretation of the Bible; after a song by Mrs. Carleton, Mrs. Saunders gave tests and psychometric readings which were all recognized; a solo by Mrs. Carleton; then Mrs. Knowles gave some very fine tests and readings; Mrs. Hill of Philadelphia spoke on the truths of Spiritualism. Miss Jennie Rhind was as usual grand in her poetical readings; duet by Mrs. as usual grand in her poetical readings; duet by Mrs. Carleton and Mrs. Locke, followed by Mrs. Woods in tests and readings; Mr. A. Wildes read a beautiful poem; Mrs. Nutter gave excellent readings; Mrs. Wilkinson closed the meeting by giving some fine deligations of spirits.

Evening meeting opened with songs by Mrs. Carleton, also organ voluntary by Miss Brehm; reading of the Bible and invocation by the Chaplain; remarks by Mrs. Treen; cornet solo by Prof. Rimbach; solo by Mr. Leslie; Mrs. Maggle Butler gave some very interesting facts on the truth of Spiritualism, also fine tests which were all recognized; some by Mrs. which were all recognized; song by Mr. Cleveland; Mrs. D.ckinson gave good tests; Mrs. Nutter's readings were very good; song by the quartet; Mrs. Knowles gave excellent tests, all recognized; song by Mr. G. Cleveland; tests by Mrs. T. E. Dowling, all good and recognized.

The First Spiritualist Ladies' Aid Society-Carrie L. Hatch, Sec'y, writes-met, as usual, at 241 Tremont street, Friday. Jan. 31. Meeting called to order by the President, Mrs. A. E. Barnes.

We had an unusual attendance, and a very interesting circle in the afternoon, also a fine entertainment

in the evening

The exercises opened with a fine vocal selection by
Miss Amanda Bailey of Salem. Mrs. Waterhouse then
spoke encouraging words for our Society, and told of
its aims and purposes, and invited all to join us as its aims and purposes, and invited all to join us as members. so as to aid in the good work laid out by the Society. Miss Amanda Bailey, and her niece, Miss S. M. Bailey, favored us with a duet. Mrs. M. A. Chandler, one of our best test mediums, was then introduced, and gave evidence of spirit-return, and many tests. Miss S. M. Bailey then favored us with readings, which were well received. Mrs. Hattle C. Mason sang, after which Mr. Moses Hull addressed the audlence, and spoke very interestingly in regard to the Spiritual. and spoke very interestingly in regard to the Spiritual ism of to-day and Spiritualism of the Bible. He said he had been quoted as saying he did not believe in materialization; he wished to say this was not true, he believed most thoroughly in that phase of mediumship he knew there was trickery in some of it, but that did not destroy the fact of materialization.

Mrs. Barnes gave the notices, and called attention to the fact that the spiritual papers were sold at this

America Hall .- A correspondent writes: Sunday morning, Feb. 2. every seat in our large circle was occupied, and many interesting and instructive tests and communications were given.

communications were given.

A high order of talent was present with us at the afternoon and evening sessions. The following took part: President Eben Cobb, Mr. C. Abbott, Mrs. M. A. Chandler, Mrs. A. Forrester, Mrs. S. C. Cunningham, Mrs. A. P. McKenna, Mrs. G. M. Huwhes, Mrs. A. R. Glilliand, Mrs. M. E. Callahan, Mrs. E. J. Peak, Mrs. F. E. Bird, Mrs. M. Knowles, Mrs. Nellie Thomas, Mrs. M. Lesile. Mrs. M. E. Cadwallader made some very pleasing remarks. Mrs. Chandler made some excellent remarks, with many fine tests.

Music by Mr. Peak, Mrs. Peak, Mrs. Bishop, Prof. Plerce and C. E. Abbott.

Banner of Light on sale at each session.

The Helping Hand Society-Carrie L. Hatch,

Sec'y, writes-met at 3 Boylston Place, Wednesday, Jan. 29. Meeting was called to order by the Vice President, Mrs. F. J. Piper.

