

## IDEA-EXCHANGE.

[Dedicated to Principles--Not Personalities.]

### The Meaning of "Psychometry."

To the Editor of the Banner of Light:

IN your issue of Feb. 2, 1895, the question is asked, "Will Mr. Colville's guides please explain the meaning of psychometry, and how it is developed?" Mr. Colville replies: "The word psychometry simply means psychic 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 measurement; and measuring by a psychic standard must mean measuring by a soul standard. 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 inspirational 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 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 answer to the important question asked of Mr. Colville it is simply without meaning; and whatever his guides may have said, or whatever his first impressions may have been (for he lays great stress upon first impressions), Mr. Colville had no right to make any one, even seemingly, responsible for such an answer.

I do not need to consider the difference between "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 rebuke, I should be unjust to his memory were I to censure him by keeping silent.

Mr. Denton did, it is true, favor the theory that everywhere enduring impressions are continually 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 consciousness 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 intuitive, 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 explanatory 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 obtaining it; that he can, as it were, "live, move and have a being" in the localities (and more than that, in the *AEONS*) 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, stopping 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 psychometer indebted for the most important gains he may be able to make to his knowl-

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 how great is the value of psychometry.

Mr. Colville proceeds: "There are two distinct theories put forward to account for the indisputable phenomena usually called psychometric. These are, first, the theory already mentioned; second, the theory that psychometry 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 communicates the knowledge gained by the sensitive who 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 BANNER. 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 give us of their ignorance instead of his knowledge? 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 mediumship" must be judged by the facts. If human spirits continue to exist as conscious beings after the change called death, we can readily believe that they continue in possession of all their higher faculties. This known to be the case, the conclusion would seem irresistible that 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 occurrence and witnessing that occurrence for himself? the difference between his own experiences and the experiences of another reported to him? If so, let him remember that while in the act of psychometrizing one possesses the same ability as at any other time to distinguish between communicated information and information of his own acquiring.

Psychometric phenomena may be divided into two classes--*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 passive recipient on the one hand, and of an active, though unseen, informant on the other. Nothing could well be farther from a correct view of the subject. In psychometry there is nothing 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 talking 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 others.

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

The only theory by which I can "cover all the facts," even in my own experience, is contained in the statement that--

Psychometry, in its unrestricted significance, is that science which treats of the nature and functions of those innate human faculties by the intelligent exercise of which we may, inde-

pendent of any and all external sources of information, 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 complement, or more properly, perhaps, the dependencies. The idea that they are divine in any other sense than this, it seems to me, have its origin in our astonishment at the 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.

Wellesley, Mass. E. M. F. DENTON.

### Stilted Ignorance Masked by a Diploma.

NO. II.

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 effectually this is done can be seen in the cases 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 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 ideas, and is, perhaps, of all the physiological sciences, that which best shows the caprices of the human mind. What did I say? It is not a science for a methodical mind. It is a shapeless assemblage of inaccurate ideas, of observations often puerile, of deceptive remedies, and of formulae as fantastically conceived as they are tediously arranged." I think this plain and exact statement from so distinguished a source will justify the sharp criticism I may have made, or which I may hereafter make. The cases I have cited, and shall cite, will put an authoritative stamp on Bichot's utterances.

Two or three authors ago a mechanic of this city [Providence, R. I.] became enfeebled, and for weeks labored with extreme difficulty. Every afternoon he felt so weak that, to use his language, "I felt so all gone that I wanted to drop upon the floor; I had to push every resolution to the utmost to keep about." He soon quit work, and sent for an M. D., who began his medication. In three or four days the patient took to his bed, hopeful that in a few weeks he would rally. The doctor was assiduous, and plied his drugs vigorously, but no relief came. Time wore away, and prescriptions were frequently changed--occasionally one costing \$5.00. The discarded prescriptions were set aside on a shelf in the pantry, the accumulation in time coming to look like an apothecary shop. Things went this way for several months, when, the patient finding himself no better, and his hard earned savings rapidly disappearing, suggested to the doctor that he was discouraged, and thought he would try another.

"Hold on," said the doctor, "I'll fetch you round all right." So he continued his visits for 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 minutiae, 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 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 friend who had no confidence in Regularism, 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 overcome, and she consented. The friend went to Scotland, made the necessary arrangements,

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, becoming a willing patient. Mother Stanton set about preparing the medicine at a table in the kitchen, with her carpet bag of herbs before her, when she suddenly ran into an adjoining bedroom, taking her herbs with her. The doctor immediately came in, left a new medicine, which he hoped 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 necessary 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. Bichot, after all, hit the nail on the head, as regards the Allopathic system.

WILLIAM FOSTER, JR.

### The Power of Vision.

To the Editor of the Banner of Light:

MANY, 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 more or less clear view or foreshadowing of things not apparent to the outer senses, and not really to be expected from an external view of existing things or circumstances.

It is this power that has largely added belief to man's hope for immortality and a life of eternal progress, which Spiritualism so substantially confirms, and also gives many times an intuitive foreshadowing of the pathway before us in this life, causing the outlook to seem more or less clear, hopeful and encouraging, 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 of their past can recall to memory interior promptings that have at times come to them so forcefully as to make some of the most marked changes of their lives, and we might add that there are those whose interior senses are, much of the time, under a state of soul-illumination even when occupied in their accustomed callings.

I have at times been greatly instructed in this line of thought, through notable experiences narrated to me by persons who have been subject to remarkable changes in life. A gentleman who stands high as a refined and progressive mind told me that when he was about twenty five years of age, so far as an understanding what life really meant, so far as recognizing its opportunities and possibilities, he might as well have been asleep. "In fact," said he, "I was asleep so far as certain faculties 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 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, what I ought to do and how to do it." From 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 Hutchinson Family to sing with such electrifying effect their "Songs of Freedom," "Reform," and "The Good Time Coming"? and also Garrison, Phillips, Whittier and Lincoln to lead in the 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 happiness.

In our daily earthly cares we cannot afford to ignore the spiritual. The culture of those powers within which will enable us to see more than external things and have a more than external knowledge, will enable us to sense interiorly the presence of our spirit-friends, when with soulful aspirations we call for them, cause the way before us, here and hereafter, to appear infinitely more bright and hopeful, and give us strength, courage and a calm, cheerful determination in every laudable pursuit.

