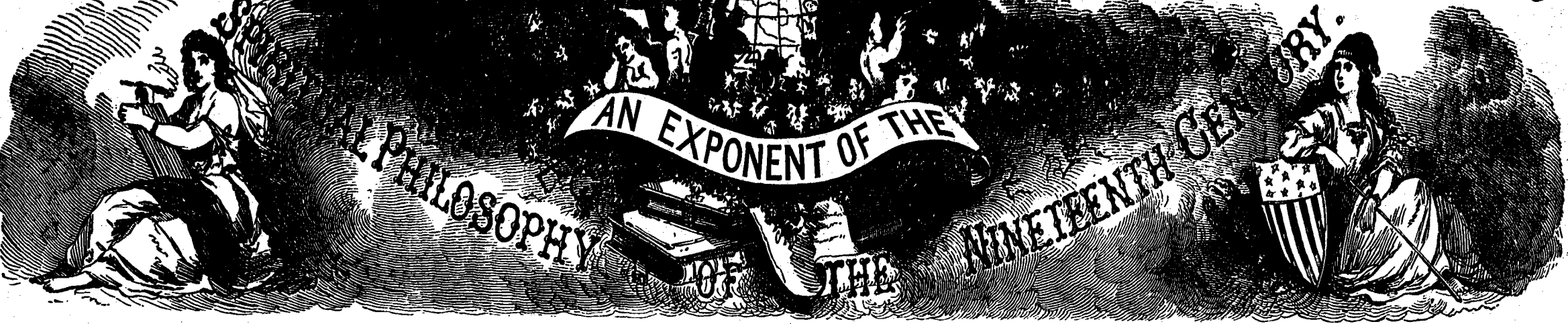


# BANNER OF LIGHT.



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NO. 25.



Mrs. Adeline M. Glading.

AMONG the many workers in the cause of Spiritualism, there is no one more revered and honored by those who know her, than the subject of our sketch, MRS. ADELINE M. GLADING, of Doylestown, Penn. Mrs. Glading has many mediumistic gifts, and possesses fine inspirational and psychometric powers, as well as a wonderful development as an automatic writer.

This remarkable medium was born in Philadelphia, Pa., June 1, 1841. Her parents were natives of Danzig, Prussia, and though members of the Lutheran Church, she did not follow their footsteps, but connected herself with the Episcopal Church, and remained a member of that body until the truth of Spiritualism was impressed upon her mentality.

Those who have listened to the addresses of Mrs. Glading, noting the carefulness of delivery, the clearness of expression, and the fluency of language, can scarcely credit the statement that her opportunities for an education consisted of one and one-half years' attendance in the country school—which demonstrates more than anything else the fine instrument she is in the hands of her spirit-band.

Mrs. Glading was a medium from birth, and though not understanding what it meant, she distinctly remembers having for playmates two spirit-children, of whom she was very fond. Her mother finding that the little one claimed that she was playing with ghost children, took her to the minister, who, thinking her possessed of the devil, prayed over her, but with no success. The prayers were not powerful enough to drive away the little spirit-friends, who were preparing her for her future work in life.

In 1869, this remarkable medium was married to William H. Glading of Philadelphia. One evening, moved by curiosity, they attended a spirit-circle, and to their great surprise, Mr. Glading was controlled. This event caused them to become interested, hence they commenced attending lectures upon the subject of Spiritualism with a view to investigating its philosophy. About this time Mrs. Glading attended a lecture and exhibition, given by Prof. A. E. Carpenter, the well-known hypnotist (and for a long time a lecturer on Spiritualism). Prof. Carpenter in the course of his experiments discovered that she was an extremely fine sensitive, and advised her to form a home-circle for the development of her mediumistic gifts, which were unfolded with marvelous rapidity.

For a long time her home was the rendezvous for many earnest seekers after truth, to whom she ministered, making no charge whatever for her services. The time soon came when it became apparent that a wider field of usefulness was to be opened up before her. In September, 1880, a spirit giving the name of "Hoolah" controlled the mentality of Mrs. Glading for the first time, and has been her principal guide ever since. Through the ministrations of spirit "Hoolah" many converts have been made to the cause of Spiritualism, and wherever Mrs. G. is known the name of "Hoolah" is a household word, because of the loving service she has rendered.

Mrs. Glading is truly a representative Spiritualist, an indefatigable worker in the ranks of Spiritualism, and her field of labor has no limit. She has occupied the rostrum in many of the principal cities of the United States, and is loved truly by all who know her for her unpretending, conscientious and sterling qualities. In her defense of what she believes to be right, she is absolutely undaunted by the fear of public criticism. Her public debate in Pittsburgh with the Rev. W. R. Covert in 1885 attracted widespread attention, and those who heard her felt that her faithful presentation of the principles of Spiritualism was an honor to the Cause. The Rev. Mr. Covert was "bested" at every point in his argument during the two evenings of the debate, much to his discomfort. Such was the verdict of the audiences, which were composed of Spiritualists, non-Spiritualists, and members of the Orthodox church. It set many of our Christian friends to thinking that to be a Spiritualist did not necessarily imply that one was a crank.

During many years Mrs. Glading was a great sufferer from a trouble which it was feared would finally compel her spirit to leave her body. Never for a moment, however, did she relax her public work, until, acting under the advice of her spirit-band, she consented to

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## Letters from the Workers.

### Letter from the Pacific Coast.

To the Editor of the Banner of Light:

THOUGH we are now in the midst of our rainy season, and the weather invites all except the decidedly adventurous to remain within the shelter of their homes, the usual run of activities in literary, philanthropic, scientific, religious and other circles, seems to be very little interfered with, though we are often obliged to almost swim from point to point in the fulfillment of our manifold engagements.

Since writing my last regular letter to THE BANNER I have been brought in touch with quite a number of prominent people, and have seen something of the inside workings of several organizations specially devoted to the promulgation of advanced ideas and the practical carrying forward of progressive work.

Like all other large cities, San Francisco is liberally supplied with clubs of all descriptions, among which are many distinctly literary associations, composed entirely of cultured women, who meet weekly to discuss the topics of the day and penetrate somewhat deeply into the depths of literature. Among these exists a society known as the Forum Club, which meets every Wednesday afternoon in a cozy hall in the Young Men's Christian Association Building on Mason street. On a recent occasion I was invited to deliver an address before the one hundred and fifty ladies who are members of this excellent organization. I was invited through the instrumentality of the Secretary, a lady of very liberal views, who is always seeking and embracing opportunities for presenting spiritual lines of thought before all with whom she becomes acquainted. I accepted the invitation with more or less diffidence, as I had been led to believe that the membership of the club was decidedly conservative and indifferent, if not opposed to such doctrines as are promulgated through my organism, but as I never refuse an opportunity of this sort to present whatever I may be prompted to deliver, I accepted the situation on a recent Wednesday afternoon, and allowed the committee to decide upon the subject of the address. "Universal Theosophy" was the theme selected, and with Lady Calthness's wonderful book, "The Mystery of the Ages," for a text, I was impelled to launch forth into the very core of the Spiritual Philosophy as illustrated in the profound teachings of the various religious systems of the world. Never did I feel more kindly interest proceeding from an assemblage of cultured minds open to whatever might appeal to them as truth; and so graciously disposed were the officers to a continuation of the subject on a future occasion that I soon received a cordial request to lecture again under their auspices, and not without liberal compensation.

I allude to this incident simply to show that the intelligent public of to-day is everywhere ready for the Spiritual Philosophy, provided always that it is not presented in a manner calculated to give unnecessary offence to those who respect other traditions than those which are nominally spiritualistic. I have been more than once called upon by the Woman Suffragists to address Political Equality Clubs during the past few weeks.

In Alameda there is a very flourishing society working indefatigably to stir up popular sentiment in favor of equal suffrage.

Not long ago I lectured for these good people on "Woman in the Coming Era," in connection with a fine program of vocal and instrumental music rendered by our faithful musicians, Mrs. Neilson, Mrs. Chandler, Mrs. Morris and Mr. Whitelaw.

The Alameda papers gave considerable space to a report of the proceedings. The *Daily Argus* of Jan. 15 gave a column and a half, and all in the kindest and most appreciative spirit.

Regular Spiritualist meetings are held in Alameda every Sunday afternoon and evening, in Lindeman's Opera House. Mrs. Logan, and her brother, Walter Hyde, two of the old est workers in the cause of Spiritualism on the Pacific coast, faithfully sustain these gatherings, assisted by many able co-workers, among whom none render more excellent and acceptable service than Joseph Adams, who, some years ago, a strict Christian Scientist of the Eddy school, but who at present seems as entirely free from narrow mindedness and prejudice as any one on earth can be.

Mr. Adams is a forcible, fluent, logical and entertaining speaker, and, though well advanced in years, is so buoyant and youthful in appearance and manner that, were it not for the whiteness of his locks, he would be taken for quite a young man. His recent lectures on "Satan" and on "Spiritualism," from his present standpoint, have drawn large and thoughtful audiences, and, as he is desirous of uniting instead of dividing the ranks of those who are pressing toward a common goal, though enlisted under differing names, his ministrations are certainly accomplishing great good wherever they are extended.

The university town of Berkeley is to me a new field of action, and I am glad to say that the course of Saturday evening lectures recently inaugurated there by Miss M. Young, assisted by Mrs. Baer and other liberal-minded residents, is proving very successful, and drawing in a goodly number of young students of both sexes, as well as many older people.

Prof. Joseph Le Conte, the eminent geologist, who has been attached to Berkeley University for many years, has lectured several times of late on subjects very nearly allied to Spiritualism. His views on psychical questions are decidedly advanced, and whenever he speaks on evolution in relation to education, as he recently did at the Educational Convention held in Oakland, he rises to positive sublimity of thought and expression.

Not only is the philosophy being presented to the public from many platforms in this vicinity, the phenomena of Spiritualism are also being well sustained.

Among the more prominent of those who give public séances is the much admired Mrs. Maud Lord Drake, who is now living at 708 O'Farrell street, San Francisco.

On a recent evening, when some prominent metaphysicians were present who were entire strangers to Mrs. Drake, some most remarkable phenomena transpired, and not only were the voices from the unseen clear and distinct, and many other manifestations remarkably satisfactory, but the prophetic intelligence displayed was truly marvelous. This excellent, faithful and generous worker in the Spiritual

Cause is as genial and popular as ever, and it seems as though her always astounding mediumship increased in power and satisfactoriness as the years roll by.

Mrs. Egbert Aiken, one of the old residents in San Francisco, is still at her old home, 715 Post street, where she is constantly giving wonderful exhibitions of clairvoyance, convincing many honest skeptics of the truth of spirit communion, and giving much profitable advice from her unseen counsellors to the many who are drawn to her for guidance in their hours of perplexity and gloom.

I do not think there were ever in the past so many large meetings regularly sustained in San Francisco in the interests of Spiritualism, and much that is closely related thereto, as at the present time.

The institution advertised as the California Psychical Society has many able, solid professional and business men among its directors, prominent among whom are Dr. Geo. Terrill (a very successful physician) and Mr. Val Schmidt, an old established and highly respected chemist.

I understand from friends who have attended, that Mr. J. J. Morse is meeting with great success in National Hall, Eli street, where he lectures twice a week under the auspices of this new and flourishing Society.

The old-established Society of Progressive Spiritualists meets in Golden Gate Hall, Sutter street, one of the finest audience rooms in the city, every Sunday morning and evening. Mrs. Watson, who was always a favorite in California, has of late given place to Mr. J. Clegg Wright, who is giving great pleasure to those who enjoy a type of teaching from which the iconoclastic spirit is not absent.

There are so many meetings of different kinds and sizes held in San Francisco that all tastes and requirements are probably satisfied, and as it was in my long experience in Boston, so it is here, every worker has a distinct place to fill, therefore we can all do what is ours to accomplish without in any way detracting from each other's success or usefulness.

I am so busy on both sides the Bay, and have such large audiences in San Francisco, Oakland, Alameda and Berkeley, that were there more work for me to do I should be compelled to decline it, and I dare say other active workers find it just the same in their experience.

In Oakland the Psychical Society is addressed by Mme. Montagu, a lady of unusual birth, whose power on the platform is quite phenomenal, for she not only lectures inspirationally with great ability, but she answers all sorts of questions marvelously and with lightning-like rapidity; this very active worker was (so she declares) healed of a long illness while attending a course of lectures given through my instrumentality in the Oakland Synagogue in 1889. She is therefore a staunch advocate of Mental Science as well as a true and devoted Spiritualist, and as there is absolutely nothing in the tenets of Mental Science opposed to spirit-communion, and metaphysical healing in thousands of instances is fully demonstrated, I can only attribute the seeming antagonism sometimes shown by the representatives of one cult to the advocates of the other to a lack of mutual understanding, a negative evil which it is surely the province of enlightened teachers of both schools as rapidly as possible to overcome.

The Theosophical Society here is in two distinct pieces: the followers of Mr. Judge of New York are quite conservative, and hold closely to the Aryan teachings exclusively while claiming to be universal; the other branch which has broken loose from fetters is progressing finely, and is negotiating for most eligible premises in a very central neighborhood in which to advocate the broader teachings of universal theosophy.

Among the good books which are greatly in demand, and which serve to introduce the purest teachings on spiritual and ethical questions to inquiring minds, I know of no volume better adapted for missionary purposes than "Spiritual Fragments," by J. J. Owen, late editor of the *Golden Gate*.

Mrs. Owen (his widow), though severely prostrated by her bereavement—for they were a truly united couple in work as well as in affection—has now sufficiently recovered her old-time health and energy to reëngage in literary work of a high order, for which she is exceptionally well adapted.

Mrs. Owen is now working with Mrs. Nellie Blessing Eyster (one of California's distinguished philanthropists), on a history of the representative women of the Pacific Coast; she has also written two excellent plays, one of which introduces several decided psychic features; these plays are in course of preparation for speedy presentation on the boards of one of the largest theatres in San Francisco.

Mr. Owen's distinguished place in the literary world, in addition to his gifted wife's almost exceptional talent for fine writing, has of course opened many a door to articles from their pens which would be closed against work of a similar character, if produced by less well-known writers.

Among many other good enterprises which are in active progress, conducted by gifted individuals well-known in progressive circles, may be mentioned the lectures of Dr. Cora Morse, who has fitted up the spacious basement of her handsome home as a Working Girls' Club. The object of the lectures, which are given twice a month, is to teach young women in a practical and scientific manner much that it is highly desirable for them to know as they embark upon a business or domestic life.

Divine Scientists of the liberal school, such as that represented by Mr. and Mrs. M. E. Cramer, of 324 Seventeenth street, and Dr. and Mrs. Plunkett, of 518 Eddy street, are doing a great deal of good work teaching and healing.

Both these excellent couples keep the ball constantly rolling in their special line, which is a very broad one, and, as their teachings are entirely super-sectarian, they draw to their meetings large numbers of people who are feeling their way through and out of the midst of ancient prejudice and fear into the light of the glorious perception of universal truth embraced in the charming words of a truly inspired poet who sings:

"The world has much of beautiful,  
If man would only see."

and ends his inspiring song with the triumphant declaration of faith in infinite beneficence:

"It only needs a goodly heart,  
To know that all is love."

I have just received a beautiful new book from the always thoughtful and graceful pen of Henry Wood, whose works are ever in in-

creasing demand. I have also been presented with a copy of "The Sorrows of Satan," by Marie Corelli, a book which is already selling rapidly on the Pacific coast.

As I met the singularly gifted author of the last-mentioned book in London last July, at a reception tendered me by Mrs. Guppy Volekman, and found her in every respect a woman of rare culture and exceptional refinement, I think I can read between the lines in some instances where she seems severe, as I am confident her own transparent honesty and deep sincerity of purpose is all that prompts her to occasionally break forth in forceful condemnation of the venal practices of some sections of modern society where hypocrisy is rampant and real talent is ignored.

The peculiar charm of Marie Corelli's disposition is that she rejoices in the success of other artists in her own lines, and many a timid *débütante* in London has had ample occasion to display profound gratitude to that justly eminent lady for the kindest and most sympathetic encouragement given in an hour of perplexity or trial.

When it is known that the writer of the "Sorrows of Satan" is one of the truest women on earth, as well as one of the most gifted, the book may be read with something like intelligent appreciation of its true motif by many who might otherwise fail to understand the meaning of some of the more outspoken passages.

As a work of art, this record of the career "Of one Geoffrey Tempest, Millionaire," is fully the peer of the inimitable "Romance of Two Worlds," "Arctath," and "The Soul of Lilith," three of the most attractive works in the English language.

As I close this fragmentary epistle and address myself to the pressing duty of preparing copy for your ever-needy Question and Answer Department, with the demands of which unfortunately the mail trains never quite keep pace, I beg permission to state that, owing to the large amount of work which comes to me in this section of the country, where the harvest is very plentiful though the workers are not few, it will be impossible for me to appear at the Florida Camp in March, and as my engagement with the Southern Cassadaga was conditional on my being within reach of the spot, I have notified my good friend Mrs. Huff, who is the very life of the enterprise there, that I cannot attend.

I may also say that I do not feel open to accept any camp-meeting engagements next summer, as the demand for my services on the Pacific coast is too great for me to neglect it, unless I am compelled to return to England, and, in that case, I should be equally unable to lecture at Onset, Cassadaga, or any of the other resorts whose kindly and efficient secretaries have already written to me regarding the coming season.

Through the BANNER OF LIGHT, I feel that I am still in some spiritual sense at home in Boston, and if events shall ever again so shape themselves as to permit of my once more residing in the Athens of *fin de siècle* civilization, I shall be delighted to again become a denizen of the glorious Hub.

With all best wishes for THE BANNER and its every reader, I remain,  
Yours sincerely,  
W. J. COLVILLE.

922 Geary street, San Francisco,  
January 30, 1896.

### Straws in the Wind; or, Spiritual Gleanings.

BY JOHN WILLIAM FLETCHER.

To the Editor of the Banner of Light:

A GRAND mass meeting of Spiritualists is under arrangement to take place in some large and commodious hall in New York some time the last of February, and to continue for two days, three sessions daily. Mrs. Cora L. V. Richmond, one of the Vice-Presidents of the National Association, and her husband, Mr. William Richmond, are the promoters, and without doubt, if properly managed, it would be a splendid success. There is no reason why New York should not be a centre for spiritual thought, although it never has been to any extent. There are enough who are interested in Spiritualism to make a grand showing, if they could be brought together under the right auspices. They are now seen at Rev. Heber Newton's, Rev. Mr. Eaton's, Felix Adler's or some other place where liberal thought is ably presented. It is possible that in a large meeting, such as is intended, the interest may be conserved, and much good accomplished. A fine list of speakers will be presented, notable among which will be Mrs. Richmond herself. The program will be shortly announced, and the events duly chronicled for THE BANNER.

The question of "the minister's salary" seems to be exciting some interest just at present. One man complains that he cannot live comfortably on the pittance of five thousand a year. He is very much to be pitied, and should have chosen a more lucrative profession, as the complaint plainly shows that he is only in the pulpit for what he can make out of it. The saving of souls is indeed an arduous task in these days of greater enlightenment, and is likely to grow less and less lucrative as people begin to think for themselves. So our good friend ought to follow the example of the good brother in New Jersey, who, finding he could not support his family as he wished, retired from the pulpit and has opened a saloon, and is now doing a thriving business; he is apparently a better bar-tender than preacher, and from the way he expressed himself when called up before the association of clergymen it is far more to his liking. He ably defended his right to live comfortably outside the church, to starve within the fold. He was suspended in the face of his application to withdraw, and "admonished." Another reverend brother has gone into the undertaker's business, and is also thriving and happy. The fact is, the only thing that wins in this world is "brains," whether it be preacher or lawyer—and the idea that the "fool of the family" will do well in the church, is fast becoming a fallacy.