The universe of matter she said, was the body of God—his spirit, th- great "Oversoul" of Emerson's picturing; and we are the little of that greas. Spirit never being separated from matter, would always have a body. As God himself, in manifesting on this planet takes on the atoms of this planet's atmosphere, so we would as we came to new planets naturally was glad to be in Boston again, thought there was no

other place where the Spiritualists are as enthusiastic as in this city, especially for week-day meetings. Mrs. E. T. Osgood made a few remarks and gave tests. Prof. Lockwood was present to bid us good-bys before he started for the West. He said he had received a letter from home, which made him feel sadly; it was in regard to Mrs. Litter, that stanch defender for the truth; she was still in very poor health. Mrs. Ackerman then gave tests.

Wednesday, Feb. 12, Mr. P. L. O. A. Keeler will give a benefit for this Society; Mr. Keeler's benefit will take the form of a phys cal scance in the light. All are invited to be present on that occasion. Admission, 25 cents.

mission, 25 cents,

The Ladies' Lyceum Union-Mrs. Charles T. Wood, Secretary, writes-held its regular session at Dwight Hall on Wednesday the 29th ult.

Dwight Hall on Wednesday the 29th ult.

The President, Mrs. Brown, was present at the afternoon session, but was too ill to remain in the evening, therefore the chair was occupied by Mrs. W. S. Butler. The exercises opened by congregational singing of the hymn. "Nearer, My. God, to Thee," followed by recliations appropriate to the occasion by Mrs. Whee'er and Mr. Stone. The little favorite, Miss Marie Antoinette Cyr, charmed the audience with one song after another until three had been given. Mrs. Wikinson allowed her control to come in and give some excellent tests. Mr. Wood was called upon for remarks, and spoke of a lecture to which he had just listened upon the subject of "Venwhich he had just listened upon the subject of "Ven-zenela and Its Resources." Miss Gracle Scales gave one of her charming recitations, followed by Miss

Blanche Bennett, who gave a plano solo in her usual taking, artistic manner.

The exercises closed with remarks by the Vice Presider t. Mrs. Butler, announcement being made that Feb. 19 the children will give another of their grand. enterrainments, so popular and showing so much tal-ent, at the small admission fee of ten cents. Further details of this entertainment will be given later. Mr. Wood has volunteered to give a talk on "Astrology," Wednesday evening, 12th Inst., and will read a limited number of horoscopes taken from the audience.

The Ladies' Spiritualistic Industrial So ciety-S. Etta Appleton, Sec'y, writes-met at Dwight Hall, Thursday, Jan. 30 The President, Mrs. M. A. Brown, presided at the business meeting, which was

The evening meeting was called to order at 8 by the Vice President, Mrs. C. Bishop—Opened with singing by the congregation, followed with remarks by Mrs. by the congregation, followed with remarks by Mrs. Julia Davis; remarks were also made by Mrs. Shirley and Mrs. Bishop; plano duet. Mrs. S. A. Frest and Master Harold Frest; tests. Mrs. Lamphier, Mrs. B. B. Robertson; psychometric readings, Mrs. Ackerman; recitation, Master John Conklin; harmonica solo. Harold Frest; Mr. H. H. Myers, humorist, favored us with few choice selections.

Thursday, Feb. 13, this Society will have a sale of articles, and other attractions.

Commercial Hall .- "N P. S." writes: Sunday, Feb. 2, 11 A. M. and 2:30 P. M., N. P. Smith, Mrs Anme Hanson, Mr. W. J. Hardy, psychometric readings;

articles, and other attractions.

Miss A. J. Webster, remarks and tests. Mr. Edgar W Emerson, the well-known test med' um, was present, and gave us an excellent and earnest address on the 'Duty of Spiritualists to Sustain the Cause"; Mrs. A. P. Gutierrez, Mrs. E. B. Brown, tests; N. P. Smith, Mrs. M. Knowles, tests: Mrs. Mary Lovering closust.

N. P. Smith, Mrs. M. Knowles, tests: Mrs. Mary Lovering, plan'st.
7:30 P. M., Mrs. Guiterrez, tests; N. P. Smith, remarks and readings; Mrs. Woodbury, Mr. W. J. Hardy, readings; Miss Katle Builer, tests; Mrs. Mary F. Lovering read an interesting essay; Mrs. M. Knowles, readings; Win. B. Sanders spoke on "The Origin of Man," with illustrations; Miss Butler, planist.