MRS. A. B. SEVERANCE.

White Water, Wis.



F. A. Wiggin.

THE subject of this sketch, Mr. F. A. WIGGIN of Salem, Mass., was born in the State of New Hampshire in 1838. 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 Boston 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 Kuggles-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 God's love outside of little pent-up heavens of Calvinism. He had in the meantime been preaching in Baptist churches in New York State, in New Hampshire, 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 fear. 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 SPIRITUALISM.

Early training, however, had much to do in making Spiritualism for a time very repugnant to Mr. Wiggin. From 1882 to 1887 he was engaged in lecturing from time to time upon scientific and religious subjects. By energy and untiring effort he became the sole proprietor 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 controlled by spirit-influences and became a trance speaker. Later, communications from the so-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 his mediumship.

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 Winnepesaukee Lake. Mr. Wiggin is a hard-working man, and well merits the rest which this place and pastime annually afford.



## TO OUR FRIENDS:

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

## Banner Correspondence.

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

## Colorado.

DENVER.—Robert Ward writes: "Sunday evening, Jan. 5, in Douglas 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, and received one.

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 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 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, one for each class, Mr. G. W. Kates acting as Superintendent.

The children were taught the principles of Spiritualism, 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.

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 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: piano 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 anniversary 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' year's work.

The program was quite a long one, both literary and musical, with the able 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 A. J. Wood, Miss Mary Bagnall, Messrs. Morse, Brown, Grinnell, Capt. Edson (our Colossus), Little Jodie Estes and others, who fully repaid the large audience 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 entertained the two largest audiences we have yet had in so satisfactory a manner that an immediate engagement was made for Feb. 16, as also one for Swansea, where a new society is to be formed in the immediate future under the protection of our local.

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

## 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 courageously filled the afternoon service, giving a fine address on "Spiritualistic Relief and Possibilities, as Proven by Indisputable Evidence," followed by the most closely-drawn and correct tests 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 audience present.

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Haverhill.—"E. P. H." writes that Miss Hattie C. Webber of Randolph, Vt., a professional and practical medium, addressed the Spiritual Union in Britton Hall last Sunday in an effective and pleasing manner. During the month of February Rev. F. A. Wiggins of Salem will be the speaker.

## New York.

POTSDAM.—J. B. Armstrong writes: "For the past six weeks we have had Lucius Colburn of Manchester, 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 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 messages.

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 strong 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. Peck; Secretary, N. G. Upson; Treasurer, Mrs. N. G. Upson; Trustees, J. B. Milot, J. D. Johnson, Anna E. Mallory.

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

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 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 consulted to speak a few words, also to see and describe spirits, many of whom are recognized by some one present.

Sunday evening, Dec. 29, and again on Sunday evening, Jan. 26, we were entertained with a lecture given through the controls of Mrs. Phoebe M. Parker of Phoenix, N. Y. In both instances after the lecture she gave many tests of spirit-presence, most all of which were recognized at the time.

At her last lecture the parlors were full, many at

tending who had never seen or heard anything of the kind before, and expressed their intention of coming 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 Hall, 224 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, Sec'y, writes: "For the month of January our Society has had for speaker Mr. F. A. Wiggins of Salem, Mass.

When Mr. Wiggins commenced his labors, it was to comparatively small audiences, with an increase the 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. Wiggins 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. Wiggins' lectures are an intellectual feast to thinking people, and his reading of ballads and description of spirits are so invariably correct as to convince the most skeptical.

We also have other equally good speakers to occupy our platform, our next speaker being Mrs. Ida F. 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 feeling.

We have had as our speaker the gifted Edgar W. 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. Wiggins have 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, morally 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 suffering medium."

## 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 mainly 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 having so able a speaker.

Mr. Elmer F. Packard, Vice-President of the Boston Spiritual Lyceum, was the next speaker; he spoke as follows: "To-night we meet to give honor 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 handshake, his smiling countenance and his kindly words has won for himself a high position 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 off the shackles of bigotry 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 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? We will play with it, as a child plays with toys, or we will use it as a power for 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 many years, and have listened to many lectures, but never have I heard Spiritualism put such a practical light as he has done. I feel deeply moved, and 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. H. H. Packard 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 women.

Prof. Lockwood was the next speaker, and he told us a very interesting anecdote of a friend of his, 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 principles 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 our selves 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 I 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 for 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 nearly 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 Diarrhoea. Twenty-five cents a bottle.



For the Banner of Light.  
THE OLD PATCHWORK QUILT.

BY EMMA HOOD TUTTLE.

The winter wind is screaming,  
And whistling lonesomely;  
'Tis 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 wall!

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 "In My Minny," even,  
That patch of blue 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 cousin—  
My red-haired cousin, Bess,  
That piece of pale, pink fabric  
I 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 through!

This black piece looks the saddest  
Of any one sewed in,  
For mother wore that silk 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 roscumb,  
From shining boots to head;  
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 patches 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 season 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, 63 years of age.

He has gone on to higher life to join the loved ones who, as untiring spirits, are waiting for him. He was a very loved Minnie and son Parker, who so recently had adieu to the mortal.

Mr. Bagley was a staunch 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 Anna and Augusta.

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

From Marblehead, Mass., on Saturday, Jan. 25, MR. JOSEPH HOTT, 81 years of age.

The funeral was held on Tuesday, at 2 P. M., at his home. Mrs. N. J. Willits 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 gratuitously. 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, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have much faith in its curative powers, and they offer \$100,000 for any case that it fails to cure. Send for list of testimonials.

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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.



ALEXANDER SALVINI.

The word of an illustrious actor, like that of 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.

"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, rheumatism and neuralgia, are the bane of life, the

chief 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 debility.

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, personally or by letter.

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OR,

The Prophetic Messenger and Weather Guide,

FOR 1896.

Comprising a Variety of Useful Matter and Tables,

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Seventy-Sixth Year, 1896.

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An Address delivered before the National Spiritualist Association, during the Third Convention in Washington, D. C., Thursday Evening, Oct. 17, 1895, by GEORGE A. BAGLEY.

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## Banner of Light.

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

## 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 just 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 human 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 theology is a moral improvement.

Being subsequently questioned on the subject of the Trinity, during the general discussion 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 improvement, and becoming more amenable to plain reason.