There is another side to this subject, that is: "Should a man, working in the vineyard of the Lord, be paid for such service?" The one great objection to mediumship is that money is charged for the opportunity of communing with spirits. It should be—so say the cavillers—"given without money and without price." Let the ministers set the example, and no doubt the mediums will follow in their path. As a matter of fact, each human being is entitled to that which he can legitimately earn, be it more or less.

The public is a curious study, especially so when viewed from the standpoint of the theatre, more than from any other point of observation.

[Continued on second page.]



Prof. W. M. Lockwood,

OF CHICAGO, ILL.,

Author of "The Molecular Hypothesis of Nature, and the Relation of its Principles to Continued Existence, and to the Philosophy of Spiritualism."

WHILE it is popular in reviews and sketches of this character to note the place and date of birth, together with incidents of note peculiar to individual life, the author of *The Molecular Hypothesis of Nature*, whose picture appears above, thinks that these data are of no especial value to the progressive thinkers of modern time.

What has been achieved along new lines of investigation, what truths discovered that are of importance to individual existence and to humanity at large, is vastly more significant to civilization and its units, than any mention of incidents peculiar to individual life.

Prof. Lockwood had expected in earlier years to practice medicine, but circumstances of environment seemed to press him in other avenues of life. Being lame—having lost a limb—he took up as a brief pastime the daguerrean art, and commenced to note carefully those chemical changes and reactions that promote the picture.

How does the picture get on to the plate? What principle of chemical reaction is included in what is popularly called reflection? How do these "invisible modes of motion" produce visibility? how are they materialized into visibility?

These and many other perplexing questions incident to the art were ever uppermost in his mentality. Extended correspondence with the world's most eminent photographic chemists and physicists, revealed no new theory or data capable of verification.

Time rolled on, and Prof. Lockwood, still pursuing his art, saw its evolution into photography, without these former queries being analytically explained.

One day a customer brought into his studio a beautiful flag to be photographed. Struck with the peculiar impression the colors—red, white and blue—made upon the sensitive film of the plate, he commenced to study more closely the relation of color-motion to chemical action, and was deeply interested to note that every shade of color seemed to possess a special affinity for the bromo-iodide film in an exact rhythmic order.

One day a gentleman, while in Mr. Lockwood's rooms, incidentally struck a steel bar with a common hammer, and then with a piece of wood, to hear the tone or sound the concussion produced. It was during this experiment that Mr. Lockwood noted that the vibrating molecules of steel in the bar at the moment of impact carried with them the physical character of the instrument that struck it, and that the atmosphere also transmitted this same phenomenon.

Being about this time deeply interested in Faraday's system of "Electrical Potentially," as applied to the telegraphic wire, Mr. Lockwood informs us that one evening while alone in his study it flashed upon him that what the wire is to the telegraphic key and sounder, what the vibrating molecules of steel in the bar are to the hammer at the moment of impact, so in analogous manner the potentiality of light is to the various colors and shades of the object photographed. As the potentiality of the wire transmits the raps or articulations of the key; as the vibrating molecules of the steel bar transmit the character of the hammer that struck it, so the atmosphere made potential by the electro-action of the sun transmits with the colors of the object a picture of the object itself.

In 1874, at a lecture upon "The Photometry of Colors," before the National Association of Photographers at Buffalo, he affirmed "the operation of this principle of nature, as the analysis of how the picture is produced," and he also affirmed that "the operations of disease of whatever character in the system or the presence of any shade of color-motion, however subtle, acting as physical and material agencies in the photographic process, had a tendency to modify and change the visual expression of the picture taken, from that noted or seen in the individual of whom the picture is taken." "This being a demonstrative fact, then every picture taken of individual life is a record of what that individual is, physically, physiologically and mentally—that nature's reactions record what we are, and



not what we desire the world to think we are, and that the time would come when, with proper illumination, the internal viscera of all life would be photographed, and its pathological conditions noted." See notice of this lecture in *Mun's Science Record* of 1874; article, "Photometry of Colors."

In 1879, Professor Lockwood discovered that volition would deflect the galvanometer needle, which truth has since that time been amply verified; and, noting carefully this physical phenomenon and the factors involved, he has held since 1880 that "we would not only have 'thought machines,' but in the near future an electrode of suitable structure, attached to the cranium cerebrum, would register in written language man's subjective thought."

Soon after his discovery of the principles of molecular reactions and transferences in photographic art, he commenced an investigation of the telephone and phonograph, and now he demonstrates before his audiences that vocal energy as a mode of molecular motion transmits by induction the thought of consciousness through the telephonic wire, inducing a sensation of the thought sent upon the electrode of the ear of the receiver, and in similar or analogous manner the impact of vocal speech upon the revolving disc or cylinder of the phonograph by molecular induction is affixed to it, bringing into this affinity the conscious thought of the speaker operating.

Here Professor Lockwood demonstrates the errors of those who hold that matter is "crude," "dead," and "inert," by showing that it is sufficiently potential and tensioned to receive in reciprocal affinity conscious volition.

Having demonstrated the reciprocal relations comprising these processes of natural affinity, he proceeds to show that all formulas of affinity are of molecular character by various experiments in chemical physics, calling the attention of his auditors to the fact that "the tendency in all chemical combinations is the promotion of a formative principle, which formative principle exists in the constitution of matter per se, and not outside of it."

Hence the germs of all types of life are promoted by a rhythmic combination of those spiritualized energies which inhere in all cosmic processes, seen and unseen. "We only see the phenomena of nature and its combining spiritual energies; the real activities take place in a spectrum or 'dimension of space' beyond human vision."

Having established this truth as operative in all processes of affinity, Prof. Lockwood then shows that the organs through which man's conscious ego has sensations, are only electrodes, each of which transmits "a mode of molecular motion" to man's conscious ego, evoking the various sensations evoked by their respective structure—that all of these sensations are in the arcanum of consciousness; and not without, as some hold.

If, then, objective nature by process of molecular impact evokes sensations in man's conscious ego, it follows that what we call speech and thought are only molecular energies, which, when impacted upon consciousness, promote sensations and thought again—each receiver being dependent, however, upon the electro-tension and normal condition of his own organs of sensation.

Having established this hypothesis as operative in all the various formulas of nature's affinities, operative not only in forms of crystallization, growth and processes of accretion, but in all methods of physical and mental transference, Prof. Lockwood deduces that this same rhythmic principle of life and its reactions connects us to the realms of invisible existence where lives the spirit or conscious individual ego of those who have passed the boundary of visible earth life, and wherewith existing in the form that nature, in the processes of her sublime evolutions evokes, however imperceptibly to sense, are those we call "dead."

Right at this point, he makes inductive demonstrations of this great truth, establishing beyond the possibility of doubt that in this great fact of molecular reciprocity we have the key that unlocks the secret chambers of nature's correlated acts.

The large audiences that have greeted Prof. Lockwood in the course of lectures recently delivered at Berkeley Hall have been held "spell-bound," as fact after fact has been demonstrated supporting this molecular hypothesis of nature, and the relation of its principles to a life beyond the visible horizon. His pamphlet entitled "The Molecular Hypothesis of Nature," is on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

### Elizabeth Stuart Phelps's Gifted Mother.

My mother, whose name I am proud to wear, was the eldest daughter of Prof. Stuart, and inherited his intellectuality. At the time of her death she was at the first blossom of her very positive and widely-promising success as a writer of the simple home-stories which took such a hold upon the popular heart. Her "Sun-Side" had already reached a circulation of one hundred thousand copies, and she was following it fast—too fast—by other books for which the critics and the publishers clamored. Her last book and her last baby came together, and killed her. She lived one of those rich and piteous lives such as only gifted women know; torn by the civil war of the dual nature which can be given to women only. It was as natural for her daughter to write as to breathe; but it was impossible for her daughter to forget that a woman of intellectual power could be the most successful of mothers.

I hardly know which of those charming ways in which I learned to spell the word motherhood impressed me most. All seemed to go on together side by side and step by step. Now she sits correcting proof-sheets, and now she is painting apostles for the baby's first Bible lesson. Now she is writing her new book, and now she is dyeing things canary-yellow in the white oak dye—for the Professor's salary is small, and a crushing economy was in those days one of the conditions of faculty life in Andover Hill. Now—for her practical ingenuity was unlimited—she is whitening little wooden feet to stretch the children's stockings on, to save them from shrinking; and now she is reading to us from the old red copy of Hazlitt's "British Poets," by the register, upon a winter night. Now she is a popular writer, incredulous of her first success, with her future flashing before her, and now she is a tired, tender mother, crooning to a sick child, while the man-ascript lies unprinted on the table, and the publishers are wishing the Professor's wife were a free woman, childless and solitary, able to send copy as fast as it is wanted. The struggle killed her, but she fought till she fell.—*Elizabeth Stuart Phelps, in McClure's Magazine.*

"GOLDEN STREETS."—At Prescott, which is the capital of Arizona, the granite used for street pavements contains \$4 in gold and twenty cents in silver to every ton, so that in time, when less expensive methods of reducing ores are used, it may pay the city to tear up and crush its street pavements.

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sclerian Hair Renewer.

### Straws in the Wind.

(Continued from first page.)

vation. "Michael and His Lost Angel" was produced at the Empire the other night. It was a magnificent production—as a study of human nature it is unsurpassed, and filled to the brim with great and suggestive thoughts. It all hinged around the wrong-doings of a clergyman, and the public, neither here nor abroad, would accept it. They cried out, "Sacrilege"; and yet Bernhardt, in "Izely," plays the part really of Mary Magdalen, and the whole Passion Play is thinly veiled, with the public crowding "Abbey" to the doors. Who shall solve the mystery? We are all a lot of humbugs, anyway; we assume to love and hate, while half the time our real feelings are smothered by what we imagine the rest of the world will think or say. Very few of us have an honest opinion, and very, very few who are possessed of one have the courage to express it. That Bernhardt's superb art will override all position is without doubt true.

Mrs. Richmond is the speaker at Carnegie Hall, and she is bound to attract a good deal of attention, since there are few speakers who have uniformly rendered such great service to the Cause, both as a writer and inspired speaker, covering an enormous range of subjects and advancing ideas far beyond the comprehension of the general mind. Always refined in bearing, eloquent in speech, she carries with her a power equalled by few, excelled by none. Her Newton is greatly admired, but Mrs. Newton presides in a quiet but effective manner, and the meetings are extremely well attended. The Conventions have left for Florida. They have done a good work here, although it is a matter of regret that both Mr. and Mrs. Cannon have found the climate so wearing upon health and nerves. Both Mrs. Williams and Mrs. Cadwell are kept busy; indeed, nearly all the public mediums are having a large share of patronage.

THEOSOPHY is coming to the front with considerable force just now at Chickering Hall. Mr. Claude Falls Wright is delivering a very fine course of lectures and attracting a great deal of attention by them; in fact, it is safe to say that at least one-third of his audiences are Spiritualists who have grown weary of the "thrashing of the old straw," and are reaching out for something more suggestive. Without desiring to offend any of the workers in the field, it must be evident that our speakers should seek new inspirations. Formerly the people were under the thrall of theology, and the necessity of freeing them from such bondage was apparent; but to-day the human mind has become far more active, and people are able to think for themselves. The clever, liberal-minded ministers have helped themselves wholesale to current Spiritualism, and if the Spiritualist wishes to lead in the thought of the world, he must preach to the times. The old lessons have been pretty well learned. No more is the fear of God, or the greater fear of the devil, a thing to be counteracted; but now there must be a constructive policy forthcoming, or Spiritualism will be compelled to give way to that which is able to supply it. How can this be attained? Like attracts like, as surely. Then our spiritual teachers need the literature of the day upon these themes, and thus present a mind which will attract a higher and deeper inspiration. Spiritualism has done too much good and valuable work for mankind to be allowed to be absorbed by the church, or to go down the tide unrecognized and unremembered. Yet if it goes forward to occupy that still more exalted position which awaits it even now, it can only be through using every means at hand, and adding to it the highest inspiration of the hour.

The name of Madame Blavatsky is coming to the front again. Madame Diss Debar, who announced her attention of dying some three years ago, is out again in a whole page of the *New York World*, telling the story of her eventful life, and asserting that Madame Blavatsky, directly after her demise, became absorbed in her, and is with her now. A day or two following, a young Russian woman comes forth with a similar declaration, while Mr. Foulke seems to have got ahead of them all in like assertions. It's a strange tale at best; one could imagine, I think, a link between Blavatsky and Diss Debar. I confess, to me, one has often been an intimation of the other; but, if it goes further than that time alone can decide. If Diss Debar's story be true, and as yet it remains uncontradicted, she was outrageously treated, and there are thousands who can testify to her possession of peculiar psychic gifts. She is now to fight for the possession of her children, whom the Gerry Society hold, and refuse to give up. Perhaps if the case ever comes to trial the public will at last learn the truth, and, in the main, when the truth is known, the public is usually fairly just in its conclusions.

### Letter from President H. D. Barrett.

To the Editor of the Banner of Light:

IN response to a number of requests from readers of your valuable journal, I venture to offer a few items for publication in your columns in reference to my labors as a missionary in the Southern States.

On Sunday, Jan. 12, I visited the three Spiritualist societies in Allegheny and Pittsburg. Messrs. E. W. Sprague, Edgar W. Emerson and G. H. Rankin were there, serving those societies, and much enthusiasm was manifested by all the people in attendance. These three able workers are general favorites with the citizens of the twin cities, hence are doing a good work. Mr. Rankin has but recently stepped upon the platform as a speaker, yet the signs of promise are already apparent in his work. Who has not heard of the gifted medium, Edgar Emerson, and the enthusiastic, energetic medium and worker, Ell W. Sprague? They are both worthy of the confidence of the American people, for they have often been tried and never found wanting.

It was a pleasure to meet the old friends from other sections—Mrs. Maggie Waite, of California, well known as a fine test medium all over the United States; her general manager, Mr. Mullen; W. J. Loveys, of Cincinnati; and Bros. Stevens, Knight, Barnes, Hefner and others of the local societies there. The Spiritualists of the two cities are loyal to a man to the National Spiritualists' Association.

My next work was in Chattanooga, Tenn., a city that will be famous as long as human history shall be written and read by men. The remnants of a flourishing society exist here, and excellent material abounds for the building up of a live working society. It would not take long to do this if a good speaker and reliable test medium should visit that city together. The audiences were large and enthusiastic, and strongly in favor of the National Association, as I found after a set address upon that important theme. Steps are being taken to organize a permanent society, and it will not be long before the Spiritualists of Chattanooga are heard from in no uncertain way.

It is a sad fact that Chattanooga, and all the other cities and towns in the South thus far visited, have been cursed by fraudulent mediums. Societies sometimes existed in a flourishing condition, when one of the birds of passage known as a counterfeit medium would appear, known as a yet larger interest in the subject, then either decamp surreptitiously, or be exposed by the people whom they were trying to deceive.

The South seems to have been a favorite field for these human harpies to work in, and they have left marks that years of time cannot fully eradicate. The scenes given by these fairies have created an appetite in the public mind for the absolutely marvelous—for the sensational manifestations—so that the simpler phases of phenomena that indicate the sweet presence of our spirit loved ones are passed by in disdain. This unnatural appetite must be changed before permanent good can be done our cause in the South. Genuine mediums, such as Keeler, Mansfield, Pettibone, Mrs. Hibbits, and others like them, would receive a warm welcome from the Southern Spiritualists, and would build up the cause very rapidly

in every town they visit. It takes the genuine phenomena to convince both Christian and skeptic.

Nashville was also visited. This city contains many Spiritualists, but at present they are not united, owing to causes given above and to other reasons not in point here. This is the city where Jesse B. Ferguson, one of the most scholarly and eloquent speakers that ever stood upon a Spiritualist rostrum, resided for a long time. His name is treasured by many of the Spiritualists of Nashville as one of their choicest memories. I met the people on three occasions here, and found a deep interest in the National Spiritualists' Association. Steps were taken toward a permanent organization, and the able, loyal workers in Nashville will soon proclaim to the world that they have a flourishing society there.

Louisville, Ky., was my next objective point, having been called thither for a specific purpose. A large audience greeted me on that occasion, not less than four hundred people being in attendance. The National Association is enthusiastically sustained by the Louisville Spiritualists, and every mention of it and its work elicited loud applause.

At the close of the lecture President Wilson invited the people to remain to witness a wedding ceremony. This was a complete surprise to all, and the wonder was who the contracting parties could be. Prof. Koehnrose of the Louisville Conservatory of Music presided at the piano, and as the soft strains of the wedding march floated upon the air the bridal party entered the hall. The contracting parties were Mr. Claiborne W. Puckett of Norton, W. Va., and Miss Dora E. McAbby of Louisville. Miss McAbby is the only daughter of the well-known Spiritualist leader of Louisville, Dr. Thomas McAbby.

Miss Christina Totten officiated as bridesmaid, and Mr. Chesley W. Wheeler as best man. As the party approached the platform I met them, and, in a few words, united the happy couple in the bonds of matrimony, according to the laws of the State of Kentucky, having been duly licensed by the courts of the State for this particular occasion. The costumes of the party were elegant, and the happy bride was the cynosure of all eyes in her elegant cream silk wedding dress, with the flush of health and happiness upon her face and the sparkle of joy in her eyes. After the ceremony the audience viewed with one another in extending hearty congratulations to bride and groom. The happy couple will reside in Norton, W. Va.

From Louisville, Memphis, Tenn., next received my attention. This city is inseparably connected with the name of Rev. Samuel Watson, the Nestor of Spiritualism in the South. During his lifetime a large society existed in Memphis, but it attained no degree of permanency, owing to causes that exist too often in every community of Spiritualists. Although a Spiritualist lecturer, author and editor, Bro. Watson, a wealthy man, contributed largely to the support of the church, and diverted others, by this example, from giving to Spiritualism, to build a temple and to establish a permanent society in Memphis. Bro. Watson was a Spiritualist to the end of his days. It is true that he reentered the church before his transition, but this was due to two influences, viz.: an injury to his head that caused a brain difficulty, which impaired his mental faculties seriously; second, the over-persuasion of some of his relatives.

Through the able efforts of Dr. H. T. and Mrs. Allie Lindsay Lynch, two meetings were held, which were largely attended. Some enthusiasm was aroused by an attack that was made upon me by a Baptist gentleman during the delivery of one of my lectures. Never did I feel so strongly the influence of my unseen helpers as I did when that attack was made. When the lecture was over, even the Baptist friend himself joined heartily in the applause that followed.

Every reference to the National Spiritualists' Association was received most kindly, and a deep interest taken in its welfare. A good society can be established in Memphis, but it will take a month or two to work it up.

I next visited Jonesboro, Arkansas, where three meetings were held in the county courthouse. The rain fell in torrents during my stay in that city, yet an audience of one hundred persons greeted me on two evenings, despite the rain and ten inches of sticky mud in the streets.

One peculiarity of my Jonesboro audiences was this—women and children were entirely wanting; on all sides I was greeted with the eager faces of thinking men. I learned that there were not ten Spiritualists in either one of my audiences. My third lecture was given Saturday afternoon, but it was only an informal talk and answers to questions asked by several in the audience.

His Honor, Mayor Stoddard, led in the questioning, and seemed anxious to learn something of our Philosophy. Dr. J. A. Meek, probable candidate of the Populist party for Governor of Arkansas, presided at the meetings. L. Latourrette, Joseph Jackson and B. J. Watson assisted in arousing an interest in the meetings.

My next point was Stuttgart, Arkansas, where I am domiciled for one week. I shall give eight lectures here during my stay, and will write of the results at some future date. Yours for the National Spiritualists' Association, H. D. BARRETT.

### Letter from Prof. Wilder.

To the Editor of the Banner of Light:

I WAS much pleased with the last copy of THE BANNER. As a whole, I think the paper holds its own admirably.