Engle Hall .- Hartwell writes: Sunday morning, Feb. 2, our circle was replete with spirit power; many tests were given.

2:30, Invocation by the Chairman; Mrs. J. A. Woods, Mrs. J. E. Nutter, Mrs. L. J. Ackerman, Mrs. Dr. Bell, Mrs. A. Woodbury, Mrs. S. E. Rich, gave recognized tests and readings.
7:30, E. H. Tuttle gave invocation, also inspirational

poem on subjects suggested by the audience, and answered mental questions; Mrs. J. A. Woods, C. W. Swered mental questions; Mrs. J.A. Woods, G.W. Quimby, gave excellent readings; Mrs. W. S. Butter closed the meeting with pleasing remarks and fine tests: she will be with us again Sunday evening, Feb. 9. Musical selections throughout the day were acceptably rendered by H. C. Grimes.

BANNER OF LIGHT for sale each session.

Hinwatha Hall .- "B." writes: The United Spiritualists of America (incorporated) held their usual meetings. Sunday morning, Feb. 2, developing and healing circle, conducted by Mr. Blackden, assisted by Mr. W. C. Coolbaugh, Mr. Martin, Mrs. Irwin. Mrs. Ackerman and others; results satisfactory. Afternoon session opened with invocation by Mrs. Irwin; remarks and tests were given by Mrs. C. A. Smith, H. B. Hersey, H. W. Martin, Mr. Quimby, Mr. Coolbaugh and Mr. Blackden.

Coolbaugh and Mr. Blackden.
Evening, invocation by Mr. Blackden; remarks, psychometric readings and tests by Mrs. Smith, Mr. Graham, Mrs. A. R. Glinland, Mr. Sherman of Vermont and Mr. Coolbaugh, H. W. Martin presiding.

Harmony Hail .- James Higgins reports: We had grand developing and test circles. The truths concerning this grand development are making a good dering this grand development are making a good inroad into skepilcism; mediums lately developed gave recognized tests. Tests were given by Mrs. J. A. Woods of East Boston; Mr. Conant, Cambridge; Mr. Havener, Miss S. B. Lamb, Mrs. Christina Smith, Mr. W. A. Wood, Mrs. Collins, Mr. Gaylord, Mr. Wilker and Mr. S. H. Nelke.

Sunday, at 2:30 P. M.. Mr. Nelke's themes for addresses were: "Faith"; 7:30 P. M., "Materialization." The audience was very large. Music by Miss Sadie B. Lamb.

B. Lamb. The BANNER OF LIGHT sells rapidly. Its excellent reading matter and clear make up—with the photo-picture-cuts—find eager perusers. It is for sale at the hall, and at Mr. Nelke's, 604 Tremont street.

Elysian Hall .- "L. L." writes: Sunday, Feb. 2, our circle was very large, and the spirit power for development and tests was better than ever. Mrs.

Golding, Mr. Hancock, Dr. West and brother, Mr. athrop and many others, gave fine proof of spirit-

In the afternoon and evening we were favored with good conditions and the largest audience of the season. A new guide of Mr. Redding's began a new phase of work, and was successful. Mrs. A. R. Gilliand gave fine tests; Mr. Lathrop gave many readings, and two messages were written automatically through his hand that were fully understood. Our work progresses satisfactorily.

RHODE ISLAND.

Providence.-The Spiritualist Association-Benj. F. Prouty writes-held its regular meeting at Columbia Hall, Sunday, Feb. 2. Our speaker was Miss Lizzie Harlow of Haydenville, Mass.

The order of exercises were as fellows: Piano solo by Miss Jennie Reynolds; invocation by Miss Harlow, followed by reading of a poem; she then gave a most able lecture.

The evening order of exercises opened with a solo beautifully rendered by Miss Gertrude Johnson, accompanied by Miss Reynolds on the piano, reading of a poem by Miss Harlow, which was followed by one of her grand lectures, and was well received by a large and attentive audience.
Sunday, Feb. 9, we shall have with us Mrs. Carrie
Loring of East Braintree, Mass.