## Death 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 coolness 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 subject of "Vivisection 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 subject 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 power, who is good to all and whose tender mercies are over all His works, surely it is not according 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 vivisection 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 denunciation 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 injurious 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 strabismus!

## 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 law 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 prevent the selling of milk, running of Sunday trains, and similar modern methods of doing things. 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 it.

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 heaven in different batches of dough.

## 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. Burns was celebrated in concert, with banquet and ball; and eloquence clothed the whole with its richly embroidered mantle. Scottish songs were sung, a medley of Scottish airs were played by an orchestra, and there was a pibroch march to the platform. Rev. Dr. Lorimer of 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 "barks" at what are regarded as appropriate intervals. Witnesses for Spiritualism are condemned without hearing, while testimony against it (however specious in character and impossible in attempted explanation) is received without question. Did the uninformed 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 therefrom 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., have been acquired by said Company.

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

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

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

## The 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, all of whom were seriously shocked by the immersion, the life of one of them being despaired of. The weather on that day was the severest during 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 uniform in all the States. He further asserted that alcoholism is not the most prolific cause of crime, as is generally believed. Drink does not put into a person what was not there before, and the statistics of criminal arrests go to substantiate it.

## 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 by the electric chair. A celebrated chemist, Dr. Culmann 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 its operation and more sure in its effect. But either is accounted preferable to hanging, or strangling, which is a relic of barbarism. Yet death is not certain by the electric process. The condemned may generally be regarded to be slaughtered by cutting up in the autopsy. That is far more barbarous than hanging. It is human vivisection.

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

THE BANNER for next week will contain an interesting letter from J. J. Morse, concerning spiritual matters in San Francisco, Cal.

## 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 character, 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, under 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 resolution.

## 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 meddling and unrepentant paternalism, can be found for denying him the equally important 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 Edie" been present the evening of his testimonial, the presentation of a handsome little case 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 untrammelled 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 regard to dates, etc.

MRS. HELEN STUART-RICHINGS commenced last Sunday an engagement for the month of February, at 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 Danvers, Ct., and will entertain there again on Thursday evening, Feb. 6.

In addition to her labors on the rostrum, she gives entertainments for the inmates 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 Dipomanias and Inebriates at Foxboro, Mass.; Friday evening, Feb. 14, she goes to make interest for the patients at Danvers (Mass.) Insane Asylum. Her work as an eloquentist has always called forth great attention from such authorities, and she has received the highest encomiums from the officers of the institutions which she has 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. CHARTREE can be consulted by letter from a distance on all chronic diseases, 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 Edie, character singer; Miss Grace Warren, soprano; Little Maud Armstrong, age three years; Mr. Ernest Porter, banjo soloist; Mr. John Wilkins, banjo 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.

## Come 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 confined 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 curative 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 permanently 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 case.

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

## NEWSY NOTES AND PITHY POINTS.

## A Spirit's Ride.

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 rime of the fatal blast; Forward the Swift of Change pressed out And the vet-ran steed 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 night! Oh tender friend, when the bivouac showed Its flaring flame 'neath the midnight light: Thou hast heard "Dismount!" 'neath a sky more blue, And thy foot from the cramping stirrup cast; A restful peace is thine—a cramped 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 roughly introduced to the old man's boot, a Mr. Hope lover was asked by his lady love if he felt off-nosed, 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 no one need be alarmed, 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 Bowdoin 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 himself the same as at the lecture."—*Ed Perkins's Lecture Ticket*.

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 (proving 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 Fitchburg railroad—passed to spirit-life Jan. 30, '96, of Bright's Disease; he had attained the age of over sixty-eight years.

If you'd make your business pay, Advise—advise—that is the way. Until you do your goods won't move, So don't delay till times improve.

A CLEVER MANIPULATOR.—Mrs. Jones (to colored youth, who has shovelled off her walk): "You have shovelled off the walk very nicely, and here is a quarter for you. My own little boy is too lazy to shovel snow, and a way of playing somewhere." Tommy Jones (pocketing the quarter): "Don't worry about your own little boy, mamma; I thought you wouldn't know me with burnt cork on my face."—*Judge*.

People do not expect their horses or oxen to do good work without feeding them, nor do they expect much milk from an unfed cow. But for some reason many people expect a newspaper man to run a bright, cheerful and newsy paper without proper support. No, friends, words of praise won't pay the printer, they won't buy the paper, they won't pay the freight, they won't buy the ink nor pay for the thousand and 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 sources?

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 words 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 opinion, that the body of any person dying of a contagious disease shall be cremated, as a protection to society, 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 Cossack Princess pleasantly. "Is my head on straight?"—*Harpur's Bear*.

[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. Bounce it 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 on the east side and coming down on the west, costume about eight hours 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.—*Hawthorne*.

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

"No," said the man who picks up bits of wisdom wherever he can, "I never like to hear Bivings start out to show how all the indecencies of the country can be liquidated and funerals 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 Reed Cornick, assembled at her house in the afternoon of the 20th of January to celebrate her sixty-seventh 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. Reed, 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.

M. A. H. G.

## 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 demand. Her voice has lost none of its olden charm, her delivery has the same quiet grace, the same consistent dignity, and her spiritual perception the gift to perceive, as well as the power to supply, the necessary spiritual thought that her hearers 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 able.

In addition to her regular Sunday discourses, she has given a series of evening lectures, at stated times each week, on "Spiritual Interpretations of the Bible," involving Kabbalistic and Masonic exposition. These related to the "Origin of Symbols," "The Hebrew 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 Abel, of Israel, the "Canaanite Priesthood," "Hiram Abiff," the "Building of the Temple," 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 fact.

At the close of her last Sunday evening's lecture, 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 Woman'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 famous 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 interest:

"Piny's classic dross might well have ruffled their marble plumage, wakened into life, and deserting the basins' brink where they have posed so long, down abroad with a certain sere 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. Colby, Col. Charles James, and other well known folk, assembled at the home of their talented hostess on Capitol Hill. They were each and all arrayed in white as guests.

They found the drawing-room in snowy array. White chess-board draperies screened windows and doors, while silk cushioned the chairs; tables covered with dainty white embroidery bore crystal bowls of calla lilies; white roses and delicate traceries of sinlax 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 beautiful white pillows, were the famous busts of Lucretia Mott, with Quaker cap and folded kerchief, and Dr. Caroline B. Winslow, who is so well known here.