I wish to express my gratification at the endeavors of Dr. T. A. Bland in the field of medical freedom. If he could be successful it would be a beginning at the sweeping backward of that tide which is submerging the medical rights of practitioners and people in the United States, and sowing on our soil the detestable principles and policy of Asiatic despotism. I never saw Dr. Bland, but know him to have been an Eclectic of forty years ago, when it meant innocuous medication, free thought and liberty with liberty. To be an Eclectic hardly means that now. The foe is in the camp. Perhaps it will not always be so; but if a return to the first love does not take place, there will be no reason for existing left. I wish that our States could have the referendum. How quickly many lobby-bought laws enacted by "snaps" would go out of sight.

A new society, "The American Association of Physicians and Surgeons" held a session at Indianapolis, Ind., Jan. 15-17. I am not able to explain its purposes intelligently, but it appears to be non-sectarian, and to handle "live subjects." Such topics as Hygiene, Electro-Therapeutics, Bicycle-Riding, were discussed and illustrated; vaccination—which every other medical body seeks to maintain by imperious, frowning law—had the front. Eight papers were read, two sessions and a popular meeting held—all to give thorough handling. Blood-poisoning by law was combated with energy. Besides, resolutions were adopted, declaring against modern medical class-legislation.

The Executive Committee and President of the American Anti-Vaccination Association were in attendance and participated in the proceedings.

Mr. Tuttle's paper in THE BANNER of Feb. 1, on "Matter or Spirit," is an admirable production. It forcibly illustrates the weakness in modern "Science," which, professing to be "exact," begins with an hypothesis—the atom—and culminates in the nowhere. An atom was never known. Matter as a name is too possibility, a something for energy to operate with, but itself only a dynamic force. It could have no dimension, and therefore is but spiritual substance.

The talk about evolution is very fine and very plausible. I believe very much in it myself. But it is qualified, as General Jackson described the oath to maintain the Constitution—"as I understand it." The very terms "matter" and "nature" suggest all. Each of them means etymologically the mother-principle; and motherhood is the evolver of fatherhood. Evolution must precede evolution; the spirit of life must inseminate. Spirit begins all, upholds all, receives all; in short, is all in

## PETITION TO CONGRESS

### Asking it to Reject the Proposed God-in-the-Constitution Amendment.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES IN CONGRESS ASSEMBLED:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your honorable body to reject the proposed "Christian Amendment" to the Constitution presented by Representative Morse and Senator Frye.

We ask the rejection of this proposed amendment for the following reasons:

1. That the American principle of separation of Church and State may be maintained.
2. That the rights of all classes of citizens may be conserved and perpetuated.
3. As the Constitution now stands, no discrimination, on the ground of heresy, can be legally made against any citizen. More than one hundred years of experience amply justifies this wide tolerance and forcibly pleads for its continuance.
4. The experience of all times and nations has shown conclusively that every attempt to force from the citizen a direct or indirect acknowledgment of the truth of any of the dogmas of religion is disastrous. It creates new religious hatreds and intensifies the old; demoralizes religion and corrupts the State; it tramples the equal rights and liberties of the deserving citizen, and puts into the hands of bad men a dangerous and terrible power over the property, persons and lives of their fellow-citizens.

All I am perhaps not an Orthodox Christian, though I was once praised as a Christian gentleman, but I subscribe heartily to the one word of Paul: "Ta panta et toa Theou." "Everything out from the divine substance." ALEXANDER WILDER.

Newark, Feb. 6, 1896.

### Banner Correspondence.

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

#### Massachusetts.

NEWBURYPORT.—C. W. Hidden writes: "While giving lectures and exhibitions in Bridgeport, Conn., in November last, I was entertained by my honored friend, Mr. James Wilson.

During the first night in his home I received a visitor whom I described at the breakfast table next morning, and, to my surprise, both Mr. and Mrs. Wilson recognized a day in the faculty of music. His object in coming was to chide me because of a certain display of a lack of positiveness.

Mr. Wilson heartily seconded the matter, and then, to convince me of the right of both to criticize, he took from his desk a certificate showing that he had taken a course of lessons in mesmerism of Dr. Brittan in Springfield, Mass., forty-four years ago. This rather astonished me, for, while I had known in a general way that Dr. Brittan had been a Spiritualist speaker, I had never heard him mentioned as an exponent of mesmerism. However, I heeded the lesson well, and, as a memento of the affair, Mr. Wilson presented me with one of the disks which Dr. Brittan had used in his hypnotic work.

At the close of my lecture on "Hypnotism and Crime," in Springfield, Mass., on Dec. 29, I displayed Dr. Brittan's disk, and made some remarks concerning it; a lady came forward to examine it, and told me her mother had been hypnotized by means of this disk in Dr. Brittan's hands forty-five years ago. The next night the lady attended my entertainment, and was hypnotized by means of the same disk, just as her mother had been years before I saw the light of day.

Finding the lady fond of music, yet without musical training, I induced her to sing a state of exalted mentality, in order to play upon the faculty of music. When in proper condition for the test, I led her to the piano and placed her fingers on the keys; instantly a flood of melody poured forth, and the audience was hushed into breathless silence.

Gradually I led her to great themes; incidentally alluding to battle, she caught the suggestion instantly, and then followed a musical scene which almost baffled description. There came the roll of drums and the sound of martial music in the distance, gradually increasing in volume as the troops drew nearer; then came the crack of carbines, the rattle of musketry, the boom of cannon, hoarse commands and shouts, the hurried rush of armed bodies eager for a fray, the tramping of horses, the whir and crash of whirling bugle calls and responses, and all the din and excitement of battle.

As the music died away and 'Taps' sounded, I awoke the sleeper, and the audience broke into a storm of applause. When the entertainment was over I learned that the lady was the daughter of Mrs. Mettler, the once famous medical clairvoyant, whose spiritual vision was opened by Dr. Brittan, by means of hypnotism, nearly a half-century ago.

This is the story of how Dr. Brittan's disk came into my possession and was made to play an interesting part in a remarkable scene in the 'City of Homes,' where the doctor scored many a brilliant triumph in the days gone by.

QUINCY.—William G. Prescott writes: "Having attended hundreds of materialization séances, I think the one yesterday at No. 80 West Concord street, Mr. Hatlie Stansbury's, the most beautiful, particularly on account of outside materializations.

I think the second form that came was a friend of mine, a man, materialized between the two sofas upon which my arm was resting and the chair of the gentleman sitting next to me.

As many as five forms materialized at the end of the sofa where I was sitting, and two on the other arm—a wife and daughter of a gentleman sitting at that end. Several materialized on the right side of the room from me, behind the sitters there, and quite a number on the floor six or eight feet from the cabinet.

Sometimes the Indian control of Mrs. Mason (the medium's mother), who was present, came out of the cabinet with a bound down to the lower end of the circle, and then, coming back to the sofa, began to be marked by the Father of the Gods, and then, sitting on it with me, and soon a white robe began to form which she threw around herself for a shawl, and went down the circle, that all who wished might examine it."

FALL RIVER.—A correspondent writes that the Spiritualist Society meets every Sunday at 2:30 and 7, at G. A. R. Hall. Feb. 16 Mrs. A. L. Pennell spoke on "Truth and Duties of Spiritualism"; to be followed Feb. 22 by Mrs. E. D. Butler, test-medium, also remarks on "Spirit Teachings"; March 1, Mrs. Abbie N. Burnham on "Power of Human Thought"; March 8, Mrs. Duffee, a medium of extraordinary abilities; March 15, Mrs. A. L. Pennell, subject, "Mind Transference"; March 22, Mrs. E. D. Butler, theme, "Theosophical Truths and Fallacies." A fine program is in preparation for the anniversary.

HINGHAM.—Edwin Wilder, the veteran Spiritualist of this place, writes us: "I cannot withhold my commendation of the article published in THE BANNER, Feb. 1, 1896, written and read by J. J. Morse, Esq., before the society of Spiritualists in London, on the 'Value of Spirit-Messages.'"

To my mind, after an acquaintance and experience with spiritual phenomena covering a period of almost forty-six years—during this time reading something of its literature, and the dear old BANNER from the date of its birth, listening to many of its able and distinguished speakers and exponents—I must say I fail to recall a single instance wherein I have found so direct, clear, concise and rational a statement of the facts and the lessons to be learned by its varied phenomena as is contained in that paper, in its special regard to 'spirit messages.'"

I feel that Mr. Morse's statements are both sound and healthy; good for thousands of the believers who wait on the spoken or written word by mediums; and that it should be endorsed and printed in leaflet form by our National and State Associations, and scattered broadcast over the whole country. Mr. Morse evidently judges messages, whether from incarnate or exanimate spirits, by the standard of his reason, and to him they have one and the same value, all conditions considered. No more, please.

I wish also to word in praise of the BANNER's printing, in half-tone, the facial resemblance and form of our old-time workers and speakers, and giving in brief some word concerning their lives; somehow we seem to know them better after passing through the BANNER's press."

#### Wisconsin.

MILWAUKEE.—Mrs. Hattie B. Keith and J. D. Lewis, Committee of the First Spiritualist Society, write: "The First Spiritual Society of Milwaukee is still 'on deck.'"

Our platform is being occupied in an exceedingly satisfactory manner by Mrs. C. McFarlin, the highly-esteemed speaker from Chicago, Ill. Sister McFarlin is a complete trance speaker, and there is as much distinct individuality in the mannerisms of her various controls as exists between individuals in earth-life. Her language used is invariably clear, forcible, logical and scholarly in every way, while her own personal manner impresses an audience most favorably. We also have one of the greatest of the great mediums that has been before the public. Mrs. C. A. Nick gives the most astonishing tests, with names of the spirits and those receiving the tests. Mrs. Nick is a lady of the present, and has given tests for the society for the past year, giving perfect satisfaction. Too much can be said in praise of her work, both in private and public.

Dr. Rothwell has been with us the past two Su-

days, and will remain with us for some time. He is giving entire satisfaction to all. His lectures are bright and to the point, and his tests are invariably acknowledged as correct. He is certainly a wonderful medium. His materialized essences are even more wonderful than they were two years ago.

The First Society is in good condition, and ably conducted by efficient officers. Bro. H. C. Nick, who organized the society, is serving his fourth year as President. He is the right man in the right place, and is highly respected and beloved by all true Spiritualists for his zeal and fidelity to the Cause. He and his noble wife, who have so long labored in the interest of the Society and the Cause, are never absent from their post of duty, and they are essential to the work of our Cause here, not only in the society, but all that pertains to the general growth of Spiritualism.

Let us remember to support our spiritual papers, and do all we can to send broadcast throughout the world the bright gems of thought that are furnished us weekly from the brightest minds of the age. Our meetings are well attended. Last Sunday there was only one standing-room. There is more interest taken in Spiritualism in Milwaukee at the present time than there has been before. We look forward to a spiritual harvest."

#### Maine.

BELFAST.—Miss A. A. Hicks, Sec'y, writes: "The Spiritual and Liberal Union invited Mrs. M. J. Wentworth, of Knox Centre, to lecture in its parlors on Feb. 2.

Her subject was 'The Outlook of Spiritualism.' Following are a few of the powerfully expressed thoughts of Spirit Henry C. Wright, through her organism. "The record of the past, in the history of Spiritualism, has been such as to discourage further investigation in some localities, on account of the fraudulent practices of designing persons. The great law of Spiritualism has for a time been hidden in the mists of superstition, but it has only been waiting to throw out its power. It has been the keystone of the corner. Spiritualism has ever glowed with brilliancy, like the Bethany-star of the Orient. Oh! for more wisdom with which to baptize humanity! The children of the New Dispensation are fast learning the vibratory laws which govern the universe. There is not enough of true devotion in the hearts of men. The outlook of Spiritualism is grand and glorious; when soul shall speak to soul, even as voice speaks to voice now. Again, the outlook of Spiritualism is this, 'That all shall know Thee, from the least unto the greatest.'"

The lecture was replete with glowing and beautiful illustrations, clothed in choice language, and adapted to the needs of the eager listeners. Mrs. Wentworth closed this most excellent address with a fine improvised poem.

She is to speak for us again the first Sunday in March. We count ourselves fortunate in having such a gifted inspirational speaker within easy travelling distance."

#### Illinois.

CHICAGO.—A correspondent writes: "The First Society of Spiritual Union is holding three services on Sunday in Irwin Hall, corner of West Madison and South Paulina streets. Mrs. Mary C. Lyman, the pastor, has won the appreciation of a large and growing audience."

#### Nebraska.

BUTTE.—Mrs. Emma Warner, M. D., writes of the lessons on Psychometry through Mr. Grubbs's mediumship: "Enclosed you will find draft for lessons on Clairvoyance. I feel that I have been well paid for money and time spent in Psychometry."

#### IN MEMORIAM.

To the Editor of the Banner of Light:

GEORGE W. TAYLOR passed to the Higher Life Feb. 6, 1896, in the 64th year of his age.

He was one of the early workers in the cause of Modern Spiritualism. Convinced of the truth of its claims shortly after the coming of the Rochester rappings, he never hesitated to express his convictions, meeting opposition and often persecution with the firm quietness that was a mark of his character.

The great yearly gatherings at old Hemlock Hall owed their success largely to his generous and unselfish efforts. When the Spiritual Society, "Friends of Human Progress," of North Collins, N. Y., was legally incorporated in 1882, he became the President of that body, a position he held to the present time.

The funeral services were held at his home near Lawton's on Sunday afternoon, Feb. 9. Giles B. Stebbins, one of the pioneers of Spiritualism, gave the address, which was a glowing tribute to the worth and work of him who had reached the "morning land."

Choice music, tenderly fitting to the occasion, was furnished by the Park Church of Versailles. Many beautiful flowers lent a silent benediction, and whispered in their mute language to saddened hearts of the wonderful change that must come to all even as it came to him—that means only another step along the line of progress. His sons, Joseph and Grant Taylor, his nephew, Frank McCullor, and his friend Frank Walker, tenderly bore his form of clay to its resting place. Eminently fitting were the simple and touching services to the quiet, unpretentious, but grandly beautiful life of GEORGE W. TAYLOR.

The following resolutions were adopted by the "Friends of Human Progress" Feb. 13:

Whereas, Through the divinely beautiful and natural laws of physical existence, he believed, foresaw, that he has only to bring to them—pointing them for consolation to the blessed truth of the continued life and activity beyond the mists of mortal vision that was his never-fading support.

Resolved, That we extend to his family our deepest sympathy in whatever sorrow he has left behind him, and may bring to them—pointing them for consolation to the blessed truth of the continued life and activity beyond the mists of mortal vision that was his never-fading support.

Resolved, That we, recording his worth, that he has only to bring to them—pointing them for consolation to the blessed truth of the continued life and activity beyond the mists of mortal vision that was his never-fading support.

Oh, our brother, from the beauties Of that higher vantage ground, Teach us lessons of the duties That amid the shades abound. May thy voice still, true and tender, Reach us o'er the throbbing sea, And the truth's eternal splendor Guide us ever near to thee!

EMMA TRAIN.

North Collins, N. Y.

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# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

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

### A NURSERY SONG.

Oh, Peterkin Pout and Gregory Grout  
Are two little goblins black!  
Full off from my house I've driven them out,  
But somehow they still come back.  
They clamber up to the baby's mouth,  
And pull the corners down;  
They perch aloft on the baby's brow,  
And twist it into a frown.  
And one says "Shall!" and the other says "Shan't!"  
And one says "Must!" and the other says "Can't!"  
Oh, Peterkin Pout and Gregory Grout,  
I pray you now from my house keep out!

But Samuel Smile and Lemuel Laugh  
Are two little fairies light;  
They're always ready for fun and chaff,  
And sunshine is their delight.  
And when they creep into baby's eyes,  
Why, there the sunbeams are;  
And when they creep through her rosy lips,  
Her laughter rings near and far.  
And one says "Please!" and the other says "Do!"  
And both together say "I love you!"  
So, Lemuel Laugh and Samuel Smile,  
Come in, my dears, and tarry a while!

—St. Nicholas.

### Lance, a Modern Knight.

BY DAISY RHODES CAMPBELL.

Just an old woman, bent, gray and toll-worn. For years she had kept her fruit-stand in the same place. No one seemed to know much about her. She was just "Old Ann." The children who bought fruit of her thought she had always been old, and tired, and wrinkled. Some of them teased her, others gave her a good-natured nod or good-morning, but they all thought that she must be used to the weather by this time, and to being alone; old people didn't care for good times and fun like young folks, they said. But one dull, cloudy morning something happened to old Ann. It was such a little thing it hardly seems worth telling, only she did not think it little. It was just a boy of ten years, small for his age; carefully dressed, with a radiant, smiling face, he came straight to the stall, and laid on the counter a bright, new nickel.

"How many apples—those big yellow ones—will that buy?" he asked, eagerly.  
"Two," said Old Ann.  
The radiant face fell just a little.  
"And the others—the little ones?" he asked.  
"Three."  
"I'll take the big ones," the boy said.  
When he had run home with them—Old Ann could see him lying along into a tiny bit of a house set in between two high buildings, and out again—he was back.

"Mamma said I might come over and see you awhile," he said, genially. "You see we've just moved here, and I'm lonesome. We had to leave our home in the West End because," here the boy lowered his voice, "my papa died. And mamma's so sorry, and grandmamma's sick—that's why I bought those apples. Just to cheer 'em up, you know. They do it the way I do. Why, I'm hungry all the time."

"I'm going to school next term, so that I can hurry and take care of mamma and grandmamma," cause I'm the only man of the family. Then mamma won't have to paint china and sew and work pretty flowers on linen just like real ones, to sell. Oh, no women oughtn't to work when men are round."

The boy flushed a little as he said this, and looked at Old Ann.  
"You haven't any man about, so it's different with you; but perhaps when I'm big I can take care of you, too," he added.

"Bless the royal heart of the boy!" Old Ann burst forth admiringly. "An' what might your name be, sir?" she asked.

"Lance Kenna," the boy said. "It was my papa's name, and I'm going to be just like him if I can. You see, here Lance lowered his head toward Old Ann, "you see, what made me feel bad about the nickel was, it was the last of the money papa gave me; but I thought he'd like it to be spent for mamma, 'cause, he always wanted her to have the best things."

"The poor man!" said Old Ann. "An' I wish I knewed the one it was, an' you should have it back again."

"Oh, but that wouldn't be fair, because I haven't any more money, and the apples are all eaten up by this time, I hope," said the eager voice. "There, mamma's making her signal; do you see the blue silk muffler against the window? Good-by!" and off flew Lance's legs across and down the street.

He came again, and again to see the fruit-woman. They became the warmest friends. They had long talks together; but Lance never knew the comfort he was to the tired, lonely old woman, whose heart was as young and yearning as ever.

"Mamma," Lance said one day, "I think Old Ann's most as pretty as grandmamma—do you think that I oughtn't to?"

"His mamma smiled.  
"I don't believe grandmamma will care a bit," she said.

One blustering day the wind played a trick on Old Ann. I don't believe it would have been so cruel if it had known how her old bones ached, or how her heart ached.

But the wind whirled and danced as if it were beside itself. It tore around the corner, came along under Old Ann's frail canvas and blew it up in the air. It took off the fruit, which rolled about the pavements. Then the boys joined with the wind and pursued the fruit. They screamed and chased the apples, bananas, oranges and dates, and put them in their pockets.

Old Ann wrung her hands, and then she stood quite still, a pathetic figure buffeted by the storm.

A crowd was gathering, when down the street came a boy's figure. He took in the scene at a glance. He rolled a part of the stall a little way, and jumped easily on top. He waved his arms a moment and began to talk. Strange to say, the crowd listened. Lance Kenna always had made people listen.