Pawtucket.-Jennie E. Warburton, Cor. Sec'y, writes: Our Society had as speaker Jan. 26, Dr. William A. Hale; some of our best people were in the large audiences. On Friday evening, Jan. 31, Mrs, S. Humes gave our society a benefit circle, and gave the best satisfaction. We are growing in numbers and interest. Feb. 2 we had F. A. Heath for our speaker.

. MAINE.

Portland .- Jan. 19 and 26 the First Spiritual Society platform-H. C. Berry, Clerk, writes-was occupled by Mrs. M aud Gould of Lowell, assisted by Mrs. H. C. Berry of this city. Mrs. Gould gave many tests that were recognized as correct. She also gave private sittings during the week, with very satisfactory

results.

Feb. 2 Geo, A. Porter of Providence was with us; his afternoon subject was 'Life'; evening, "Life in the Spirit-World," At the close of each lecture he gave a short test-séauce. Mr. Porter is a young speaker, and has a brilliant future as a speaker be-

Feb. 9 F. A. A. Heath of Boston is to be with us.

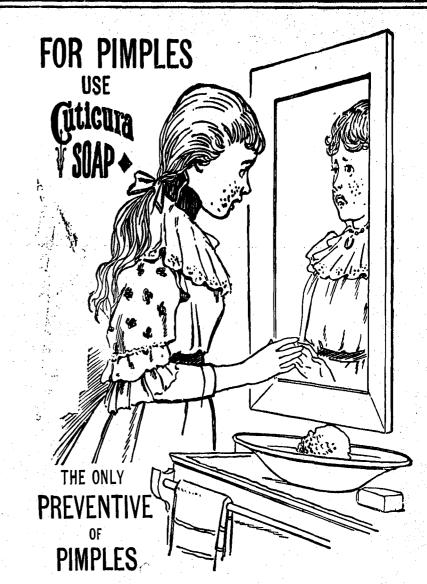
CONNECTICUT.

Norwich .- Mrs. J. A. Chapman, Sec'y, 21 Fairmont street, writes: Rev. J. C. F. Grumbine of Geneseo, Ill., spoke before the Norwich Spiritual Union eseo, III., spoke before the Nowich spiritual Union in Grand Army Hall, Sunday, Feb. 2, giving two eloquent inspirational discourses—that of the afternoon treating upon, "The Human Consciousness," and in the evening. "Spiritualism the Interpretation of Life's Problem of Immortality and Destiny."

Mr. Grumbine has a distinctive line of work in the

promulgation of Spiritualism, which is of great value The BANNER OF LIGHT is sold at these services every Sunday.

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MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner of Light can be had. Services Sundays, 18% A.m. and 7% p. m. Afternoon meetings for facts and phenomena at 2%.

Adelphi Hall, 53d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Societ; meets each Sunday at 11 A. M. and 7% F. M. Mrs. Helen Temple Brigham, speaker.

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

Carnegie Hall .- "M. S. F." writes: Mrs. Cora L V. Richmond addressed a large and appreciative audience at this hall on Sunday morning, the subject of the discourse being "True Religion" Mrs. Richmond handled this theme in her usual masterly manner; the Society is to be concratulated upon having secured this gifted lady to fill its platform during the present month.

present month.

Following the morning lecture "Onina" improvised an exquisite poem that touched the hearts of all—the subject being "The Vacant Chair"

Prof. Gott presided at the organ, and two solos ("Ave Maria" and "Sweet Spirit, Hear My Prayer,") were finely rendered by Mr. Angea.

The afternoou services were opened by Mrs. New-

ton, who read a poem by John W. Storrs, entitled "Barbara Bray." The attendance was very large, and the tests of Messrs. Morey and Stryker, and the psychometric readings of Mr. Van Brockin, were in tensely interesting. Dr. Dumont C. Dake and Mrs. Goodwin addressed the meeting, which was protracted until the twilight shades had fairly deepened into

darkness. darkness.

In the evening Mrs. Richmond, after answering clearly and concisely several questions from the audience, chose for discussion. The Development of Spirit in the Spirit-World," and gave illustrations that could not fail to appeal to every thinking mind.

That veteran Spiritualist and world-removed singer, John W. Hutchinson, was present and favored us with a bailet address and two soles which were entired.

a brief address and two solos, which were enthusiastically received.