Instant curiosity was roused in the souls of all on observing a white satin ribbon, which divided the apartment near its center, and in the light of the effect was formed by the inclosure of which was a lounge piled up with luxurious white pillows, guarded at either end by tall white pedestals bearing the busts of Susan B. Anthony and Elizabeth Cady Stanton.

Above the mantel a painting of "The Third Hour," one of Raphael's famous twelve, was hung against draperies of white oriental crepe.

As Colbeck struck the bell, V. Richmond, the celebrated Spiritualist lecturer, entered the chamber, followed by a young man of slender build and smooth face, wearing a suit of white, broadcloth, and the announcement was made that the wedding of Adelaide Johnson to Alexander Frederick Johnson was about to take place.

Passing through the open doorway, Mrs. John Vance Cheney, of the poet, gown'd in all white, stood to read a poem on "Music," during the last stanza of which Suzanne Oldberg 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, who in her usual elegant 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.

Hardly had the sweet strains died away when the bride entered, escorted by her brother, Mr. Charles Johnson, who in her usual elegant 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.

Mrs. Cora L. V. Richmond then fittingly performed the marriage ceremony.

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 Englishman, that he "once spent nine months alone on a ranch in Arizona, that he now resides in New York," is all that is known of him here, except that like Miss Johnson, who is his young wife, he is a strict vegetarian, and thoroughly imbued with the beliefs of Christian science and theosophy.

The sculptress, who is most enthusiastic in spiritualistic 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 reiterated, "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 Monteverdi. The story of her career shows the triumph of genius and pluck over adversity, and her success has not yet been earned.

At a "studio reception" to show the portrait bust of Cora L. V. Richmond, this afternoon, Mr. and Mrs. Johnson will receive the congratulations of their friends.

Mr. Johnson will reside in New York. Mrs. Johnson 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.

Lynn.—T. H. H. James writes: The Spiritualists held very interesting services Sunday, Feb. 2, at Clerk's Hall, 38 Summer street. A good audience, afternoon and evening, greeted the mediums.

At 2:30 Mrs. M. J. Simpson of Cambridgeport, Mrs. Sarah E. Goss, Mrs. Carrie B. Hare, Mrs. D. E. Matson, Dr. Stephen M. Furbush and Mr. W. H. Bousville gave able remarks, tests and messages, all said to be correct. Mrs. Dr. M. K. Dowland made interesting remarks.

At 8:30 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 "Cyclope." Prof. Fred Heath then gave very interesting remarks on Spiritualism. Mrs. Dr. Dowland, under control of a master mind 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 Knowledge of Spirit-Communism," which was listened to with the closest attention. Then Mrs. Florence A. Lamphier gave many recognized tests and messages. All satisfactory.

Sunday, Feb. 3, at 2:30, developing and healing circle. At 7:30 P. M. test sessions. Mrs. Lizzie D. Butler, Mrs. Florence A. Lamphier, Mrs. 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 applause. 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 Spiritualists 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 "Spiritualism Illustrated by the Phenomena Commonly Called the Inspiration 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 related many of his personal experiences, which were very entertaining and instructive. Mrs. Hull was present with him, and assisted with invocations and music.

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

Brocton.—"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. I., occupying the rostrum. The subject of the address by Mrs. Cadwallader was "The Relation of Spiritualism to other Religions." It was replete 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 toward 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 down the barriers of 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. The evening session was a most successful one, and the contribution given by the audience at its close.

Following the address came Mrs. May S. Pepper of Providence, R. I. 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," a spiritualistic medium. Her work was well throughout England. It is to be hoped that she will soon be well, and able to prosecute the work for which she is such a capable instrument.

Mr. T. Tripp, the Conductor of these meetings, has labored long and faithfully to present to the Spiritualists of Brocton those who would do good to the cause by presenting the phenomena of Spiritualism in a manner which would be of benefit. In this work he has been ably seconded by his estimable wife, 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. Burdham of Malden and our "sweet singers and players," the Batchelor family.

Mrs. Burdham in her two addresses on "Spiritualism as a Religion," and "The Relation of Spiritualism to other Religions," betrayed an attitude far in advance of the usual platform orator, 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 address, congratulated the audience and Mrs. Burdham on the reawakening of thought contained in her remarks.

Mr. Todd is an ardent advocate of humanitarianism 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 to leave here, and consequently may be expected in future meetings.

The "Batchelor family," in solos, duets and quartets, 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 lovely medium, is moving slowly but surely to the great pleasure of all.

Sunday, Feb. 3, Julia E. Davis will be heard.

Salem.—Mrs. G. R. Knowles, Sec'y, writes: Sunday, Feb. 2, Dr. Charles H. Harding of Boston occupied our platform, and gave two very fine lectures, one in the afternoon, the other in the evening, supplemented by demonstrations 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. 3.

The singing, under the direction of Miss Amanda Bailey, 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. Batzel 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.

Chelsea.—"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: Feb. 2 Mrs. J. E. Dowling occupied the platform.—Feb. 9 Mrs. I. E. Dowling 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 services I wish to extend my sincere thanks, and 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 BANNER OF LIGHT. Remember you have a standing invitation!

## Movements of Platform Lecturers.

Notices under this heading, to insure insertion the next week, must reach this office by Monday's mail.

Rev. Frank E. Hensley, lecturer and writer, will leave for the Spiritualist societies, Address 10 Union Square, Somerville, Mass.

Mrs. Julia E. Davis spoke, gave tests and psychological readings for the Malden Spiritualist Association Feb. 2; will be in Fall River, 9-11; Pawtucket, R. I., 16; Brockton, Mass., 22; Waltham, March 8; has open Sunday dates in March and April. Will answer calls for week-day evenings in or out of town. Address her to Dickinson street, Somerville, Mass.

Edgar W. Emerson has the following engagements for Feb. Boston, Mass., Feb. 9; Somersworth, N. H., Feb. 11 and 22; Lowell, Mass., Feb. 16 and 23.