"You don't understand," he said in his clear, ringing voice, "or you would not take Old Ann's things. She's told me, and I know. You see she has n't anybody in all the world except a little girl in an asylum, trying to get big and learn lots. And Old Ann likes to send her things, so she won't be charity. It goes against you to be charity, Ann says. And she won't get herself a warm shawl, nor clothes, and goes to bed early to save fire, so's to help the girl with light hair, and save a little to put her somewhere when she's too old to work any more. And now the wind has broken her heart. I don't know what she will do with no money, and rheumatism, and no stall nor fruit. So you see how it is, and I know you'll give her back her fruit. I'm going to earn money for her myself—just got a job of a man down there to sell some fish for him, and I believe mamma'll let me. Perhaps somebody else'll help my friend, Old Ann."

"That we will," said a deep bass voice from the crowd, and a hat was passed, and several dollars went into it.

"I'll give my week," shouted a carpenter who came up.

"I can spare a shawl," said a hard-working woman. "My mother'd been as old as her."

"Mamma," said Lance that night when he told her about it, "Old Ann's too happy; she's going to have it lots better now, and I thought I didn't need that new cap, and I could give her all the money. I never saw such good people as there are in the world. Just think how they helped."

But there was a man who walked off from the crowd, a hard, embittered man, and he said: "If that little chap had been growned I'd a thought he was shammin', but I never see such a light as was on his face, a talkin' about

that old woman as if she'd a been his own kin. It most made me believe in God's love again to see him."—*Epworth Herald, Columbus, O.*

### Turning a New Leaf.

A new year is here, and she comes to us pure and fresh let us not contaminate her by evil doings.  
Let us live good lives and do good to others; thinking less of self than we have during the year of '95. No one has lived so well that he or she can truthfully say, "I am not ashamed of anything I have done." But how few can say, "I am proud of what I have done."

I will turn over a new leaf, so many say, and live differently to what I have the last twelve months. Every one's composition being so different, and no two alike, it is hard for some to keep good resolutions.

Many are so easily led by others. They start the year with good intentions; before they know or realize it, some one who has an influence over them leads them into their old ways, and the bright new year is but a repetition of the past.

Shun bad company. Shun all acquaintances who hold an evil influence over you. Stand firm, if needs be, all alone, and you will find that though your heart be hardened it will respond to the good which is in your nature, and you will be surprised to see how easy it is to lead a good life. Keep to yourself, you who are easily led astray, and you will prosper. If you feel that being good becomes monotonous, do not give up. Do some one a kindness, some one who is treading, perhaps, as you once did, the evil pathways of life.

Make some poor forlorn one happy. There are none so wicked but there is a corner in their heart which will quickly respond to a kindness done them.

The kindest hearts in the land are often those which beat under a shabby coat, and in the breasts of our fallen brothers and sisters may be found hearts more Godly than those which beat under coats of broadcloth.

It is a kind word or act to one of these poor creatures which often awakens them to good manhood and womanhood. If you are striving to live good lives during this new year, do not forget that very often those who are seemingly beneath you in appearances may have hearts so susceptible to good influences that by kind words and acts you may lift them from a living hell into heaven, and by so doing your own life will become happier.

ELLA PORTER HARCOURT.

### New York.

MORRIS HEIGHTS.—Mr. F. B. Hawkins writes as follows concerning his work among the young people in the vicinity of New York:

It will undoubtedly seem strange to the readers of THE BANNER outside of New York that in the great metropolis of America there is not a Spiritual Lyceum or a Sunday School where children are taught even the first principles of this beautiful Philosophy, and yet there are hundreds of believers in Spiritualism in New York City and in Brooklyn, and the audiences at the different lecture-rooms are large and enthusiastic.

But there is an extensive field for work among the children, and I shall soon organize a school on my own responsibility. Wishing to ascertain how much interest could be aroused among the young people in some of the suburban towns of New York, I prepared the creed below and offered it for consideration. Quite to my surprise, it was received with great favor by both old and young, and not only is it endorsed by Spiritualists, but people from the churches have urged me to extend my work. I should like to have the opinions of the readers of the BANNER OF LIGHT of the merits or demerits of this creed, which runs as follows:

1. I believe in the fatherhood of God and the brotherhood of man.  
2. I believe that Jesus Christ was perfect, and that we should try to follow His noble example.  
3. I believe in the supremacy of mind over matter, and that we are made happy or miserable according to the thoughts which we harbor for ourselves and for others.  
4. I believe that when we do our utmost for man's welfare we more fully realize the Divine spark within us and come nearer to God.  
5. I believe that life is everlasting, because there is no death to the soul, and I take the Bible as my guide because I know of no other book that is better.  
6. I believe that guardian spirits hover over us by night and by day, and that they can help us to live better and happier lives.  
7. I believe that the germ of truth is in all religions, and I sincerely respect good motives wherever I find them, but I hold the right to criticize any theory which, in my judgment, retards the spiritual growth of man.  
8. I believe in true temperance in all things, and I will not resort to force to change the opinion of any one.

**The Children's Progressive Lyceum No. 1.**—Charles T. Wood, Conductor, writes: This flourishing institution held its regular service in Dwight Hall, 514 Tremont street, Sunday, Feb. 9, the subject under consideration being that of the date of the Modern Advent of Spiritualism, and the relation it has borne and bears to-day toward all that is elevating and liberalizing in religious thought and culture.

This subject was treated from the platform, and also by the leaders with their groups. The Conductor suggested the formation of an adult class for the discussion of the more advanced thoughts brought out by the lessons, and we trust that the idea may grow and bear fruit.

Mrs. Soper gave a nice talk to the youngest and intermediate groups, with ideas very interesting and instructive to the children, and entertaining to the adult portion of the audience.

There was a good attendance, notwithstanding the storm, and the entertainment of music, song and recitation was prettily rendered, and added much to the enjoyment and interest of the occasion.

The children give an entertainment Wednesday evening, Feb. 19, with a program which will surpass all previous efforts of a similar character, and will manage the whole affair themselves.

Those who have never visited this school for moral and spiritual development cannot be aware of its claims for their attention and support.

Wednesday evening, Feb. 26, there will be an entertainment and dance given by the two older groups of the Lyceum for the benefit of the Lyceum Union.

**Boston Spiritual Lyceum.**—Albion R. Waitt writes: The Lyceum session of Feb. 9 was held promptly at 1:30. Although the weather was not very congenial, they had a good attendance.

The subject: "How Does Spiritualism Prepare us for the Transition of a Friend?" was well treated by the older classes. The younger classes gave answers to Mrs. Soper's subject, "Kindness and Politeness." The work is very instructive as well as attractive to them. One of the answers given shows what can be impressed upon young minds.

Answers to the subjects were given by Carl Root, Joe Foley, Marion Seibold, Charlie Hatch, A. R. Waitt, Miss Ellsworth, Eddie Hatch, Elmer Packard, Mr. Lewis, Mrs. Waterhouse. Dr. Root manipulated very clearly and precisely, "Death as it is Considered by the Spiritualists and by the Churches."

Mrs. Soper gave the children another lesson, illustrating it by beautiful anecdotes, so easily impressed upon children's minds. In hav-

ing the children answer her questions orally, she was very successful for new work.

Mrs. Hatch read a very interesting letter written by Mrs. Longley from her home in California. Such letters are very scarce, where they should be very frequent, from our traveling mediums. Many thanks are due to Mrs. Longley for her kind interest. We were favored by a piano solo by Mr. Watson and recitation by Master Joe Foley. Mr. Edgar W. Emerson was with the Lyceum, and spoke very encouragingly of the Lyceum work. He endorsed the work Mrs. Soper was doing. He told of the children that he saw clairvoyantly, that filled the seats in the classes.

Mr. Shaw, one of the directors of Boston Spiritual Temple, extended his greetings to the school, and praised the lessons that were being given. He spoke on the advancement of liberal thought among the theologians, and told how Spiritualism was the prime founder and advancer of it.

### Charade.

My first embodies all despair;  
My second vain my first would flee,  
Yet, flying to my whole, full oft  
Flies but to lifelong misery.  
Still, Holy Writ doth plainly show  
My whole, though causing, curi'g woe.

ANSWER to Cross-Word Enigma last BANNER, "Ohio."

Written for the Banner of Light.

"THE TORCH-BEARER."

BY LEANDER THOMPSON.

I heard an Angel's sounding lay,  
Adjuring me to come up high  
My conscious heart he set on fire,  
And bade my inmost soul arise.

The torch of Love he held on high,  
It shed a glory o'er the sky,  
And through the darkness of the night,  
The Truth shone out with wondrous light.

The mantling power of love's red fire  
Doth thrill the heart with purer desire;  
I would to all the world proclaim  
This joyous heart-flaming fire.

New beauties blush in ev'ry age,  
When on its leaves his torch-light glows—  
That torch throws over Nature's face  
A glory spreading through all space.

His torch illumines beauty's eyes,  
Lights up the heart, and Hope revives.  
Upon death's cold and waxen face,  
It sheds a glow of saintly grace.

Above the mounds of aneuvraves,  
His mystic torch-light silent lives,  
When lo! there shines a halcyon light,  
The living dead stand robed in white.

Where'er a slave, on land or sea,  
Some heart he fires to set afire;  
In souls he kindles love of Truth,  
Lights Manhood's fires in hells of Youth;

Fans virtue into brilliant flares,  
To cinders burns Life's gilded shams,  
False Pride his blazing torch consumes,  
Its ashes to oblivion dooms.

This Angel's torch—its gold beams  
Are mirrored in the heart's fire streams.  
It burns with pity for the poor  
And would their happiness increase.

He smells the deeds of earth's strife,  
In love's true crucible of Life  
His rare shall melt Life's sturion ore,  
And all its love and truth restore.

When blindly groping men all stray,  
An angel's torch shall light the way;  
Its beams shall shine on ev'ry ear,  
Illuming depths of space afar  
His heavenly torch shall evelow,  
And o'er all things a beauty bow!

### Double Consciousness?

(From La Revista Espriritista de la Habana.)

An interesting case of profound somnambulism is involved in this: T. subject is a young man of twenty-two years of age, by trade a shoemaker. He came to the hospital Hotel Dieu in consequence of a partial paralysis, and after treatment was recovering from his hemiplegia, when he was suddenly attacked with somnambulism, and since the attack it has been impossible to avenge him. He is able to talk and enter into conversation, and shows that all the physical functions of life are unimpaired. Although his eyes are closed, he sees clearly all that passes, and reacts perfectly. In this condition he has been for more than twenty days. Some time ago a visitor proposed a game of cards, and the sick man accented and won the game, because, as he said, he could see the cards that his opponent held as well as his own. One noteworthy circumstance attending this case is, that although he is wholly illiterate, being scarcely able to read or write in his normal condition, he now shows an excellent and vigorous intellect and has written some good verses. Is this a case of double-consciousness?

"We have used Hood's Sarsaparilla in our family for several years, and recommend it as the best blood purifier and the best medicine to create an appetite that we have ever used. MRS. LYDER, 9 Jeffries street, East Boston, Mass."

**Hood's Pills** cure biliousness, indigestion.

### ILLINOIS.

Chicago.—Mrs. Mary C. Lman writes: As I combed the pages of the dear old BANNER OF LIGHT my mind took a retrospective view into the past, when I first greeted this new-found friend.

It is now over thirty years, and how often I have turned to its columns for comfort not only as a sensitive, called to meet the opposing influence of bigotry and superstition, but in the trying mortal separation attendant on the transition of dearly loved ones.

Many changes have come into the rank and file of our workers, so many have joined the hosts of immortals, to continue the great work begun in this life. Chief among that throng comes the impressive individuality of our brother, Luther Colby, the friend and counselor of all who sought him, especially the sensitive medium and speaker. His words were words of wisdom, and couched in language of love, and one felt in his presence that he had found a true friend to our Cause and humanity. And as I write these few lines I know I am only giving my expression to that which many of your other contributors have done in sincerity.

### \$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 proprietor has so much faith in its curative powers that he offers One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, J. C. CHENEY & CO., Toledo, O.  
Sold by Druggists, etc.

**The Attitude of Scientific Men Toward the Spiritual Phenomena.**

An Address delivered before the National Spiritualist Association, during the Third Convention in Washington, D. C., Thursday Evening, Oct. 11, 1894, by GEORGE A. BACON.

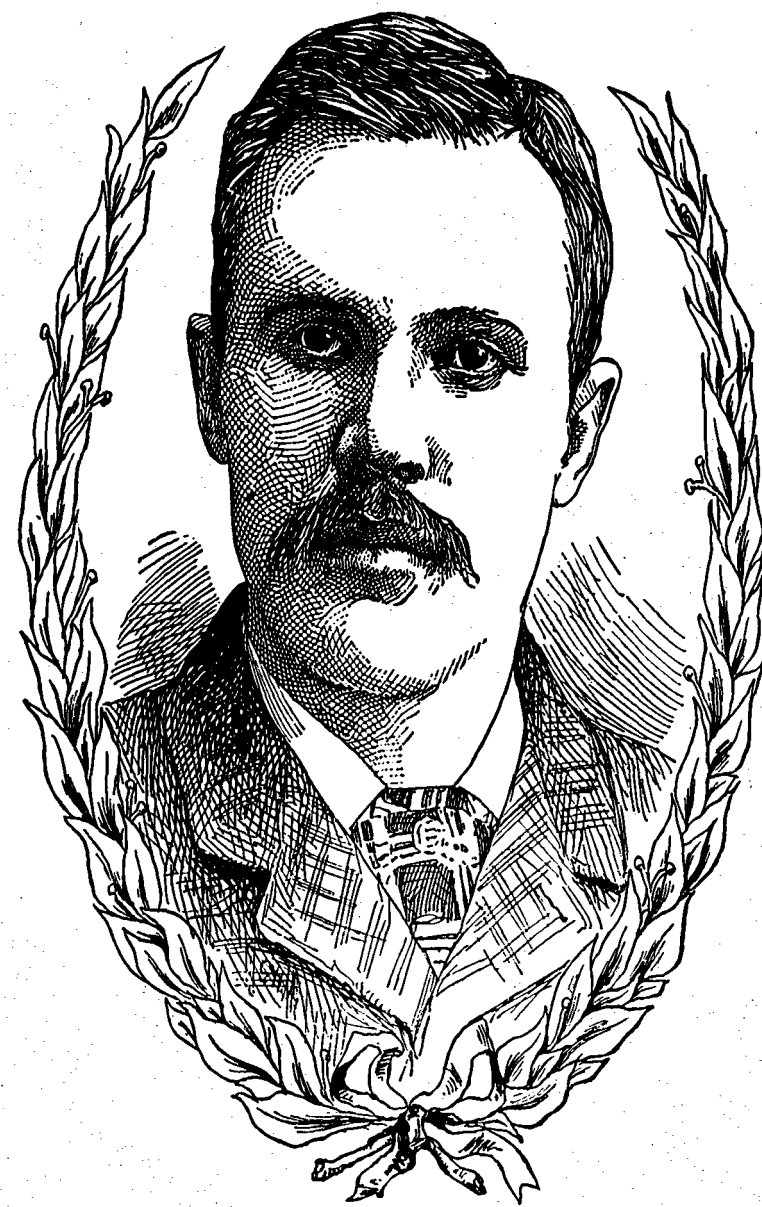
Pamphlet, pp. 21, price 3 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

**THE ANGEL OF HOPE.** A Critical Review of Biblical Inspiration and Divinity. By M. B. CRYSTEN.  
Paper. Price 10 cents.  
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# THE POET'S TRIBUTE.

## New England's Favorite Poet Cured by Dr. Greene's Nervura.

Moses Gage Shirley Sings in Verse His Enthusiastic Praise of the Curative Powers of Dr. Greene's Nervura.



MOSES GAGE SHIRLEY.

When the master poet, James Whitcomb Riley, praised the works of Moses Gage Shirley, of Goffstown, N. H., he placed the stamp of genius upon the rising young New England poet. To-day all the world knows Mr. Shirley as the Poet of the Homes through his Every-day Rhymes and other works. Mr. Shirley says:

"I was troubled with weak nerves and kidney complaint. I took that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy, and it completely cured me."

"As a nerve strengthener and blood purifier it is unequalled, and richly merits its great success as the grandest of medicines. I advise everybody ailing to use it, and I take every opportunity to recommend it. It will certainly cure. I have endeavored to tell the great curative powers of Dr. Greene's Nervura blood and nerve remedy in verse in the following 'Wreath of Praise':"

What has triumphed o'er disease,  
That has bled time and skill?  
Set the suffering captive free,  
Banished every pain and ill!

What has brought the roses back  
To the pallid cheek so thin?  
Caus'd the star of hope to rise  
In the drooping heart within?

What has won enduring fame,  
Through the world its work has stirred,  
Till in every land to-day  
It's become a household word?  
Dr. Greene's Nervura."

Our great writers, our illustrious statesmen, our most eminent physicians and best known people, use and recommend this grandest of medicines, Dr. Greene's Nervura blood and nerve remedy. It occupies a position among the sick and ailing far above any other remedy ever discovered. No other remedy cures like it, no other medicine begins to have such a long array of wonderful cures. Day after day prominent and well-known people publish their testimonials and recommend this remedy because it cured them, and they desire to point out to others the way to recovery.

People need a good medicine to prepare them for spring. Dr. Greene's Nervura blood and nerve remedy is the best thing possible to take, for its very name is a synonym for power, vigor, strength.

It is a physician's prescription, the discovery of the most successful specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted free of charge regarding any case, personally or by letter.

## RECEIVED FROM ENGLAND.

### Raphael's Almanac.

OR,  
The Prophetic Messenger and Weather Guide,  
FOR 1896.

Comprising a Variety of Useful Matter and Tables.  
Predictions of the Events and the Weather  
That will Occur in Each Month During the Year.

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

Seventy-Sixth Annual Address.  
Monthly Calendar and Weather Guide.  
The Voice of the Heavens.  
Raphael's Every-Day Guide.  
The Farmer's Breeding-Table.  
Astro-Meteorologic Table.  
Table of the Moon's Signs in 1896.  
Symbols, Planets, Moon's Signs, etc.  
Useful Tables, Weights and Measures.  
Royal Tables, etc.

Current Garden Measures; Fish Table.  
Farmers' and Gardeners' Tables.  
Building and Income Tables.  
Manure and Weather Tables, etc.  
A Calendar for 200 Years.  
Tide Table for the Principal Ports.  
Stamps, Taxes and Licenses.  
Where the Money Goes, etc.  
Sizes of Tanks, etc.

Pawnbrokers' Regulations, Marriages, Annuities, etc.  
The British Empire, Foreign Goods Imported, etc.  
Religious Denominations.  
Railway Information.  
Prime Ministers, Digestion and Nutrition Tables.  
The Crowned Heads of Europe.  
Explanation of the Hieroglyphic for 1896.  
Value of Minerals, Population, etc.  
Legacy Duties, Price of Wheat, etc.  
Where to Find a Will.

What We Swallow, Foreigners in England, etc.  
Work at the Post Office, Church of England, etc.  
Agricultural Statistics.  
Slang Terms for Money, and other Tables.  
How an Estate's Property is Distributed.  
Education Statistics.  
Postal Information.  
Eclipses during 1896.  
Best Periods during 1896 for observing the Planets.

General Predictions.  
Periods in 1896 for gathering Medicinal Herbs.  
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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondence may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 22, 1896.

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"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

## Two Dollars Per Year.

The management of the BANNER OF LIGHT have decided, on due deliberation, to reduce the subscription price of the paper to **Two Dollars per year** (former price \$2.50)—beginning with the issue for March 7, which is No. 1 of Vol. 79.

We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for THE BANNER make an effort to increase its circulation? Every one who subscribes to our subscription books would make it his or her business to obtain one new subscriber to this paper for 1896.

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long defended.