One bottle of Hood's Sarsaparilla cured me of that tired feeling, and my son has been relieved of indigestion by two bottles. MRS. N. W. DADMAN, 39 Jay street, West Somerville, Mass.

Hood's Pills cure all liver ills.

J. Frank Baxter's Work in Lima, O. To the Editor of the Banner of Light:

Lima has become intensely interested in Mr. J. Frank Baxter's lectures and séances. Representative audiences has he had from the beginning, and those

of Sunday evenings increasingly large. On Sunday evening, Jan. 26, every available spot in the commodious hall was taken long before time of

opening the exercises.

To quote directly from the Lima Republican Gazette,
"The large Mitchell Hall was crowded to its fullest
capacity, and more than a hundred could not gain capacity, and more than a hundred could not gain admittance. The audience was a superb one, and just the kind desired. The cultured lectures have called out the philosophical at d progressive minds of the city particularly.

"Because of the large audiences and increasing interest manifested in Mr Baxter's lectures and work, the Religio Philosophical Society has engaged the large and elegant Faurot's Opera House for succeeding Sunday evaning lectures by this gentle man

ing Sunday evening lectures by this gentleman.

"It is to be hoped that all the clizens of Lima will avail themselves of the opportunity presented, and hear one of the brightest speakers ever within our midst.

"At the close of each of these lectures what is styled an exercise in clairvoyant and clairaudient mediumship is given. No admission fee is charged. The only remuneration the society asks is the presence of those citizens interested in the free expresence of sion of conscience, and in the propagation of truth, and the promulgation of all principles vital to social

These quotations from the secular press constitute the best report of the reception, labors and results of Mr. J. Frank Baxter here in Lima that can be offered the reading public, especially the Spiritualists, because from a disconcerned, at least from an impartial

Mr. Baxter will remain here until spring, lecturing every Sunday, both alternoon and evening. He is not only publicly well-noticed, but socially well-received and entertained by the hosts of friends he has made. not alone among Spiritualists, but the outside interested likewise.

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SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light fer \$12.00. Weask for the united effort of all good and true Spiritualists is its and our behalf. Bauner of Light Publishing Co.

Spiritual Echoes From Holyrood.

Inspirational Addresses, Replies to Questions, and Poems, delivered by W. J. COLVILLE, at the residence of Lady Calthness, Duchess de Pemar, 124 Avenue de Wagram, Paris, during June, 1885.
Pamphlet, price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

MEETINGS IN BROOKLYN.

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

Spiritual Meetings are held in Mrs. Dr. Blake's par ors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock. The Advance Spiritual Conference mosts every Saturday evening in Single Tax Hall, 1188 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. Au-gusta Chambers, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medlum and Conductor. Other mediums regu-

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 50'clock, at Small's Parlors, 227 Franklin Avenue (near Greene). Society for Eclectic Spirituality, 484 Lafayette Avenue, 3½ and 8. President, G. Sterling Wines; Speaker, E. J. Bowtell.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) mem- at First Association Hall, 8th and Callowhill streets President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services 10% A. M and 7% P. M. Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 9th and Spring 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 10% A. M. and 7½ P. M. also Mondays and Wednesdays at 2½ and 8 P. M., and Saturdays at 2½ P. M.

Sessions of School for Psychic Science at convenient hours luring the week, as announced from the platform on Sundays

On kland.—Congregation of Truthscekers meets in Hamilton 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, regular lecturer. H. M. Young, Secretary and Treasurer.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sunday at 10%, 2% and 7%. Lyceum at 1%. Mrs. Mary C. Lyman, perma-nent speaker. E. N. Pickering, President. First Society of Spiritualists meets at Hooley's Theatre, at 11 a.m. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 73(P. M., Orpheus Hall, Schiller Theatre

MEETINGS IN WASHINGTON, D.C. First Society, Metzerett Hall, 12th 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, 7½ P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.

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 persecut-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, See'y; MRS. M. E. CADWALLADER, Cor. See'y; HON. T. M. LOCKE, C. L. GE FRORER, MRS. HALLOWELL, SAMUEL WHEELER, MR. BARRY, CAPT. KEFFER.

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

All under a convenient deposited by sout to

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

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