Dr. O. W. Hildon of Newburyport, Mass., has been engaged for Lake Umbagog, N. H., and will be at the Camp for March 1 to March 15. In addition to his services as a regular speaker, Dr. Hildon will give a course of medical lectures, and will also hold one or more hypnotic sittings. The doctor will arrange to speak at St. Augustine, Jacksonville, Washington, Baltimore, Philadelphia and New York, while enroute home, providing societies write promptly, as no engagements will be made after Feb. 25—the date of his departure for the South.

F. A. Wiggin, whose platform 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 Watkins is doing a good work in Keene, N. H., on the 15th and 22d of March she will be in Waltham, Mass.

Rev. J. C. P. Grumblin 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 months of Dec., 1895, and Jan. and Feb., and part of all of March, 1897. Judge Abraham Bailey of Brooklyn, N. Y., President of the Lake Pleasant Camp, we are informed, expects to have Mr. Grumblin 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. Bailey. Mr. Grumblin's spiritual works of "Psychometry and Materialization," and "The Under-World," have had a remarkable sale, and a second edition will shortly be issued. Copies can now be had at THE BANNER office. Mr. Grumblin goes in March to Dubuque, Ia., Ohio, Hastings and St. Paul; and in April to St. Louis; May to Milwaukee, and June to points in and near Geneseo, Muskegon and other places. He has only Sept., Oct. and Nov., 1896, and April, May and June, 1897, open. His permanent address is Geneseo, Ill.

Playhus A. A. Heath, lecturer and platform test medium, spoke in Pawtucket, R. I., last Sunday. Will speak and give tests in Portland, Me., Feb. 9, and Newburyport, Mass., Feb. 16. He is open to engagements during March and April. Address 71 Dover street, Boston.

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 platform of flowers in the form of a pyramid, extending nearly to the ceiling, was literally covered with rare and choice hot-house plants—making almost a tropical scene. In the centre, arranged on an easel in a silk frame, was a large crayon of Little Millie, draped with laces, ferns and fresh pinks.

The hall was literally crowded-clear to the platform, and under the platform, and hundreds were turned 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, telling the object of the memorial. Mr. Samuel Doe, President of the Pawtucket Association, made eloquent remarks and was liberally applauded. Miss Olive Hunter then feelingly recited "Not Lost, but Gone Before." Mrs. Wm. S. Peyer, the well-known lecturer, followed with eloquent remarks, defining our Philosophy. Mrs. Lapham, a favorite soloist of Providence, sang most sweetly.

Mrs. C. M. Whipple read an original essay, dedicated to Little Millie, and Mrs. L. M. Little Ethel Schofield, the child ecstasist of Boston, Mass., next rendered a very beautiful piano solo entitled, "Rest in Heaven"; Mrs. H. Wilcox gave a beautiful solo, entitled, "Amongst the Roses"; Miss Jennie Barrett recited an original poem, dedicated to Little Millie; Miss Adelaide Johnson, the Providence favorite, followed with the beautiful song, "Abide with Me." Mr. F. H. Roscoe then made remarks setting forth the principles of Spiritualism, and proved himself to be a masterful orator; Master Willie Goodman gave one of his interesting and excellent piano 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, and was rapidly and enthusiastically applauded. Mrs. Miller then pronounced the benediction. It was considered by the hundreds present the finest memorial spiritual service ever held in Providence.

On Sunday, Feb. 3, Nellie F. Burbeck of Plymouth, Mass., a great Providence favorite, will occupy the platform of the People's Progressive Spiritualist Association.

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 Providence.

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 picture of Mrs. Baxter that reached me yesterday, as I eagerly scanned every feature, the old familiar lines telling what my Boston friends were doing; the new "Idea-Exchange," in which E. W. Gould's thought impresses 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 friend George A. Bacon and Dr. Bland, (a week ago) every day for the work of progress.

After visiting the more southern portions of the State, I find myself at the Southern Cassadaga Camp, a spot (near Lake Helen, Fla.) which I am informed 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 centre 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 tall Florida palms, singing their morning and evening song, and dropping their soft carpet upon the ground, one feels to ask: "What has been the work of the spirit-world 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.

I am tempted by the beauty and healthfulness of the location to build a small cottage, and hope to have it done 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 constantly received by the Secretary asking for information, with intentions to be present. The best talent is expected for the platform; all phases of true mediumship will be represented. The management is looking forward to a pleasant and profitable season. Many improvements have been made since the last season.

C. P. PRATT.

Jan. 31, 1896.

Come up and subscribe for the BANNER 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 carefully 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 littleness of everything. The Mount of Olives is a little mound; Mount Moriah is a scarcely perceptible rise of ground; Mount Zion is a gentle hill; the valley of Jehoshaphat is a deep, ugly gulch, with scarcely enough water in it to wet a postage stamp; and the Tyropean 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 greatly improved digestion, with increased avoidance of indigestion.

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THE JERUSALEM OF TO-DAY.—I

## SPiRiT Message Department.

### SPECIAL NOTICE.

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

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; 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 Hall—too many to enumerate all. I will not forget you, Dr. Storor, 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 beckon us across the river.

Be firm in the faith, be lenient, be charitable, with a sympathy to all because we are 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 words of encouragement, and said: "Look 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 release. 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 not 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 dwell 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 do so. I am pleased to announce 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 should be placed here, for it attracts so strong-

ly; often we say the strongest attraction is in flowers.

And how beautiful your flowers are; in this life I was denied 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 to-day.

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-plane and report, if we so desired.

It is a great pleasure for me to speak here to-day, knowing there are some who will gain in knowledge from the few words spoken; yet I 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 come on to the earth plane and report if we so desired.

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 my voice.

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 progression.

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 not 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 birth.

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 not a blood relative. I am pleased to announce

them. You cannot understand, cannot form 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 Office through the mediumship of Mrs. B. F. Smith; they will appear in due order on our sixth page:

June 21.—Charles Revere; Abby Cline; Mary Felker; Nellie Whitney; Daniel W. Hubbard; Maria A. Stewart; Ben- sile E. Gleason; Sarah Gleason; Albert Grantman.  
June 28.—Samuel Proctor; Milton O. Slate; Mary E. Smith; George W. Mitchell; Annie E. Kemp; James Ferguson; Solomon J. Howard; Lillie Worthen; Lewis B. Wilson.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Q.—[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 exercises?

2. What kind of thought should one hold toward the drunkard, 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 designation of "Faith," as Jesus Christ and Paul used the word?