We shall in No. 1 of Vol. 79 begin the publication of spirit messages received through the instrumentality of Mrs. JENNIE K. D. CONANT, whose services we have secured; we shall also print in the same issue a portrait and biographical sketch of this lady.

Other articles and a number of illustrations will also appear in this opening number, rendering it a valuable souvenir, and one richly deserving a wide circulation.

BANNER OF LIGHT PUBLISHING COMPANY.

## The Cathode Rays.

A so-called wonder light has been brought to notice, the discovery of Prof. Roentgen of Wurzburg, Germany, upon which Prof. Trowbridge of the Laboratory at Harvard University is carefully experimenting. Cathode rays is the name it goes by, and cathode rays are defined as disturbances set up in the luminiferous ether by an electric current. They are not light rays nor electric rays, but possess some of the properties of both. They can be deflected by a magnet, and they are obstructed by the molecules of air and all gases, glass, metals, and other substances to varying degrees. But they are affected quite differently by light, as the substances that offer the greatest obstruction to light may offer very little to them. Unlike light rays, they are able to pass around an obstruction. And, more than all, the cathode rays are not all alike. They possibly differ in the same way that white does from violet, red or green. Prof. Roentgen has probably hit on a particular number of vibrations or other quality having strong chemical effects, and therefore of importance photographically. Prof. Trowbridge emphasizes the extremely useful results that will necessarily follow in surgery.

The new rays are a form of radiant energy which has the peculiarity of being stopped by transparent glass, and of passing through ground glass, wood, metal, and human flesh. They are called "cathode rays" from the fact that they are excited at the cathode, or negative, pole of a Crookes tube in action. Crookes's tube is simply a modification of Geissler's tube. Where the electric current enters it is called the anode, and where it leaves is called the cathode. These are otherwise known as the positive and negative poles, and are often indicated by the plus and minus signs. The

origin of the new discovery by Professor Roentgen was the previous discovery by Professor Crookes of some remarkable energy that manifested itself at a small dark spot in the tube, near the cathode, on passing an electric current through the tube. Professor Roentgen's discovery is that a radiation of a hitherto unknown nature is produced, which is capable of penetrating through all bodies, though not to the same extent. Wood and human flesh are more easily penetrated by it than glass; and although its effects do not make themselves visible to the human eye, they can be recorded photographically. Thin plates of metal can be photographed through almost as readily as can a pane of glass with ordinary daylight, offering little opposition to its passage.

The London Chronicle says that a common street sign is soon likely to read—"Your skeleton while you wait!" Some authorities declare the new power, or ray, to be electricity; others believe a new form of energy has been discovered which probably works with longitudinal instead of transverse vibrations. The question is an open one, whether this energy merely excites fluorescence, which causes the formation of an invisible image capable of development, or the new energy actually affects the photograph film. Persons who have been photographed by this process declare that they feel for a minute a pricking sensation like a mild electric shock. One of the best photographers in England affirms that the new force is an electric phenomenon. He photographed a lame man's foot, and found a bone enlarged and pushing the neighboring toes out of place. An experiment by another photographer with a lady's hand gave the hand in skeleton outline. All the delicate bones were perfectly articulated, each in a faint haze that indicated the shape of the hand in the flesh. The nails of the fingers will not photograph. All the joints were as clear as if one saw the real ones, and the lady's ring hung wide and loose on the bone of the middle finger. We may indeed claim that there are yet more things in heaven and earth than have been dreamed of in any philosophy.

## A Fit Use of the Washington Anniversary.

It is proposed to the people of the United States that they make the birthday anniversary of Washington even more glorious by inaugurating a movement for cementing all the English-speaking people of the world in peace and fraternal unity. In order to do so, it is suggested that the inhabitants of all cities and towns of the Union, at their meetings to celebrate the birth of Washington, or at special meetings called for the purpose on the afternoon of the next day—which is Sunday—or in the meetings of their societies, clubs, churches, social, religious or commercial organizations nearest in time to Washington's birthday, shall embody their views, each gathering in its own way, on the subject of a formal treaty to establish arbitration on the part of the United States and Great Britain as the method of concluding all differences, which may fail of settlement by diplomacy, between the two powers. Also, on the general subject of war as a mode of deciding controversies between the two nations. All such proceedings may be in duplicate to Dr. William C. Gray, 69 Dearborn street, Chicago, and William E. Dodge, 11 Cliff street, New York. One copy will be sent to the President of the United States and one to the Queen of England.

## If they Would but Look at Home.

A Spiritualist writer remarks on the movement of the Canton, O., Ministerial Association to counteract, if it can, the effects of the teachings of Spiritualism, that the aforesaid Association might profitably recur to a sermon of the great founder of Methodism, in which he undertakes the defence and advocacy of Spiritualism. And he adds that if but a single account of the intercourse of men with spirits be admitted, the whole air-castle of the unbelievers falls to the ground in a collapse. There is no reason why Spiritualists should let this weapon be wrested out of their hands. If the members of the Methodist Ministerial Association would but read Wesley's account of the manifestations at Epworth parsonage during its occupancy by the Wesleys, ranging over a period of thirty-four years, published by him in a well-known magazine, and attested by his brother Charles and the entire family, it would be very much to their enlightenment as well as to edification. It would be interesting to see how the Association gets over such testimony to the truth of Spiritualism and the facts of spirit-intercourse.

## The Mass Convention of Spiritualists.

The Convention of Spiritualists announced in the last issue of the BANNER OF LIGHT, in the interest of the National Spiritualists' Association, will be held in the Concert Hall, Madison Square Garden, New York City—entrance between Madison and Fourth avenues, on Twenty-sixth street—Wednesday and Thursday, Feb. 26 and 27, 1896, at 10:30 A. M., 2:30 P. M., and 8 P. M.

Among those who will be present are: Mrs. CORA L. V. RICHMOND, Hon. A. H. DAILEY, Dr. GEO. A. FULLER, F. B. WOODBURY, J. W. FLETCHER, EDGAR W. EMERSON, MILES M. DAWSON, MISS MAGGIE GAULE, Mrs. M. E. WALLACE, Mrs. MARY A. GRIDLEY, and many are yet to be heard from—Mrs. H. S. PALMER, Mrs. HELEN STUART-RICHINGS, Dr. F. L. H. WILLIS, and a score of others.

A full program of the proceedings will be at the door of the Concert Hall, and they will be sent out to the local societies as far as possible before the dates named for the Convention.

## A District "Sunday Law."

Readers of the present issue of THE BANNER should make it a point to carefully peruse the words of Secretary Woodbury, headed "To the Friends of Truth," on seventh page. A form for a petition-head will also be found printed in connection—which petition should be circulated and sent, when signed, to the address of the National Spiritualists' Association, 600 Pennsylvania Avenue, Washington, D. C.

A letter from H. D. Barrett, President of the National Spiritualists' Association, will be found on our second page. In his letter of transmittal he writes (Feb. 6): "I sincerely hope that the dear old BANNER is prospering better than ever. Its last edition was one of the best papers I ever read, and a credit to the Cause, as well as to journalism. Success to THE BANNER and its management."

Mrs. M. E. CADWALLADER of Philadelphia speaks in Meriden, Ct., Feb. 23, and in Bridgeport, Ct., March 8.

## A Field-Day for Spiritualism: Remarkably Successful Public Seance by P. L. O. A. Keeler, at Mr. Ayer's Temple.

Despite the driving snow on the forenoon of Sunday, Feb. 10, a large audience gathered at the First Spiritual Temple (Newbury and Exeter streets), Boston, to listen to the report of a Committee empowered by the audience on the previous Sunday to investigate the mediumship of Mr. Keeler, the slate-writing medium, and to witness—as usual at this place on Sunday mornings—a demonstration of his powers as a physico-mental medium.

Before describing the occurrences on this occasion, it is but just to Mr. Marcellus S. Ayer—whose munificence reared this stately and respect-commanding edifice—to say that the work is now carrying on at the Temple is a most important one, and is awakening the widest extent of an interest in the spiritual phenomena. Every Sunday morning this winter the man hall of the building has been thronged with investigators—among whom also may be found a sprinkling of the old Spiritualist element—the former met to see for themselves (not judge by what is reported in some of the daily papers in Boston) the evidences of the exercised unseen but intelligent power; and the latter to rejoice over the easy victory which the Acts of Spiritualism, when once carefully examined, are bound to win over un-informed prejudice. We wish Mr. Ayer the fullest measure of success in his efforts—which are now making of his grand Temple a real "battleground" where the spiritual phenomena can meet their critics, without fear or favor, in a contest of FREE REASON!

The services on the morning of the 16th consisted first of a report of the Investigating Committee. Mr. A. S. Leslie, a gentleman, middle aged, grayed thoughtful, but of proven fearlessness, explained to the critical audience that he was practically a stranger to every one before him, an concerned in the matter. On the previous Sunday he was so strongly impressed to visit the Temple in the morning, that (though known only the gentlemen who might have been there) he decided to go and see what was presented; arriving, he happened to be chosen by Mr. Keeler as one of the cabinet committee. He was well satisfied with this first experience and being duly appointed by the audience present, himself and a lady (who was also a stranger to all interested) were constituted a Committee of Research to visit Mr. Keeler in private and report to the meeting a week later the result of their inquiries. They had paid attention to their duty, and were ready to report.

He then explained that among the questions put between slates for answer, his wife wrote one (of it purport of which he had no knowledge) and put it in an envelope; the questions, including this envelope, were placed between two jars of clean slates at his own home; he secured these slates with screws; he brought these slates to the medium; they were laid upon the p of a table, but Mr. Keeler did not touch them.

Mr. Keeler at himself sat at this table, while Mr. Ayer as a little withdrawn from them, so that it might act as a supervising witness to what occurred. When it was decided that the writing was finished, he (Mr. Leslie) opened the slates (which had been screwed together at his own house, and had never left his sit since) by withdrawing the screws from the in presence of Mr. Ayer and Mr. Keeler. When opened they were startled to find that the envelope and that particular question, also, which had been written and put with the others between the slates, were torn to shreds, it mixed in a confused mass, while the slates themselves, and sometimes the papers containing the questions, were found to be covered with writing—the messages being in answer to the queries asked by himself and wife. A corner of one of the slates had a flower traced in green ink and white. One of the questions had answer written in blue across the face of the paper on which it was written.

The Boston Herald had a representative on the scene, and a quote from his report the following, in order to show how the mind of an unprejudiced reporter was appealed to by this statement:

"Mr. Keeler (said Mr. Leslie) could not have known who my wife's relations were, and yet he very soon said: 'My wife's name is here; Albert Hazeltine here; wish Lilly was here; my wife is the lady Kida, and we call her 'Tilly.' Really, while I'm holding on to the slates, I felt them shaken, and it was told that the writing was completed."

"They were indeed to be covered closely with writing, which was in direct answer to my questions. How impossible it had been for Mr. Keeler to understand them, in me watching him, you can see from the time I took me now."

Mr. Leslie unscrewed the slates, it requiring him several minutes to do so, and they were on exhibition during the remainder of the service. What was thought particularly significant was that the message which had been enclosed in the envelope, and screwed fast, was found torn into bits.

"The slates (said) were on the table in plain sight all the time. I went there watching for tricks. If I had seen any sign of a trick I should have come here this morning and told of it just as freely as I have told others."

The following were among the answers received:

Lieut. Pat is not found. G. C.

My DEAR SON: This line of writing in here where mortal had cannot penetrate, is sufficient evidence of spirit-power and presence. I am alive and well. FATHER. DANIEL A. LESLIE.

My DEAR FATHER: I have matured in this life. I am with Grandpa Henry. EDDIE.

My BLESSED BO: Thank heaven I can greet you with a line. I did not pass out of existence at all. I am still alive. It is me, dear MARY ANN LESLIE.

FOR DEAR MARY I am more than glad for this chance to send a message to you. Little did I expect to have the opportunity. As to your movements this summer, you must be governed by the existing surrounding circumstances. Do as seems best to you and yours. I am at rest. FATHER. Thomas Henry (not Capt.).

DEAR TILLIE: It is all true. I live. CAROLINE HAZELTINE.

I am here, but I am not able to see you or see your writing. I want you to know that the life after the grave is fact. I could not but be writing if it were not so. ALBERT HAZELTINE.

He informed the people that the writers of these messages were known to him in mortal life, and that he particularly recognized his father's communication as characteristic in thought.

If any one present supposed Mr. Keeler could while he (Mr. L.) was looking on and wide-awake, unscrew these slates and write all these messages upon them from parties who must have been strangers to him (K.) they were making a demand upon human credulity that was utterly unthinkable. Mr. Leslie said he would answer any questions which parties in the audience desired to ask; several were propounded by inquirers, mostly on lines with which Spiritualists themselves are familiar.

Mr. Ayer then announced that the lady member of the committee was upon the platform, and at her request he would give her report—which was that she was thoroughly satisfied. Among the tests given her was the following: She took four clean slates, tied together "in a lump," to Mr. Keeler, and without any interference to his part, he (K.) said "Open them." The slates on being opened were found to be covered with messages (in various colors), the writers of which she knew—while there was not the slightest chance of Mr. K.'s knowing them. She was a stranger in Boston, had never been in the Temple before the last Sunday, and was what the world calls an agnostic on these matters. The lady arose before the audience and endorsed this report.

Mr. Ayer then vigorously answered various questions, and explained certain queries concerning the slate-writing phenomena, in the course of which he was understood to say that Mr. Keeler has the gifts of clairaudience and clairvoyance, among other phases of development.

THE PUBLIC SEANCE with Mr. Keeler then followed: The cabinet, which has been before described, was placed upon the platform with its back squarely against the front of the large organ; the top and sides, and about half the front (the lower half), were covered with brown cloth. The medium was seated in view of the people before the cabinet, and Mr. Ayer called for a number of gentlemen volunteers, strong

era to Mr. Keeler and himself (A.), and if possible not Spiritualists, and who had never sat before a committee at these seances, to present themselves for Mr. Keeler's guides to select one to act as a committee for the audience. The same course was pursued in regard to obtaining a lady member. When this had been accomplished, the medium, seated on the left side of the cabinet, held the lady by her left wrist in his right hand, and the gentleman sat next, nearly at the extreme right side of the cabinet. The three were then secured beneath a brown sheet which covered nearly the whole person save the head.

Mr. Ayer explained that it was Mr. Keeler's condition that the lady who sat on his right should have her arm bare to the elbow, and that the lady who had been chosen was so anxious to sit that she had directed her sleeve to be ripped, but that he (A.) feared to cut the material, so that the condition would in this case be waived; thus that the air-drawn speculation of some critics that, by manipulation of the forearm the medium produced the effect of a hand upon it, and freed his right hand for deceptive purposes, was thrown out of court. Mr. Keeler also told the lady, in presence of the people, that during the course of the manifestations, he would at any time loosen or tighten his hand on her arm as she might request, so that she would always be sure of the presence of his right hand. The lady testified that she knew nothing of Spiritualism and had never before been in the Temple.

Under these conditions the seance proceeded. As many as five different hands, male and female, and left hands, too, among them were seen fluttering above the curtain, and in one instance the hand and arm of a muscular spirit were plainly thrust outside so as to forcibly draw straight toward the cabinet a party who came upon the platform to shake hands with the unseen. Manifestations took place with tambourines, bells, drumming (most artistically conducted), etc., also going on at the same time within the enclosure. Several parties were invited to the platform to look within or over the curtain, into the enclosure—and the phenomena took place while they were looking in—they testifying that no one was in sight. One Boston reporter, on looking into the cabinet, asked that the guitar then lying on its back on the floor in the cabinet be turned on its face before his eyes—and it was done!

The seance continued, as in all cases, with Mr. Keeler for medium—a perfect success being achieved; the interest in the written messages—numbers of which were thrown out of the cabinet, and read by Mr. Ayer to the people—was evidently very great.

The meeting closed, but the audience seemed to resolve itself into a Committee of the Whole, and knots of men and women were distributed at every accessible place, discussing what had been heard and seen.

The good seed was evidently sowed in many receptive minds, to bring forth its harvest of free thought by and-by.

## Seances with the Campbell Brothers.

On Wednesday evening, Feb. 12, at 8 o'clock, a party composed of Isaac B. Rich (President of the BANNER OF LIGHT PUBLISHING COMPANY), Mr. D. W. Craig (a prominent merchant of Boston), and others, had a highly successful sitting for various manifestations in the presence of the Campbell Brothers at their home, No. 1413 Washington street, Boston.

In a corner of the apartment in which the seance was held were arranged a little table—upon the top of which a gentleman from the audience put a common type-writer to save the medium the effort—he being still troubled with lameness from an accident—five or six slates, (which had been previously washed and were perfectly clear of all marks whatever at the time of their being put behind the screen), water-colors, etc., and three porcelain plaques.

When these arrangements were perfected, a black curtain was extended before the articles, and across the corner of the room, shutting out this space from the audience and constructing a temporary cabinet which was about five feet high; two ladies present were requested to sit in front of the curtain; they were then bound in a sheet of some dark material; the medium was also confined in the same black sheet, and the ladies sat holding him by the hands. The results of the seance were immediate and remarkable; the ladies and all present joining in expressions of full satisfaction.

The type-writer was not idle during the seance, but could be heard working industriously—the putting in of the paper, the click of the keys, and the taking out of the paper, were easily heard, as each message was produced. Most of these communications (which were thrown out to the audience over the curtain,) were of a personal nature, Mr. Rich receiving several from friends, and a characteristic one from Mr. Luther Colby, also the following from the late Charles C. Dudley (so long connected with THE BANNER establishment):

MR. RICH: I just want to say, hold on to THE BANNER. Luther Colby, Fanny Conant, John Adams and many others beside myself were present when the new medium was selected for the work. It is all right. You see I was right when I said years ago it might be so. It may seem strange one Conant should take the place of another Conant.

CHARLES DUDLEY.

Love to my dear Carrie.

The "Carrie" here alluded to is the widow of Mr. Dudley; and the "foretelling" he refers to in his message was made years ago when Mrs. Jennie K. D. Conant—now THE BANNER's circle medium—was doing her first medial work in Boston; his prophecy has been fulfilled. The slate-writing received at this meeting was also successful, and varied in nature, and fine pictures were added to the writing on four of them—one picture being received by Mr. Rich; of the three porcelain ones, one had a landscape, and the other two contained beautiful pictures of ladies. In all cases the paint outlining these was still "green," or undried, when secured by the parties for whom they were intended.

A prominent merchant of Boston who was present passed a bound tablet within the enclosure, and the leaves were inscribed with fine pictures—the tearing out of said leaves being plainly heard.

All these phenomena were witnessed in bright daylight, and all present declared the seance to be the most wonderfully conclusive of its character that they had ever attended.

At a test seance held Saturday, Jan. 25, Mr. Craig received in less than ten minutes (and executed under strict test conditions) a delicately wrought picture (which is now to be seen at the BANNER OF LIGHT BOOK STORE, 9 Bowditch street, Boston,) of a landscape almost entirely framed in with beautifully tinted flowers, which any artist in the mortal might think himself fortunate to produce in a half-day's labor; this picture was painted between the slates—where Mr. Craig deposited the sheet of porcelain on which it was executed—which slates never left his hands for a moment.

Mr. Craig has also received from the Campbells during their present stay in Boston, a remarkable test-picture in oil colors, on canvas, which, though it was prefaced by two trial seances, was, when it really appeared before the vision, fully developed at the third one in less than thirty-five minutes.

This gentleman and his wife have both clairvoyant sight. While sitting at their home, Sunday, Jan. 26, they saw the same face simultaneously, and informed each other of the fact; they were so interested that they wrote down at once the date, and a description of the vision as it appeared to them severally; these were filed for future reference; also two intimate friends took copies and kept them for the same purpose.

Mr. Craig being impressed that he might receive a picture at the Campbells, procured a canvas on Jan. 28, and visited the brothers, without informing them in any manner of this vision. On the following Friday, Jan. 31, he again had a sitting with these mediums, when the picture—with the word "Brother" above the face, and also containing other points, as described by himself and wife previously—came out to view, and produced a profound effect on themselves and several of their friends.

Mr. Craig has shown this picture—a really superb work of art, and most singularly harmonious in design and color—to several artists,

who inform him that it would take a long time to tone it down so completely, and that its style resembles that of the old masters who painted as if they held a lifetime at command.

At the seance on the 12th inst. a type-written message was thrown out to Mr. O. over the curtain; it apparently was couched in general terms, and without signature at the end—but he quickly saw, on involuntarily glancing at the first of each line, an acrostic, giving him the pseudonym by which the spirit depicted had always chosen to be known to Mr. Craig.

## A New Departure.

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

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made.

While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

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

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

## A Knotted Rope Story Now.

The Rev. J. Hoffman Batten has been taking out his favorite wheel for an airing, which, he says, is the best way for a tired preacher to enjoy his vacation and "really rest" on Sunday. So it seems that he regards the wheel rest more substantial than the preach-and-pulpit rest. He writes up his feelings about it in the Ocean Grove (N. J.) Times-Herald. He says that as he sped through the so-called town of a few houses named Hydeville and turned a corner, his companion halted and called his attention to an old story-and-a-half house, over whose door was a sign reading "Spiritualism originated in this house March 31, 1848," "the birthplace," says Dr. Batten, "of one of the most despicable and yet illusive systems of religious charlatany the world has ever known." His specks of the Fox sisters as those "who first foisted, by means of a knotted rope, hanging against the side of the house, the process of spirit-rappings upon the credulity of the superstitious." If a man who preaches the so-called gospel talks such stuff as that, it is time he was plainly told he is guilty of unqualified untruth. No such thing as "knotted ropes" were known or thought of at the time the Fox sisters were little girls—mere children. This is a choice specimen of the usual theologic "yarns" enunciated about Spiritualism.

## Medical Monopoly Triumphs.

We learn from the Congressional Record of Feb. 11, that on the 10th inst. a bill passed the House of Representatives of Congress—against the written protest of the Eclectic Medical Society of the District of Columbia—which rivets the chains of medical despotism upon the capital of the nation.

During the past seven years the Allopathic and Homoeopathic societies have been pressing a similar bill upon Congress, but they have never till now been able to get a favorable report from the Committee of either the House or Senate. The reason for this failure on their part was that Dr. T. A. Bland, President and Legislative Committee of the Eclectic Medical Society of the District of Columbia, regularly appeared before the Committees and presented such arguments as served to convince the majority of the members that the measure was in the interest of medical rings and against the interests of the people. This year Dr. Bland was absent, fighting in Massachusetts (where he now resides) for medical freedom, and his powerful aid was evidently missed.

When this bill was put on its passage in the House, Hon. O. M. Kem of Nebraska made a ringing speech against it, denouncing it as the very essence of intolerance. Mr. Kem is distinguished as the only man in Congress who raised his voice directly against the measure. Mr. Kem is distinguished also by being the first member of Congress to join the American Health Club. It is to be regretted that this able champion of liberty and progress refuses, after six years in Congress, to allow his people to return him for another term.

Commenting on Prof. Goldwin Smith's article in the North American Review, entitled "Christianity's Millstone," Solon Newman says in the Hillsboro Bridge (N. H.) Messenger that Prof. Smith wants the Old Testament "reverently" laid aside, but that talking reverently over broken shackles that have for ages held millions of souls in the bondage of ignorance and superstition may be called "aesthetic stupidity," and makes no impression upon people of common sense. He joins with Dr. Smith in wishing the Old Testament separated from the book called the Bible, and if he [S.] wishes it enshrined with reverence he [N.] has no objection if the doctor and the Boston Herald, which approvingly quotes him, will furnish the reverence.



**Special Notice—A New Volume.**

The BANNER begins Volume 70 with its issue for March 7, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

BANNER OF LIGHT PUBLISHING CO.

**Thomas Paine in Washington.**

The birthday of the celebrated free-thinker and patriot was celebrated at the national capital with unusual enthusiasm this year. In behalf of the Spiritualists of the Union, Hon. Samuel P. Putnam was welcomed by F. B. Woodbury as a free-thinker, an apostle of liberty, and a worker in the cause of humanity. Mr. Putnam said they were assembled not to celebrate Thomas Paine, but that for which he stood. Paine, he said, was a representative man, in advance of his time. When many people fully realized what Paine did, they would say he was a Christian. Ingersoll will be called a Christian a hundred years hence. Paine's creed consisted of belief in one God, and one only, and in the declaration that "the world is my country, and to do good my religion." Mr. Groh read resolutions, which were adopted unanimously, stating that, while the nation pays such tribute to intolerance as, for theological reasons, to deny the immortal Thomas Paine the full measure of honor rightfully due him, retributive justice will equally overshadow his glory; that, with the grand principles he advocated, the memory of Thomas Paine should ever be cherished by all enlightened lovers of justice, truth and liberty, growing still brighter with the increasing progress, morality and intelligence of the human race.

**The Doctors All at Sea.**

It is now apparent that in case of the need of expert medical testimony in the courts the radiant energy of the X-ray of Professor Roentgen may be of a great deal of service. The fact that this kind of testimony is contradictory and unreliable was plainly declared in a resolution passed at the New York State Medical Society at its very recent convention. The preamble to the resolution, referring to the credibility of medical testimony, speaks on this wise about it: "The method of obtaining it is such as to bring the medical profession into disrepute." Experience in a good many trials before courts amply justifies such a statement. The records of many a case in court show that a clear and conclusive light could have been thrown upon it by the new discovery. Especially in cases in which different members of the medical profession flatly contradicted each other in giving expert testimony. Nobody, whether doctor or patient or indifferent person, could contradict the revelations of the X-ray with impunity. So that the expert testimony doctors' avocation seems to be suddenly gone. The medical men's guessing is of no more good. We shall have fact now instead of sworn medical fiction.

**Mr. Moody's Tribute to His Mother.**

The tender words of Evangelist Moody beside the open coffin that contained the body of his mother moved hundreds of people to tears. "She made our home, poor though it was," he said, "the best place on earth to us. She taught us that poverty was no disgrace. During the first years of her widowhood she wept herself to sleep night after night, and we never knew of it until later years." He told of the trying days after his father's death, the family being left penniless and the creditors taking even the wood from the shed; and how the children, himself included, were obliged to stay in bed one morning till schooltime because there was no wood for a fire. But a kind neighbor brought a load before night, and thus the little family were kept together. After reading from the Bible and another book given his mother, in his gentlest tones he said as he turned toward her form and shook his head, "God bless you, mother; we love you still!" The sobs of the audience could be heard all over the church.

**Washington's Birthday.**

SATURDAY, FEB. 22, being a legal holiday, the BANNER OF LIGHT Establishment will be closed on that date. Parties having advertisements they wish to go in on the seventh page of THE BANNER for Feb. 29 must have them at this office by Friday noon of Feb. 21, as the forms with that page go to press one day in advance.

**March 25**, in Dwight Hall, Boston, the two older groups of Boston Lyceum, No. 1, will give an entertainment for the pecuniary benefit of the school—Stella M. Churchill being Chairman of the Committee of Arrangements. In addition to the school talent, outside volunteers will also participate; Mr. Goodwin (of Goodwin's Stock Company) will read; Juliette Caze will dance, and others will add to the interest of the occasion. Dancing to close.

Dr. Theodore F. Price, the persecuted medium of Philadelphia, had a benefit séance and entertainment extended to him on the evening of Feb. 12 by his friends in that city. An account of the services will be given in our next number.

**HALL'S Vegetable Sicilian HAIR RENEWER**

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

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

**Sunday Observance in Washington.**

General Birney told the Commissioners of the District of Columbia at their hearing of arguments by a number of representative people protesting against the passage of the Morse bill, which proposes certain steps for the "better" observance of Sunday in the District, that he opposed the passage of such a law because it was a falsification of history, inasmuch as it designates Sunday as the Lord's Day. General Birney confessed he had never heard it called by that name before, except perhaps by a few ministers. He maintained that there was nothing in the Bible that designates the day by this name. And another reason he gave was because it opens the way to excuse everybody whom the law desires to excuse, and, finally, that it could not be executed if it were enacted. He wanted things in Washington and the District left as they are. Washington, he said, is one of the best-governed cities in the world, and, as a rule, its people properly observe the so-called Sabbath. But such a law as is proposed is not necessary to make them observe the day, and he could not understand why it was ever introduced. Secretary Woodbury, of the National Spiritualists' Association, read a resolution passed by the Association at the recent convention in Washington, and asserted that Spiritualists believe that every one should be allowed to do as he pleases on Sunday, provided only that the rights of others are regarded.

**The "Awful Example."**

The familiar character symbolically referred to in the above term is more than a mere symbol in New Jersey. It is a matter of genuine flesh and blood. A chronic consumer of hard liquors was hauled up before a police justice in that State recently on the charge of being a habitual drunkard. Speedy conviction following, the Court sentenced the accused to be delivered into the keeping of a temperance lecturer, with delegated authority to compel the toper's attendance on the next thirty consecutive temperance meetings held under the lecturer's auspices. In case of his failing to be ready at any one of these meetings as ordered, he is to be sent to the workhouse and there serve as many days as the number of remaining meetings which he should have attended. Temperance folks far and near will await the result of so novel a departure from all ordinary methods of administering justice with a great deal of interest, and form their own conclusions on the felicity of its conception. It is not stated what course is next to be pursued in case the condemned toper, after sobering up and appearing like abstemious people, should fail for that reason to create the moral impression on the temperance audience expected of him.

We print elsewhere a grand poem, "Crossing the Delaware," by Will Carleton, which we copy from his lively and excellent newspaper-magazine, *Everywhere*. Send to *Everywhere Publishing Company*, Brooklyn, N. Y., for a sample copy.

An article bearing tribute to the life-work of the late GEORGE W. TAYLOR has been received from Giles B. Stebbins, and will appear next week.

**A Mass Convention.****TO ALL SPIRITUALISTS:**

The Convention to be held in this city on the 26TH and 27TH of THIS MONTH is a mass, and not a delegate Convention. All Spiritualists within possible reach of the metropolis should try to be present. There has been no general assemblage of our people in Convention in New York in many years. Theosophists, Psychical Researchers and Occultists of various kinds have appropriated our facts and set them to theories of their own. They have shown their strength, and the churches are continually calling their people together. Let us now endeavor to show our reason for the knowledge—not faith—that is ours, and also the progress of our Cause in the last quarter of a century. Forty-eight years has this new revelation been in the world, and its light has been seen in every part of the globe.

**SPIRITUALISTS: SPEAKERS: MEDIUMS: Come one! come all!** CORA L. V. RICHMOND, Vice-President Nationalist Spiritualist Association.

128 West 43d street, New York, Feb. 15, 1896.

Mrs. M. E. Cadwallader of Philadelphia, Pa., is doing a noble work in trying to protect spiritual mediums. She says: "If our mediums are to be arrested for foretelling future events, why not arrest the almanac-maker for foretelling future eclipses, the weather forecaster for foretelling the future of the weather? How about the doctors and preachers? They claim to foretell future events. The politicians, too, are subject to arrest. They are already at work forecasting what is going to happen two or three years hence. They are all working for money, too.—*The Dawning Light*."

**RHODE ISLAND.**

**Providence.**—Benj. F. Prouty, Sec'y, writes: The Providence Spiritualist Association held its regular meeting at Columbia Hall, Sunday, Feb. 16, afternoon and evening. Our speaker was Mrs. Mattie E. Hull. The afternoon exercises were: Piano solo by Miss Reynolds; invocation by Mrs. Hull; her subject for the lecture was "Philosophy and Phenomena"; her discourse was well received by a very attentive audience.

The evening exercises were a solo by Miss Johnson, accompanied by Miss Reynolds on the piano; invocation by Mrs. Hull; her subject for the lecture was "Clips of the Old Block"; it was a very interesting discourse, and well appreciated.

Next Sunday, Feb. 23, we shall have with us Dr. George A. Fuller of Worcester, Mass.

**Pawtucket.**—Jennie E. Warbuton, Cor. Sec'y, writes: Feb. 9, Nettie Holt-Harbuton gave our speaker. She gave the best of satisfaction.—Julia Davis, a lecturer and test medium, officiated Feb. 16.

**MAINE.**

**Portland.**—H. C. Berry, Clerk, writes: At the First Spiritual Society, Sunday, Feb. 9, Mr. F. A. A. Heath, of Boston, occupied the platform.

By request of Mr. Heath, Mrs. H. C. Berry, of this city, opened the service in the afternoon with an invocation, under the influence of her spirit-guides, Mr. Heath then gave an interesting lecture upon "Immortality," after which he gave a very successful test séance, giving names in full, all but a very few being recognized. Services closed with a benediction by Mrs. Berry.

At 7:30, an invocation by Mrs. Berry. Mr. Heath followed with a lecture on "The Truth Against Error and Ignorance," and a test séance, many names being given in full and recognized. Closed by Mrs. Berry.

We consider Mr. Heath a very fine platform test-medium and a good speaker, and would recommend him to societies as such.

Sunday, Feb. 16, Dr. W. S. Eldridge, of this city, was with us afternoon and evening. His afternoon subject was "Ontology," followed by tests and readings.

In the evening he devoted all of the time to tests and readings, many good tests being given.

Sunday evening, Feb. 23, Mrs. E. H. Bigelow will read an original story on "Reincarnation."

**WRITING PLANCHETTES** for sale by Colby & Rich. Price 80 cents.

**THE ANNIVERSARY.****Boston, Mass.**

At a meeting of the Board of Directors of the Massachusetts State Association of Spiritualists, Feb. 18, 1896, it was voted to engage **Horticultural Hall**, Tuesday, the 31st day of March, wherein to celebrate the Forty-Eighth Anniversary of the advent of Modern Spiritualism.

There will be three sessions, morning, afternoon and evening. Free to all. The Committee of Arrangements are: Dr. G. A. Fuller, Mr. J. B. Hatch, Jr., Mr. N. B. Perkins, Mrs. J. B. Hatch, Jr., Mrs. Carrie F. Loring, Mr. M. T. Dole. **CARRIE L. HATCH, Sec'y.**

**MEETINGS IN MASSACHUSETTS.**

**Lynn.**—T. H. B. James writes: The Spiritualists met as usual on Sunday afternoon at Clerk's Hall, 33 Summer street, with the usual large audience, which is steadily increasing.

Dr. S. M. Furbush, Mrs. Carrie B. Hare, Mrs. Lizzie D. Butler, Dr. W. H. Amerigo and other mediums gave very interesting remarks; tests and messages all said to be correct. Many questions were answered by spirit-raps, and other physical manifestations were given through the mediumship of Harry G. and Will McNally.

At 7:30 p. m. services opened with appropriate selections by Lena and Elsie Burns; Mr. Warren A. Kimball read an original poem on "Intemperance"; Mrs. Lizzie D. Butler gave an invocation, also remarks on "Higher Intelligence," followed by many communications, readings and tests, all recognized as correct.

Sunday, Feb. 23, at 2:30, developing and healing circle. At 7:30 test séance; Dr. and Mrs. Goodrich gave very interesting remarks; tests and messages all said to be correct. Many questions were answered by spirit-raps, and other physical manifestations were given through the mediumship of Harry G. and Will McNally.

At Mrs. Dr. M. K. Dowland's meeting Tuesday evening, Feb. 11, at 130 Market street, the services were very interesting, instructive and appreciated by the intellectual audience. Mrs. Dowland spoke on "The Power of Thought in this Life and the Life to Come"; she also answered many questions satisfactorily. Mrs. Florence A. Lutz, Mrs. Lizzie D. Butler, gave many remarkable tests and messages.

**Cadet Hall.**—Mrs. A. A. Averill, Sec'y, writes: Lynn Spiritualists' Association, Feb. 10, two large audiences gathered to listen to Rev. Moses Hull, and were, as usual, more than repaid.

Our audiences are increasing, and we feel that this course of lectures will do much in the city of Lynn toward advancing the Cause of Spiritualism.

They certainly have been a source of great pleasure and interest to believers, and have attracted a class of people not usually seen at spiritual meetings. Mr. Hull will be with us but one Sunday more, and will be followed by Mrs. Tillie Reynolds of Troy, N. Y.

**Newburyport.**—Lincoln writes: Sunday, Feb. 5, Mrs. A. E. Cunningham of Boston was with us.

She lectured and gave tests very acceptably; her guides predicted the sudden death of a prominent resident of this city, who she said would die suddenly, away from home. Her prediction did come true, for Mr. Charles Bliss died, suddenly, in a neighboring city the following Monday.

Mr. May Pepper was advertised to be with us Feb. 9, but a telegram from her doctor announced that owing to sickness she could not come.

Sunday, Feb. 16, Mr. F. A. Heath of Boston gave two very fine lectures, followed by tests, which were very good.

The First Spiritualists' Association gave a concert and dance in Veterans Hall, Feb. 10, which was a very successful affair, a sum of money being realized which will help to push our Cause along.

A circle will be held with one of our old veteran Spiritualists, Mrs. Cate, who owing to sickness is unable to attend meetings at hall, on Monday night, and a large attendance is expected at her house, Carter street.

The First Spiritualists' Association is to celebrate the anniversary of Modern Spiritualism on March 31, with an extra fine concert to be given by Boston artists, closing with a dance.

**Salem.**—Mrs. G. R. Knowles, Sec'y, writes: Sunday, Feb. 16, Mrs. E. C. Kimball of Lawrence occupied our platform both afternoon and evening, giving two very remarkable and satisfactory test séances. Mrs. Kimball is one of the finest test mediums on the spiritualistic platform to-day, and is devoting herself almost wholly to that line of mediumship at the present time.

Friday evening, Feb. 14, Mr. F. A. Wiggins of Salem gave a remarkable exhibition of his power of reading unfolded and written pieces of paper secretly folded, otherwise known as the ballot test. Mr. Wiggins is very successful in this phase of mediumship.

Sunday, Feb. 23, our platform will again be occupied by Mrs. E. C. Kimball of Lawrence.

**Brockton.**—M. R. Bond writes: Large audiences were present on Sunday, Feb. 16, at both meetings of the Advance Independent Spiritualists, in Pythian Hall. Our meetings are so varied, and so many mediums take part, that all are interested.

We have a remarkably fine corps of workers, including Mr. and Mrs. C. W. Goodrich, Master Sammie Goodrich, Mrs. Bellows, Mr. F. E. Thomas, Mr. A. H. Goodrich, Mr. Stoddard, Mr. C. A. Howard and several others.

**Haverhill.**—E. P. H. writes that Rev. F. A. Wiggins lectured in Haverhill for the third successive time Sunday, Feb. 16, and will continue his services there next Sunday.

His able lectures embraced clear and convincing scientific fact and argument, with descriptive tests. Very large audiences were in attendance.

Mrs. Pepper is under engagement to lecture in Haverhill on the first Sunday in March.

**Lawrence.**—Dr. C. A. Stevens writes: Mr. Frank C. Algeron of Boston occupied the rostrum at Pemberton Hall, 263 Essex street, Sunday, Feb. 16. His lectures were eloquent and listened to by an appreciative audience. His psychometric readings were remarkable.

Mr. A. E. Tisdale, the blind medium of New London, Conn., will be with us Sunday, Feb. 23.

**Woburn.**—"Bonney" writes: Wednesday evening, Feb. 12, Dr. C. H. Harding rendered pleasing remarks and gave excellent tests and readings. Mrs. M. Ratzel and E. H. Tuttle also gave recognized readings and tests.

Mrs. Dr. Bell will be with us Feb. 26; Mrs. W. S. Butler March 4.