4. Will you give us the spiritual significance 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.

Then again, the almost exclusive custom of employing men as religious teachers has had a 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 humanity, that it will soon be impossible to say whether one sex or the other takes the greatest interest in spiritual and religious questions.

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 one sex is more religious or spiritual than the 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 coeducation 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 it.

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 clearness how to remove the impediment in the 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 of need.

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 dyspepsia, 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 is lacking the true philanthropist holds the

weaker brother or sister 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 odyllo 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 unfeeling 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 failure.

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 not love it, no matter how much we dread it or have thought about it, we can be separated 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 exclusively.

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 ethical importance, and is just as possible to one whose motives are venal as to one whose intentions are upright in the extreme.

A. 4.—To give the spiritual significance of the model prayer in anything like fullness would certainly necessitate a longer essay than a reply 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 pattern on which all prayers should be based (*vide* Matt. vi.). The first idea suggested is the universal fatherhood of God and consequent brotherhood 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 as 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 taking 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 Messenger*, 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 that he himself occupied at Paris, and the different objects which it contained.

## Original 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 other 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 incarnate spirits. Occasionally it may partially come from the incarnate. No better explanation has yet been offered, and as it satisfactorily 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 incarnate 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 communication.

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 totality of human thoughts, before spoken of, constitutes 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 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 drops, thoughts suited to his requirements, and 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 speaking.

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-

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# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 8, 1896.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple.**—At Berkeley Hall, Old Fellows Building, Berkeley street.—Sundays at 10 A. M. and 7 P. M. Speaker for February, Edgar W. Emerson. Wm. H. Bunt, President; J. B. Hatch, Jr., Secretary, 184½ Broadway, Boston.

**The Helping Hand Society.**—Meets Wednesdays at 8 o'clock, 184½ Broadway. Business meeting at 7:30; supper at 8 o'clock in the evening. Mrs. C. P. Smith, President.

**Boston Spiritual League.**—At Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1½ sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor, Albin B. Wilt, Clerk.

**First Spiritual Temple, Exeter and Newbury streets.**—Spiritual Fraternity Society Sunday meetings for children and investigators at 11 A. M. Lectures at 2½ and 7 P. M. Speaker for February, Mrs. Helen Stuart-Richings. Wednesday evenings at 7½, scientific conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

**Veteran Spiritualists' Union.**—Will meet the first Wednesday of each month at Guild Hall, No. 3 Boylston Place, at 7½ P. M. H. B. Storer, President, 46½ Shawmut Avenue.

**Children's Progressive Lyceum.**—Meets every Sunday morning in Red Men's Hall, 54 Tremont street, at 10½ A. M. Charles T. Wood, Conductor.

**The Ladies' Lyceum.**—Meets every Wednesday business meeting at 7 P. M. Supper at 8. Entertainment in the evening.

**First Spiritual Ladies' Aid Society.**—241 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.

**Single Hall.**—616 Washington street.—Sundays at 11 A. M., 7½ and 7 P. M.; also Wednesdays at 7 P. M. Tuttle, Conductor.

**Bathhouse Hall.**—694 Washington street, corner of Kneeland.—Spirits meetings every Sunday at 11 A. M., 7½ and 7 P. M. (7½ P. M. meeting in Commercial Hall). Thursday at 2½ P. M. N. P. Smith, Chairman.

**Ellysian Hall.**—820 Washington street.—Meetings are held every Sunday at 11 A. M., 7½ and 7 P. M.; Tuesday at 2½ and 7 P. M.; Thursday at 7½, Friday at 2½, and Saturday 7 P. M. W. L. Lathrop, Conductor.

**America Hall.**—694 Washington street.—Meetings Sundays at 11 A. M. and 7½ and 7 P. M. Good mediums, fine music. Eben Cobb, Conductor.

**Harmony Hall.**—724 Washington street, one flight.—Sundays at 11 A. M., 7½ and 7 P. M. Tuesday and Thursday, circle and meetings. At No. 664 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

**The Ladies' Spiritualistic Industrial Society.**—Meets every Thursday at Dwyer Hall, 514 Tremont street. The first Thursday in each month a vocal, dramatic, and dancing. Other evenings, speaking and tests. Supper served at 8½ every night. Mrs. M. J. Davis, President.

**Bathhouse Hall.**—694 Washington street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sundays at 11 A. M. and 7½ Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

**Ellysian Hall.**—241 Tremont street.—The United Spiritualists of America (Incorporated) hold meetings Sundays at 11 A. M., 7½ and 7 P. M.; Thursdays at 2½ and 7 P. M. H. W. Martin, President.

**The Home Rostrom.**—(2) Sole street, Charlestown, E. M. Sanders, President. Meetings Sunday, Tuesday and Thursday evenings, at 7½ o'clock.

**Chelsea.**—Spirits meetings every Sunday evening at 7½ at 206 Broadway. Mr. Geo. F. Slicht, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is hereby notified 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 directors of Boston meetings will, however, be continued 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 week.

**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 Stuart-Richings a popular favorite all over the country as lecturer, psychometrist and elocutionist, commenced a month's engagement at the Temple—a good audience coming out to greet her.

A stirring invocation 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.

Mrs. Ayer introduced the subject 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 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, in her address, said 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 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 today with 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) with Wm. H. Bunt, of Colville, there was a large and interesting interest in Spiritualism; 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, spirit-writing, mediumship, 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 recognized before those of claimed outside agents could be clearly defined. She recognized the fact that a person's life is the result of his own actions, and that the spiritual world is the result of the laws and forces under which and by which they are produced. If astronomy demanded the severe study which it did to measure the heavens and calculate the vast trend of the Milky Way, how much more should spiritual science—that lay 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 the query, sought to be exercised through threats by any unseen intelligence, should be at once met with resistance; a proper response, advice that led to higher things, should be welcomed, but earnest 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 with the free exercise of those powers by which his or her spiritual development was to be brought out in the march of life: the spiritual world's true lesson was the drawing and uplifting 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 spirit to tell any one that he or she must give up their business in order to become spiritualized. No outside intelligence should be allowed to say to us "do this" or "do that"; we should each do, *ACT. BE, FOR THE GOOD* within us.