**Fitchburg.**—Mrs. E. O. Pierce, Sec'y, writes: Feb. 9, Miss Lizzie Harlow of Haydenville, Mass., gave two grand lectures, and was well listened to by an attentive audience.

Sunday, Feb. 23, we shall have with us Mrs. Minnie M. Soule, of Somerville, Mass.

**Malden.**—"S. E. W." writes: Feb. 16, Mrs. N. J. Willis delivered a most eloquent lecture. Feb. 23, Miss Anna Hanson will occupy the platform.

That the blood should perform its vital functions, it is absolutely necessary it should not only be pure but rich in life-giving elements. These results are best effected by the use of that well-known standard blood-purifier, Ayer's Sarsaparilla.

**Tribute to Mrs. M. A. Newton.****Voice From the Dead.**

Mrs. Henry J. Newton, whose husband was killed by a cable car a short time ago, is as firm a believer in Spiritualism as was he. He was a devoted member of many women's clubs, but still his friends were not at all prepared to see her attending their meetings as calmly and quietly as of old so soon after her husband's death. They knew how devoted the two were.

"My husband's spirit told me," Mrs. Newton said on being questioned, "that I was to make my life as complete as ever. If I moped at home, he said, I would be doing no one any good, and myself a great deal of harm."

And Mrs. Newton's friends are wondering whether she has not the true secret of happiness.

To the Editor of the Banner of Light:

The above (save Italics) appeared in the *New York Herald* of Feb. 16. It is an evidence that the knowledge of and respect for Spiritualism is increasing in those who formerly only mentioned it with a scoff.

Lives of great women, too, "remind us" that we may make our lives "sublime" by being useful. No one is doing more to comfort sad souls than Mrs. Mary A. Newton. Her house and heart are always open to such, and many there be who seek and find instruction and consolation. In freely giving she of course receives appreciative return.

JAMES B. BROWN.

27 West Ninety-ninth street, New York.

**If you need a Tonic****Use Horsford's Acid Phosphate.**

It stimulates the stomach, nourishes the nerves, builds the brain tissue. A wonderful tonic. Makes a delightful beverage.

**Movements of Platform Lecturers.**

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

**Frank T. Ripley**, the well-known lecturer and platform test medium, is filling an engagement with the Psychological Research Society at Woburn, Ill. He speaks for the Woman's Spiritual Union at Brooklyn, N. Y., during the Sundays of March, and for the First Society of Spiritualists at New Bedford, Mass., during April. He can be engaged for May and June. Has a few camp-meeting dates. Address letters to Brooklyn, N. Y., for March; for April, to New Bedford, Mass.

**E. J. Bowtell** is at present speaking on Sunday evening at Single Tax Hall, 108 Bedford avenue, Brooklyn, N. Y., during the Sundays of March (evenings); he will lecture in the parlors of Mrs. E. H. Mace's residence, 8 Lenox place, near Prospect street. Admission to all meetings free. Collections. Address him at 484 Lafayette avenue, Brooklyn, N. Y.

**Thomas Grimshaw's** second year's engagement as a permanent speaker for the First Church of Spiritualists of Pittsburgh, Pa., will close September next, and he is open for engagements with Societies for the seasons of '96 and '97. Address him 2012 Forbes street, Pittsburgh, Pa.

**Providence, R. I.**

To the Editor of the Banner of Light:

The People's Progressive Spiritualist Association held another largely attended meeting on Sunday evening, Feb. 16. Rev. Melissa Miller was to have occupied the platform, but could not, through illness. Her place was acceptably filled, however, by some of our best known mediums, including Mrs. C. M. Whipple, Mrs. Wm. Peyser and Mr. F. H. Roscoe.

The evening exercises were as follows: Piano solo, Prof. Josselyn; invocation by our President, Mr. F. H. Roscoe; solo, Miss Ollie Hunter; address of welcome, Miss Ethel Schofield; a finely rendered original poem, by Mrs. C. M. Whipple; piano solo, Prof. Josselyn; Mrs. Roscoe read in a most acceptable manner the poem from "Seven Dozen Gems." "There's Good in All." Mrs. C. M. Whipple, the Vice President of the Association, gave a deeply interesting lecture upon "Soul-Science and Thought"; it was listened to with close attention by the large audience. She was followed by Mrs. Wm. Peyser, one of our most refined and pleasing mediums; she gave a great number of remarkable and satisfactory tests. "Little Ollie" rendered one of her fine solos.

Mr. Roscoe read a letter from Mrs. Cora L. V. Richmond, speaking of the Mass Convention to be held in New York on Feb. 26 and 27, in the interest of the Cause of Spiritualism; he urged all Spiritualists of Providence to attend, and spoke eulogistically of Mrs. Richmond, and the glorious work she has done.

On Sunday, Feb. 23, we are to hold a Grand Patriotic Memorial Service in memory of Washington, Lincoln and Grant. Mrs. William Peyser of this city is in the speaker of the evening, assisted by some of the best musical and literary talent in the city.

On Sunday, March 1, Mrs. Ida E. Downing of Boston will occupy our platform.

**SPECIAL NOTICES.**

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

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

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

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

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

**DR. J. DAVIS' WILD CUCUMBER PILLS** TRADE MARK

Can be prevented and cured by regulating the action of the liver, and removing the accumulations of bile from the system. Price 25c. per box. Five boxes, \$1. Prepared only by **S. WEBSTER & CO.**, 63 Warren Avenue, Boston, Mass.

Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill. Feb. 22.

**Lister Gibbons, M. D.,** SPIRITUAL SCIENTIST, 61 Chandler street, Boston. Feb. 22.

**Miss A. J. Webster,** SPIRIT IDENTITY and business advice, 1734 Tremont street, Boston, Room 38. Office hours 9 to 3 P. M. Feb. 22.

**E. H. Tuttle,** 170 TREMONT STREET, Room 4, Boston. Sittings daily. Hours 10 to 4. Wednesdays 10 to 1. Will answer letters to lecture and hold public or private sittings. Feb. 22.

**616A Shawmut Ave., Suite 1.** MATERIALIZING SEANCES Sunday, Tuesday and Thursday 7:30 p. m.; Fridays 2:30 p. m. Private Seances by appointment. Business sittings, \$2.00. MRS. A. HATCH Leave cars at Lenox street. Feb. 22.

**READ THIS.**

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

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

**A Fine Musical Tribute**

TO OUR ASCENDED WORKERS,

**LUTHER COLBY, MRS. CLARA H. BANKS, DR. ARTHUR HODGES.**

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

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

**Scientific Demonstration**

OF

**The Future Life.**

BY THOMSON JAY HUDSON,

Author of "The Law of Psychic Phenomena," etc.

Synopsis of Contents—Defectiveness of the Old Arguments; Spiritism and Hypnotism; Spiritistic Phenomena; Ancient Egypt; Collapsing of the Earth; The Order of the Intuitive Perception; Truth; Psychic Phenomena of Primitive Christianity; Modern Psychic Phenomena; Has Man a Soul? Duality Demonstrated by Anatomy; Duality Demonstrated by Evolution; The Disintegrating Qualities of the Soul; Faculties Belonging to a Future Life; The Dynamic Forces of the Mind; The Affective Emotions of the Soul; Practical Conclusions; Logical and Scientific Conclusions. 12mo, pp. 328, price \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

**MAN'S IMMENSITY**

A Certain Evidence of His Immortality.

A Surprise to the World.

BY PROF. J. L. DITSON, Sc.

(Brother of the late Oliver Ditson.)

Subjects treated: Man's Immensity; Immortality Demonstrated; Immortality Continued in Art; Art in Japan; Man's Collapsing with Earth; The Order of the Universe; Culture and Refinement; The Borderland, etc. Cloth, pp. 221, price 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

**Pure**

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

**Blood**

Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

**Hood's Sarsaparilla**

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

**Hood's Pills** cure Liver Ills; easy to take, easy to operate. 25c.

**BABO'S GERMAN MEDICATED TEA**

CURES Constipation, Indigestion and Sick Headache. For sale at BANNER OF LIGHT OFFICE, and by all Druggists. Feb. 16.

**FLORIDA!**



## SPIRIT Message Department.

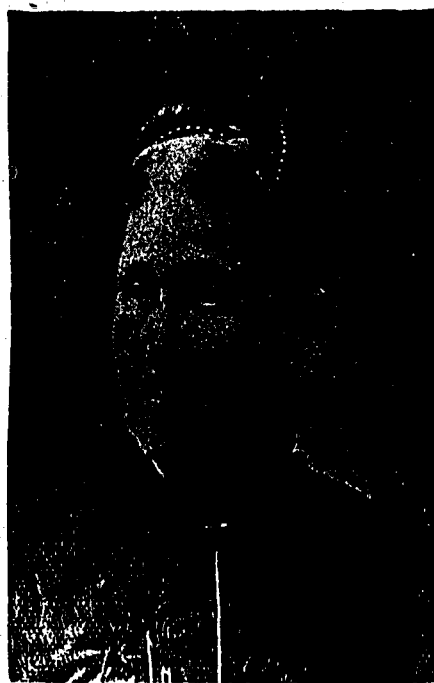
### SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Bessie 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 21, 1895—Continued from last issue.

Daniel W. Hubbard.

Good morning. We all announce ourselves in that way, because it is always morning with us. I well remember when it was said: "There shall be no night there." I could not comprehend that; but how soon we comprehend the meaning after leaving the old house.

It is a pleasure for us to speak here, to be a part of your assembly. I did not expect for one moment, that thought never entered my mind, that I should report here to-day. I came in with the assembly to listen, hoping I might gain some light, some knowledge, as many others do; but when the kind invitation was extended to me, I gladly availed myself of it.

Mr. Chairman, as you sit here in mortal, clothed in flesh, how little do you or any other mortal know of the feeling that emanates out from us to you, for listening to what we may say and recording this out of the kindness of your hearts to so do. Think not for a moment we do not appreciate it; we do, and, as far as we can put into words, we express our appreciation.

In Nashville, Tenn., I passed away, and how different was my education from this true knowledge of the immortal life; yet my earnest prayer went forth that I might find it well after what was termed death. Oh! death, the victory over, we have gained life—life eternal, as love is eternal.

Maria and Simeon both are here with me to-day, and it is a pleasure to announce them, as we are companionable in spirit, although Maria passed away down in Florida; yet what matters it where we passed out from, only for a proof to the friends and neighbors that we report? I visit many.

We are privileged to report here from the kindness of your good Spirit-President; no selfishness pervades his spirit, and even the little ones can report when the proper time comes.

I will not take more of your time, as others are waiting as patiently as I have, but I am grateful for the few moments allotted to me. I appreciate this little time.

Daniel W. Hubbard, Nashville, Tenn. I had some friends in Walpole, N. H., and Drewsville, at one time.

Martha A. Stewart.

Yes, sir, we certainly do appreciate the little time that is given unto us, and it is a great pleasure to learn.

Here's a point I would like to speak upon: while in the flesh I would often say to George, "I wonder how it is in the other life; can it be possible we shall know each other there?" We used to talk together upon that subject. Do not think, Mr. Chairman, that we did not know of Spiritualism or Spiritualists, although I was not well versed in these truths. We would hear other people say such and such a medium was a fraud. I would say here, let those words pass idly by; do not allow them to have a weight upon your feelings, for each mortal can reason, and then we shall not go into the spirit-world, so many of us, so ignorant, when we might learn a great deal.

George, my husband, is with me, and we are inseparable in spirit. Our schools in spirit are much more perfect than here.

As others have said, we carry through this mortal life the spiritual encased within the material, and I do not know, then, why the little ones should not grow more beautiful and higher educated than they could be here, for material life, as we say, is gross. We know there's no perfection, no, not with us; if there were, we should not need this progression.

I hope that Addie and Albert may gain a point from what I have said. At first George thought he would speak; then he said: "No, Martha, go, and I'll stand by you." How kind it is in this good Spirit-President to give us the privilege in the proper time.

I'll speak again sometime in the future, the privilege being granted me. I am one that has been permitted to materialize as cabinet-spirit, and I will fulfill my mission as it has been given out to me.

Martha A. Stuart, Philadelphia, Pa.

Bessie E. Gleason.

Please, sir, how do you do? My throat hurts me just a little. Grandpa says there's no one so good but could be a little better, and no one so bad but there was some good.

I want to tell you, the people wanted to know where I lived. And that lady that was talking, she's a teacher; but she isn't my

teacher, 'cause she has another class. I was in her class once, and she always spoke so kindly to us that we all love her. Grandpa says we should love everybody, but grandpa speaks up and says: "We can't love everybody's acts." No, but we must love the spirit. It's so lovely to have the flowers, and when we are going to our schools we always gather these flowers by the wayside and take to the teacher, 'cause she does enjoy so much of the feelings we have of love to her to bring them to her. I don't know as I said that just right, but appreciation—that's what I mean to say.

I lived in Oshkosh, Wis. Isn't this Boston? [Yes.] What a lot of noise here; we don't have so much noise where I lived.

I was only five when I went to Summerland, but I'll be now about my eleventh year. Oh! the lovely music, and I could hear the music all the time before I went to heaven. Grandma said I must have been a little medium. And when I was only five I heard the music, and I'd ask mamma, "Who's playing the piano?" "No one." I would go in the room, and it was closed; but I could hear the sounds. I know now it was the spirit children playing.

My name's Bessie Gleason. I'm very glad you write it down for me. My papa was William, and my mamma was Amanda. Mamma lives with me, where I do, but papa went away from Oshkosh to Columbus.

We have all the kitties, doggies, and all in the animal kingdom, just the same as you do here. I thank you. The teacher just put the flowers on the table now.

Bessie E. Gleason.

Sarah Gleason.

Little children must personate themselves. They are called God's children, God's babies.

I have been earnest to speak here for months. There are some few friends who will take this kindly, some would throw your paper in the gutter. Some that are closely connected would merely read it through, and cast it aside.

To you children, you dear boys, I wish to say, remember mother's passed that portal we all have to. Then try to understand; I will find no fault, even silently, but try to learn a little something, gather a point here and there and see if you can't learn something, if your father do n't wish to read this communication.

Walter, sometimes I know your spirit goes out in thought for your own mother. My father, Edmund, is here, my brother John, and my sisters Frances and Eliza.

In an unguarded moment, little do you know what may happen that you are not accountable for. Never cast your blame upon those that you know not why. I went out by Nature's laws, but I mean one who is present to-day.

There are times, in spite of you, your thoughts will go back to me. Memory will still hold all, and there's a time fast approaching, very fast, when you will meet me on that other shore. It has been termed death; I say emphatically, it is a continuation of life.

Not long ago I listened to words that were spoken here, of one that had been a worker with you, and I was pleased to listen to those words, for I knew they would sink deep into the heart of some yet upon this earth-plane that had walked with him.

It is a pleasure for me to report here to-day, knowing some one will be benefited from the words I give forth. Brother John asks to be remembered. We would say to live as though every day was your last. Poor boy, you have missed me, you have missed Frances, you have missed our mother. Then, as you are by yourself, alone, and your thoughts will revert back to us, let it be with pleasure, knowing the day is not far distant when we will come to meet you. Yea, father, mother, with open arms will greet their boy as he did John.

Dear boys, you cannot forget the mother that brought you to mortal, although the changes have been many since that hour when I passed on. Many changes around you, many, and sometimes a sadness has overshadowed your hearts; but in the still hours of the night have I come to you, and often in your business hours, yes, your daily labor, I have come to you there. You would say that in the flesh mother would n't have come there to the market. No, perhaps not; yet as we in spirit are attracted to our own, we say: Oh! Father, watch over them; give them the companionship of angels, that they may know more of our presence with them; and it is the prayer of your dear mother to-day that you may so live that you may know more of our companionship while here.

I will gladly come to receive each one of you when the time shall come for you to pass that portal, as we have. Cast not reflection upon those that went out last.

One word more. I have been a guardian spirit around you; I ever shall be, and when the period shall come for the change to come to you, I will gladly welcome you, as also will your mother.

Sarah Gleason, Boston.

Albert Grantman.

How pleased when the privilege is granted to us, but some show they appreciate more than others, although the others may feel just as much, but, as in mortal, cannot express as much.

As I sat listening to the words of that dear lady I asked permission if I could speak, and your Spirit President said to me, "There's a privilege granted." Yes, Alice, I know the promise has been given before; but now to-day I want to send these loving words not only to brother Charles, but to father and mother and grandmother—God bless them all.

I am so pleased to know we put on that garment of charity, and also that we still feel an affection that we cannot always show when in the flesh.

I am no stranger to your streets in Boston, living in Chelsea, which has been called the bed-room of Boston, so many dwell there that do business here. I am grateful for this privilege. Before I passed on I did not know I could come and communicate with my people, but I had a hope within me that I should live.

I had a great deal to live for; I would much rather have stayed here on the earth-plane longer, but after the change we have no desire to return to stay.

Dear mother, it has been a savior to you to know I lived, and was conscious of what was passing when here, and could communicate with you and Uncle Henry. You have all felt better to know that Alice came to meet me, and we are so companionable in the spirit-realm we are almost inseparable, although sometimes we may be separated for a little time.

Mother, I want to say here, when you feel heavy in spirit, cast down with earth cares,

look a little higher, commune with me mentally; it will aid you, and father too.

I was very much pleased when I saw Uncle Henry and auntie there, for this life is short; then visit together all you can.

Charlie, the time's coming when I'm going to communicate with you. You had a very pleasant trip down to Uncle Henry's; I was there a great deal of the time while you were there, and it helped you in the monotonous life. Think not, Brother Charlie, that Albert forgets you ever.

Grandfather Dearborn, Dr. Dearborn, is here conversing with Mr. Colby, as they knew each other in mortal life, and I'm pleased to announce them. Mr. Colby bows in assent as I say that.

Father, mother—every one of you, I send loving words, and I will send kind thoughts over the wires often. Then wait patiently, for you will come to meet us and we will come to greet you warmly on the other side of life, which is but one step.

Albert Grantman, Chelsea, Mass.

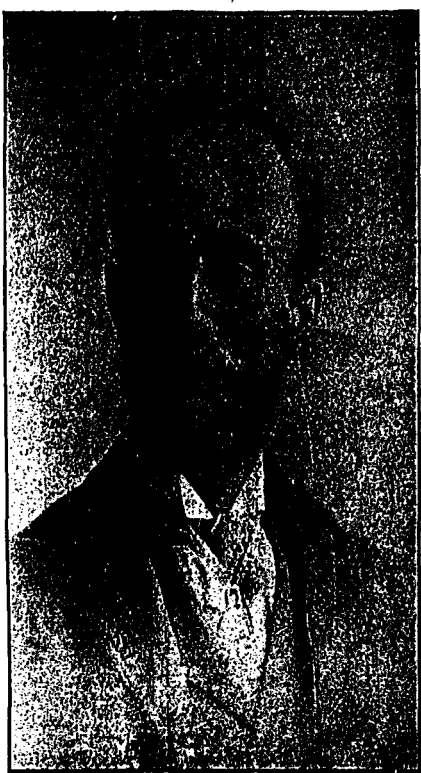
### Spirit Messages

TO BE PUBLISHED NEXT WEEK.

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

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Henry Scharfetter, Baltimore, Md.] What is genius?

2. What is inspiration?

ANS. 1.—By genius we understand that interior perception of truth which enables who ever thus inwardly discerns a principle or law of life to embody it in such form that a new external is created on earth.

There is no such thing as imitative genius, nor can there be creative talent. The absurd saying, "He is a genius who gives me back my thoughts," is exactly the reverse of true, for he is but a mind-reader who gives you back your own thoughts, while the genius is the one who presents to you new thoughts, new ideals, fresh aspirations, and whatever tends to enlarge and glorify life by expanding its horizon.

Geniuses are always eccentric; the orbits in which they move are as erratic as those of comets; but cometary bodies are just as truly subject to unvarying order as are so-called fixed stars.