To a questioner who asked "How can we reduce the number of reincarnations? and is it desirable to do so?" she replied that the query placed her in a dilemma; she did not know that reincarnation was a truth, who did know? In the former case of the query she felt to be the abandonment of all prejudice in the premise; we should be at all times open to corrections and convictions in any way. If reincarnation were a fact, then the number of times in which it became necessary would seem to correspond to the grades in a school; no scholar would be forced to take a grade again, much less in the former course of study he had been a faithful student; if reincarnation were 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 order of development, and we must not seek to shirk its responsibilities.

Anyway whatever might be the case about reincarnation, 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 eternity would be used in putting on the little children's dresses which we had outgrown; new universes, new powers, new growth, higher manifestations of energy in grander scenes, would crown the eternal ages. We could not conceive (said the speaker) of a human soul separated from matter; matter is co-eternal with spirit.

The universe of matter, said she, was the body of God—his spirit, the great "Oversoul" of Emerson's picturing; and we are the little of that great. 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

take on the atmospheric conditions pertaining to them. Spirituality was not a question of place but of degree. Spirituality was not a question of celestial geography; distance from the earth did not argue a-ded powers to a spirit coming from thence—neither did nearness to the earth necessarily preclude a spirit man and low. She believed the highest spiritual development might be gained right here in our midst; the true spiritualists are those who 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 aspiration and life; the gates of the heavenly city will open to us but slowly if we wait till the veil of mortality has fallen from our eyes.

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

The collection, the announcements by Mr. Ayer, 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 Realm" and followed it with an exercise of her powers as psychometrist—the service proving of special 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 gentleman whose name was mentioned received some sixty votes; and his name was declared chosen. From this name only—the name of a stranger to her—Mrs. Richings then gave a full reading of individual characteristics, and citations from personal history—which were recognized by the people. She afterward gave brief, impressive facts as received when persons held up their hands before her; some twenty were given, and every one declared 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-Richings will occupy the platform at 2:30 and 7:30 P. M.

**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 lecturer 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 beautiful invocation. At the close of another singing, Pres. Banks introduced Mr. Emerson as the speaker for the day, and he said in part:

"Present, ladies and gentlemen—I esteem it a great pleasure to again mingle my thoughts 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 feeling a little better."

"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 I feel as though I am in the condition of the man that may have a convulsion of a new 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-teacher, and to you that are only satisfied 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 believe that the rap came to us until the heart asked for it. Every development that comes to 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 a better, a nobler, a more spiritual people 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 gave, and the Lord take away. Blessed is the name of the Lord! Blessed is the name of the Lord! and I find that it is like a great pleasure, and it gladdens the heart.'"

"We do not grudge 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 Mrs. Emerson's guides took control and gave a great many tests; and Mrs. Emerson, Miss Dandridge, Mrs. J. A. Gray, George A. Hatch, Mrs. Wadleigh, Mrs. Dr. McQuestion, John Wadleigh and Mr. Hutchinson—all were recognized at once. After a piano solo by Mr. Watson, Mrs. Emerson dismissed the audience with a benediction."

Mr. Emerson's address was a most inspiring by Mrs. Warren, followed with an invocation by Mr. Emerson. At the close of the singing, 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's address with the Temple but two Sunday evenings ago, was a most inspiring one. On Sunday, Feb. 2, the audience Sunday morning were seen Mrs. B. B. Hill and Mrs. M. E. Cadwallader of Philadelphia, Pa.

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.

**Bathhouse Hall.**—A correspondent writes: Sunday morning, Feb. 2, developing circle, conducted by Mr. G. F. Slicht, assisted by Mrs. Wilkinson; 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. 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 delineations 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. Leslie; Mrs. Maggie Butler gave some very interesting facts on the truth of Spiritualism, also fine tests which were all recognized; song by Mrs. Carleton; Mrs. Dickinson 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, Mass. Waterhouse then spoke encouraging words for our Society, and told of 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 M. S. 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 M. S. Bailey then favored us with a reading, after which Mr. Moses Hull addressed the audience, and spoke very interestingly in regard to the Spiritualism 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 that was not true, he believed most thoroughly in it. In that phase of materialization he knew there was trickery in some of it, but that did not destroy the fact or materialization.

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

**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.

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. Moore, Mrs. G. M. Haines, Mrs. A. R. Gilliland, Mrs. M. E. Callahan, Mrs. E. J. Peak, Mrs. F. E. Bird, Mrs. M. M. Knowles, Mrs. Nellie Thomas, Mrs. M. Leslie, Mrs. M. E. Cadwallader made some very pleasing remarks. Mr. Chandler made some excellent remarks, with many fine tests.

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

THE 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 exercises of the evening were of a very interesting nature. Mrs. Carleton sang several selections. Mrs. Buck Hall spoke briefly and gave tests. Mrs. Ida P. A. Whitlock was with us, and was presented to the audience. She said she believed in growth in a spiritual sense here, as well as on the other side. She 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. P. Cogswell made a few remarks and gave tests. Prof. Lockwood was present to bid us goodbye before he started for the West. He said he had received a letter from home, which made him feel badly; it was in regard to Mrs. L. O. A. Keeler, that staunch defender for the truth; she was still in very poor health. Mrs. Ackerman then gave tests.

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

**The Ladies' Lyceum Union.**—Mrs. Charles T. Wood, Secretary, writes—held its regular session at Dwyer Hall on Wednesday the 26th 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 recitations appropriate to the occasion by Mrs. White and Mr. Stone. The little favorite, Miss Marie Antoinette Cyr, charmed the audience with one song after another until there had been given. Mrs. Wilkinson allowed her control to come in and give some excellent tests. Mr. Wood was called upon for r-marks, and spoke of a lecture to which he had just listened upon the subject of "Venueza and Its Resources." Miss Grace Seales gave one of her charming recitations, followed by Miss Blanche Bennett, who gave a piano solo in her usual talking, artistic manner.

The exercises closed with remarks by the Vice President, Mrs. Butler, announcement being made that Feb. 19 the children will give another of their grand entertainments, so popular and showing so much talent, 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 Society.**—S. Etta Appleton, Sec'y, writes—met at Dwyer Hall, Thursday, Jan. 30. The President, Mrs. M. A. Brown, presided at the business meeting, which was held at 4.

The evening meeting was called to order at 8 by the Vice President, Mrs. C. Bishop. Opened with singing by the congregation, followed by remarks by Mrs. S. Etta Appleton. Mrs. Bishop then gave some excellent tests. Mrs. S. Etta Appleton, Mrs. C. Bishop, and Master Harold Frost; tests, Mrs. Lamphier, Mrs. A. B. Robertson; psychometric readings, Mrs. Ackerman; recitation, Master John Conklin; harmonica solo, Harold Frost; Mr. H. H. Myers, humorist, favored us with few choice r-marks.

Thursday, Feb. 12, the Ladies' 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. Anne Hanson, Mr. W. J. Hardy, psychometric readings; Miss A. J. Webster, remarks and tests.

Mr. Edgar W. Emerson, the well-known test medium, was present, and gave us an excellent and earnest address on the "Duty of Spiritualists to Sustain the Cause." Mrs. A. P. Gutterer, Mrs. E. B. Brown, tests; N. P. Smith, Mrs. M. Knowles, tests; Mrs. Mary Lovinger, piano.

7:30 P. M., Mrs. Gutierrez, tests; N. P. Smith, remarks and readings; Mrs. Woodbury, Mr. W. J. Hardy, readings; Miss Katie Bell, tests; Mrs. A. F. Lovinger read an interesting essay; Mrs. M. Knowles, readings; Wm. B. Sanders spoke on "The Origin of Man," with illustrations; Miss Butler, piano.

**Single 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. Quimby, gave excellent readings; Mrs. W. S. Butler 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.

**Bathhouse Hall.**—"R." 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. I. Wm. 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. Hershey, H. W. Martin, Mr. Quimby, Mr. Coolbaugh and Mr. Blackden.

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

**Harmony Hall.**—James Higgins reports: We had grand developing and test circles. The truths concerning this grand development are making a good broad road into skepticism; mediums lately developed gave recognized tests. Tests were given by Mrs. J. A. Woods of East Boston; Mr. Conant, Cambridge; Mr. Haver, Miss S. B. Lamb, Mrs. Christina Smith, Mr. W. A. Wood, Mrs. Collins, Mr. Gaylord, Mr. Wilker and Mrs. S. 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.

THE BANNER OF LIGHT sells rapidly. Its excellent reading matter and clear make-up—with the photographic cuts—find eager purchasers. It is for sale at the hall, and at Mr. Nelke's, 404 Tremont street.

**Ellysian 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. Lathrop and many others, gave fine proof of spirit-presence.

In the afternoon and evening we were favored with good communications 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. Gilliland gave two messages, and Mrs. Lathrop gave many readings and tests 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 Haydensville, Mass.

The order of exercises was as follows: 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 audience. 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 occupied by Mrs. M. and 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 address on the subject was "Life"; evening, "Life in the Spirit-World." At the close of each lecture he gave a short test-seance. Mr. Porter is a young speaker, and has a brilliant future as a speaker before him.

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

**CONNECTICUT.**

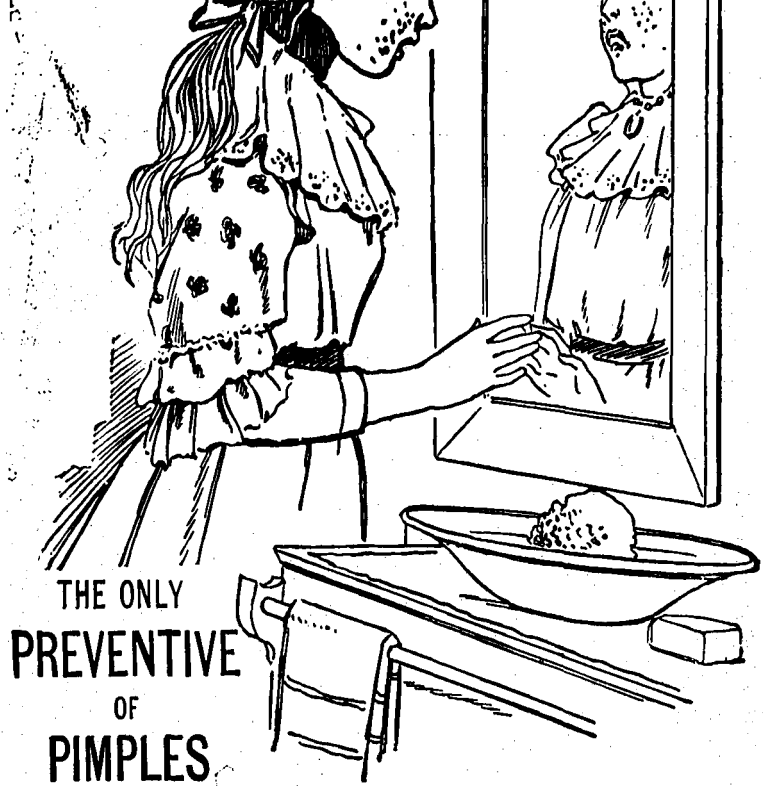
**Norwich.**—Mrs. J. A. Chapman, Sec'y, 21 Fairmount street, writes: Rev. J. C. F. Grumbine of Genesee, Ill., spoke before the Norwich Spiritual Union in Grand Army Hall, Sunday, Feb. 2, giving two eloquent inspirational discourses—that of the afternoon reading was "The Human Connection," and in the 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 to humanity. THE BANNER OF LIGHT is sold at these services every Sunday.

Dandruff forms when the glands of the skin are weakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

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## MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 54th and 57th streets, on Seventh Avenue, entrance on 57th street, where THE BANNER OF LIGHT can be had. Services Sundays, 10½ A. M. and 7½ P. M. Afternoon meetings for facts and phenomena at 3 P. M.

**Adelphe Hall.**—536 Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7½ P. M. Mrs. Helen Temple Brigham, speaker.

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

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

**Carnegie Hall.**—"M. 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 congratulated upon having secured this gifted lady to fill its platform during the present month.

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

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

The afternoon services were opened by Mrs. Newton, who read a poem by John W. Storrs, entitled "Barbara Bray." The audience was very large, and the tests of Messrs. Morey and Stryker, and the psychometric readings of Mr. Van Brocklin, 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 dusk.

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-renowned singer, John W. Hutchinson, was present and favored us with 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. DAINMAN, 39 Jay street, West Somerville, Mass.

**Hood's Pills** cure all liver ills.