To be the possessor of real genius one must have grown to the point where one is a member of a spiritual fraternity rather than simply a commissioned messenger.

Mediumship of the ordinary type differs from genius in this respect, that while the average sensitive can be employed by higher intelligences for the transmission of knowledge, the true genius perceives the truth of what is given through him, and is himself an initiate into the sphere of knowledge whence illumination proceeds.

Genius is due to awakened spiritual perception; it is always spontaneous and generally meteoric; it is also perfectly fearless. It is, in fine, prophetic rather than priestly, and belongs to the realm of invention and original discovery.

A. 2.—Inspiration or rebreathing, as the word signifies, is the complement of aspiration, to which it always exactly answers. Aspirations are of two orders, conscious and sub-conscious, and inspiration follows and honors both.

Sub-conscious or interior aspirations bring forth results of inspiration in many surprising ways, but there can be no rebreathing unless there is outbreathing. Inspiration is the true answer to real prayer, and as prayer is the desire of the nature put into expression and sent forth as magnet like antenna to attract, in accordance with law, whatever is demanded, it is correct to say, as you aspire so will you be inspired.

People who are very fond of music or of any art are far more likely to be inspired in the performance of that special art than in any other way.

Those who are in the love of oratory are far more readily inspired to speak than are those who care little for eloquent speech.

Those again whose trend of thought and affection is in a mechanical or inventive line are far more readily assisted by unseen intelligences to carry forward a work in which they are greatly interested, than to shine in any other direction.

Aspiration, if constant and serene, wins inspiration as its dower.

Q.—[By W. P. F., Charlestown, Mass.] Does the soul exist before its expression on this earth?

2. [By the same.] In what form does it make its first expression?

3. [By the same.] Are there spirits that never took on the material?

A. 1.—We most decidedly teach that the soul is an entity as much before taking on the body of earth as it is afterward, for no incarnation or embodiment can do more than supply a pre-existent entity with an opportunity to express itself through the agency of an adapted instrument.

The soul is embodied for a distinct purpose in expression, and always shows forth the object of its incarnation in the special tendencies and tastes expressed through the earthly form.

A. 2.—As the soul is an entity prior to its embodiment, it may be said to be the cause of all lower forms of existence on the planet from the amoeba to the anthropoid before it em-

## TO OUR FRIENDS:

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

bodies itself in the human form, which is the only form it really enters or actually possesses.

Scintillations from the soul, comparable to rays from the sun, enter and animate the varied forms which constitute the three so-called kingdoms of nature below the human. Then when the time has come for a perfect or complete form to be produced through which the entity can be properly revealed, the human form appears.

The science of embryology demonstrates the order of evolution, for the varied and successive transformations which the human fetus undergoes on its road to the human form are just so many duplications in identical order of the distinct forms which the soul has created by radiant impulses from itself before building a compact or synthetic instrument, which, when subjected to exact analysis, is found to contain all the properties common to the total sum of all the other forms.

A. 3.—There are certainly countless legions of spiritual essences in the universe who have never taken on the human form, and there are myriads of worlds in infinity where the expressions of life are totally different from what they appear on this little planet, which arrogant men assume to be the very centre of infinity.

The spiritual spheres, immediately above the terrestrial, as you know it, are peopled by souls who have been embodied on this particular star, and are yet connected with it by reason of an as yet imperfectly-fulfilled destiny concerning it.

There are, on the other hand, innumerable spheres of sub human intelligences awaiting birth upon this planet.

The special heavens to which seems like Swedenborg have been introduced belong to this solar system, and are therefore peopled from the various earths in this system.

In Swedenborg's use of the term Man, or *Maximus Homo*, it may be justifiable to say with him, that all the heavens together are in the human form, which is divine. But let no one attempt to limit the teeming populations of numberless constellations within the extremely narrow confines of the local heavens belonging to a solar system as small as that to which this tiny earth belongs, which is but the veriest speck in the sky when contrasted with many of the brilliant suns which twinkle through the night out of the seeming canopy which in appearance overarches this petty planet.

Every universe—and to universes within the measureless universe there can be no appreciable end—has its own special form of life to sustain, and as no two universes can fulfill the same purpose in expression, on no two, or within the embrace of no two, can the order of life's expressions be the same.

Unity in purpose, but diversity in the expression and fulfillment of purpose, is assuredly the law, but the soul will certainly in eternity learn all it wishes to learn, and express all it desires to manifest.

### ACROSS THE DELAWARE.

The winter night is cold and drear,  
Along the river's sullen flow;  
The cruel frost is camping here—  
The air has flying blades of snow.  
Look, pushing from the icy strand,  
With anklets freezing in the air,  
There sails a small but mighty band,  
Across the dang'rous Delaware!

O wherefore, soldiers, would you fight  
The bayonets of a winter storm?  
In truth, it were a better sight  
For blazing fire and blankets warm!  
We seek to trap a foreign foe;  
Who fill themselves with stolen fare;  
We carry Freedom as we go  
Across the storm swept Delaware!

The night is full of lusty cheer,  
Within the Hessians' merry camp,  
And faint and fainter on the ear,  
Doth fall the heedless sentry's tramp.  
O hirelings, this new nation's rage  
Is something 't is not well to dare;  
You are not fitted to engage  
These men from o'er the Delaware!

A rush—a shout—a clarion call,  
Salute the early morning's gray:  
Now, roused invaders, yield or fall!  
The refuge-land has won the day!  
Soon shall the glorious news be hurled  
Wherever men have wrongs to bear;  
For Freedom's torch illumine the world,  
And God has crossed the Delaware!  
—Will Carleton in "Everywhere" for February.

AN American opinion on "The Perils of Premature Burial," in the form of an address delivered by Prof. Alex. Wilder, M. D., before both houses of the Legislature at Albany, New York, has just been issued in a well got-up sixpenny pamphlet, by E. W. Allen, London. The learned and now venerable lecturer, who was formerly Professor of Psychological Science and Medicine at New York, has given the subject of occult causes of apparent death much attention, and deals with the facts from a popular and humanitarian view, citing well-authenticated cases of premature burial, and narrow escapes from a catastrophe so terrible.

Dr. Wilder indicates, from a medical point of view, the causes which produce death-trance, catalepsy, syncope, and other forms of suspended animation, and how these dangerous maladies may be avoided, and concludes as follows: "The law should require the examination of the body by a medical man or expert before permitting its interment. Where a physician has been employed he should be obliged to certify to actual death, unless the unequivocal evidences of dissolution had already appeared. Undertakers and others having charge of funerals should be compelled to ascertain that death has occurred before moving or confining the remains. Carelessness in this matter cannot be innocent; and ignorance in such a case is akin to crime. When we neglect precautions against a fate so terrible, to which every one is liable, our tears are little less than hypocrisy, our mourning is a mockery." A writer, who has had a sorrowful experience of premature burial in his own family, deals with the various signs of death and the unsatisfactory mode of medical examination in England, and enforces the urgency of radical changes in our administration of the supposed dead.—*James R. Williamson, Clarendon street, London, N. W., in Two Worlds.*

On the subject of the pollution of rivers by sewage, General Wyman, of the marine hospital corps, has strong views. The rivers of America, he says, are becoming nothing more than great sewers, and their pollution is responsible, in his judgment, for most of the epidemics from which we suffer.

An enterprise, when fairly once begun, should not be left until all that ought to be won.

Shakespeare.

### February Magazines.

THE ATLANTIC MONTHLY has for its initial article an interesting story (complete) by Henry James; Rose Hawthorne Lathrop contributes "Some Memories of Hawthorne"; Mary Hartwell Catherwood has a characteristic sketch (fine as lace, in its details) of provincial life in France; "Pirate Gold," by F. J. Stimson, continues its pathetic way through its second part; H. Sidney Everett writes of "Unclaimed Estates" in England and other European countries in a way to dash the hopes of the many American claimants, who suppose themselves justly so; "Seats of the Mighty," by Gilbert Parker, reaches a dramatic conclusion—if one may judge by the reading; articles on Mr. Reed and the Presidency, and other topics, exhaustive reviews of books and current literature, "The Contributors' Club," etc., make out a valuable number. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE NEW ST. LOUIS has a very suggestive frontispiece, "Beyond Repair." This number is replete with interesting stories and choice bits of poetry from the following able writers: B. Hayward, Harriette Palmer Crabbe, Martie S. Lippincott, J. M. Scanland, Aubrey De Vere, A. E. P. Seating, Charles Edwards, Prentiss Ingraham, Anna E. Hale; "Current Gossip" has many valuable thoughts; "Hints on Hygiene" is good reading for all; "Notes from the Home" has many good hints; "Literary" closes a very fine number. Advance Book Co., Publishers, 2819 Olive street, St. Louis, Mo.

McCLURE'S MAGAZINE opening paper is on "Abraham Lincoln," by Ida M. Tarbell, in which she tells of Lincoln's life at New Salem, from 1832 to 1838, with eight portraits of Lincoln and twenty other pictures. The frontispiece is a portrait of Lincoln at the time of the Cooper Institute speech. There are also good stories from the following popular writers: Ian Maclaren, Robert Louis Stevenson and Anthony Hope; Murat Halstead has a paper on "The Tragedy of Garfield's Administration," with Personal Reminiscences and Records; Will H. Low has another paper on "A Century of Painting," with reproductions of celebrated paintings by prominent artists; Harry Perry Robinson tells of "The Fastest Railroad Run Ever Made"; Elizabeth Stuart Phelps contributes very interesting "Chapters from a Life"; "Magazine Notes" close a very readable number. S. S. McClure, 30 Lafayette Place, New York.

CASSELL'S FAMILY MAGAZINE.—Frederick Dolman contributes the first paper on "Statesmen's Homes," in which he writes of Hawarden Castle and tells of the early life of the "Grand Old Man" (illustrated). Chapters three and four are given in "A Missing Witness," by Frank Barrett. "Yachting in the Mediterranean" is an interesting paper (with illustrations) by the Earl of Desart; Max Pemberton, F. M. Holmes, Arthur Fish, Halliwell Sutcliffe, Harry B. Nelson, Ella Macmahon, Stanley Dale, and Ardern Holt do much to make a very interesting number. The departments are also well cared for. The Cassell Publishing Company, 31 East 17th street (Union Square), New York.

THE THEOSOPHIST.—H. S. Olcott continues "Old Diary Leaves" with chapter XVI. in the Oriental Series; Elin Salzer contributes a translation from the French on "The Astral Body and Diseases"; Isabel Cooper-Oakley writes of "The Psychic Powers and Faculties of the Christian Saints"; J. D. K., J. Murray Spear and K. Narayansami write on "The Legend of Dwaraka"; B. E. Unwala gives "A Scientific Exposition of Purity of Thoughts," and Albert de Rochas discusses "A Change of Personality." "The Departments" and the "Report of the Twentieth Anniversary of the Theosophical Society" are full of interest to those who are interested. Madras: Published by the Proprietors at the Theosophical Society's Headquarters, Adyar.

THE HUMANITARIAN.—"The Duty of Educated Intellect to the State" is a good paper on a very important subject, by J. P. B. Robertson, L.L.D. "What of the Future?" discusses matters pertinent to the present time, by the Editor. "The Drama as a Teacher" is an interview with Mr. Wilson Barrett, by Mrs. Sarah A. Tooley. "S." Marous R. P. Dorman, George Paston, Rev. J. Rice Byrne, Rev. Walter Walsh, and A. T. Schofield, M. D., combined with "Review" and "Open Columns," will give every reader something to think of. On sale at Brentano's, 31 Union Square, New York.

### THE HEAVENLY KINGDOM.

A literal translation from the German poem in The Banner of Light, Jan. 26, 1896.

BY MRS. C. A. RILEY.

God-Father and God-Mother, ruler of all worlds, thine is the power and thine the glory; thy kingdom is without beginning and without end, and without bounds, as space and time.

We address Thee with reverence, our Father; thou protectest every being as thy child; it matters not from what land he comes, or in what land he was born.

We are not only in truth thy children, but we are a portion of thy Godhead; and when in thy grace thou didst create us, endowed us with a spark of thine immortality.

Since then how many myriads years are buried 'neath the ocean of the past; the human was with heavenly gifts endowed, created to partake of thine eternity.

And in the future, million years, the world in which we live will be no more; then, Thou, God, alone, with thine angel choirs wilt remain alone the loving God, eternal.

Out of the great fountain of thy love we beseech thy continued favor and sustaining grace; that when we our new life begin we may be freed from mortal taint and sin.

And when we reach the end of earthly life, send thou to meet us our loving spirit-friends, that they may show us to our heavenly home—the summer-land in thine eternal Heavenly Kingdom.

Sterling, Mass.

"Though this is as literal a translation as it is possible to make of the sentiment, it is, in the nature of the language, impossible to grace it with the rhyme and rhythm of the original. I offer it thinking many readers of THE BANNER may welcome it, for the sake of learning the sentiment of the poem in the original."

C. A. R.

## Get Ayer's Cherry Pectoral

"Get it honest if you can, but—get it."

It cures all coughs and colds.



## Pearls.

And quoted odes, and jewels of words long,  
That, on the stretched fore-finger of all time,  
Sparkle forever."

There is generally no such thing as duty to the people who do it. They simply take life as it comes, meeting, not shirking its demands, whether pleasant or unpleasant; and that is pretty much all there is to it.—Gail Hamilton.

The grace of God forbids  
We should be overbold to lay rough hands  
On any man's opinion. For opinions  
Are, certes, venerable prerogatives,  
And those which show the most decrepitude  
Should have the gentlest handling. —Pantini.

If we would know what heaven is before we come  
thither, let us retire into the depths of our own spirits,  
and we shall find it there among holy thoughts and  
feelings.—Hawthorne.

Fine privilege of Freedom's hos,  
Of humblest soldiers for the Right!  
Age after age ye hold your post,  
Your graves send courage forth, and might. —Lowell.

Men of genius do not fear to die; they are sure that  
in the other life they will be permitted to finish the  
work begun in this; it is only mere men of affairs who  
tremble at the approach of death.—Emerson.

It's wide white wings with hushing stir go by,  
Blinding the world and blotting out the sky,  
Till field and fount in frozen slumber lie,  
And life is made the memory of a dream,  
But death is birth to the illumined eye.  
Beyond the ruin burns the April beam,  
Blooms the new field, and leaps the waking stream.  
—C. E. D. Roberts, in Harper's Bazar.

## The Cathode Ray and Clairvoyance.

BY WM. W. WHEELER.

TO THE EDITOR OF THE BANNER OF LIGHT:  
PROFESSOR ROENTGEN has given to the world the cathode ray, and Science has accepted it as a new fact, and tells of the possible blessings that will come to humanity through its application to surgery. It is well that the blind can be made to see by the aid of mechanical means, as the imperfect vision is aided by the skill of the optician; but the question now arises, will Science acknowledge the possibilities that some eyes do now exist, and also in the past have existed, that were able to catch these rays that have been demonstrated to exist by the aid of a bromide film in a plate-holder?

Acknowledging the fact that bones of the hand and a foreign substance like a bullet imbedded in the flesh, by the aid of the cathode ray can be seen by the sensitive bromide film, is it not fair to suppose that the retina of the eyes in some individuals is also sensitive to this cathode ray? And when it is asserted by people of integrity, whose evidence on any other subject relating to the common occurrences of life would be taken in any court of justice, that they possess this power, why should it be doubted that they are enabled to clairvoyantly see the interior of one's body?

To assert that it is impossible to assert that Nature cannot make an eye that is as sensitive as a bromide film. A bromide film can only distinguish the intensity of the wave, or, in other words, light and shadow. The human eye (unless color-blind) can split up the rays of light into their prismatic constituents and distinguish color. The bromide film has not this power; it is usually backed up and in connection with a piece of glass or paper. The human eye and optic nerve are backed up with a brain, and in life connected with that mysterious thing called a sensorium or an intellect. Professor Magie is quoted as saying: "The discovery can never, it is believed, be of use in medicine in experimenting with the internal organs of the human body—inasmuch as the degree of opacity of the tissues is largely undifferentiated." This is probably true when the potency of the X-ray is considered in connection with the bromide film of a photographic plate; but when considered in connection with the eye, the brain and the sensorium of a clairvoyant, different results can reasonably be expected. And while by the aid of the cathode ray the sensitive film would be unable to differentiate between an inflamed tissue and a normal tissue, or a pus sack and a healthy muscle, it may be that an eye that can use those rays and is connected with a live brain instead of a piece of glass, can make a distinction between a normal and a healthy organ, and an abnormal and an unhealthy organ.

To assert that no people are born whose eyes or brains are supersensitive, and can see through opaque objects by the aid of the cathode ray, or a similar ray, would be like a thousand color-blind persons asserting that a person with normal vision could not distinguish color. The fact would remain that color could be apprehended by some eyes and intellects.

And if it is possible that some eyes can see what others cannot, does it not follow that some eyes and intellects may be so constructed that they can take cognizance of the waves of force or light which emanate or are reflected from spiritual bodies which cannot be sensed by the great masses of humanity. It will be a matter of much interest to watch the course of events, and see if this last new discovery in the field of physical science will have a modifying influence on the extreme position assumed by many physical scientists and materialists in their opposition to everything relating to the unknown forces named spiritual, and the great mass of phenomena that has been offered the world in the last fifty years under a general classification of Spiritualism.

Meriden, Conn.

## To the Friends of Truth:

We know that an attempt is being made to enact Senate Bill No. 1441, which is a Puritan Sunday Law for the District of Columbia. If the societies interested in this attempt are successful, they will then endeavor to pass a National Sunday Law.

While we believe that one day of the week should be set apart for a day of rest, we desire to notify you of this dangerous legislation. The Woman's Christian Temperance Union is sending petitions for the enactment of this law from all over the United States. Will you circulate this petition for us, and help us to protect Sunday as a people's day?

FRANCIS B. WOODBURY,  
Secretary National Spiritualists' Association,  
Washington, D. C., Feb. 11, 1896.

TO THE HONORABLE SENATE OF THE UNITED STATES OF AMERICA.

We, the undersigned, residents of —, protest and remonstrate against the enactment of Senate Bill No. 1441 to protect the first day of the week, known as the Lord's day, commonly called Sunday, as a day of rest and worship in the District of Columbia.

(Sign here.)

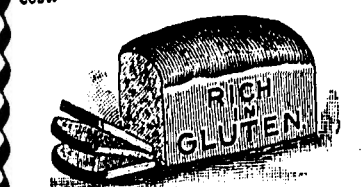
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FRANKLIN PUBLISHING CO., Hartford, Conn.

Oct. 26. 19

## NATIONAL Spiritualists' Association

INCORPORATED 1883. Headquarters 600 Pennsylvania Avenue, S. E., Washington, D. C. All Spiritualists and Spiritualists are invited to call. Officers of societies are especially invited to communicate with us respecting membership and charters under the N. S. A. Copies of Convention Reports for '95 and '96 for sale at 25¢ each. Also, Matson's Occult Physician (donated to the N. S. A.) price \$2.00 each.

Wanted—address of all Mediums and their phase of mediumship, also names of societies and their mediums, with address of Presidents, Secretaries and Conductors of same. Donations solicited for the library.

FRANCIS B. WOODBURY, Secretary.

July 27. 11

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Dec. 10. 11

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Dec. 14. 26c

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Feb. 15. 12w

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Feb. 8. 11

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Feb. 8. 1w

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Jan. 4. 11

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Sept. 31. 11

## PHILOSOPHICAL JOURNAL

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Nov. 10. 11

## The Temple of Health.

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Feb. 22. 11

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Feb. 22. 11

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## Das Gebaude der Wahrheit.

VON USEG.

Das Buch giebt Auskunft über Manches, was bisher noch in Dunkel gehüllt war, und beweist klar den Spruch, dass es mehr Dinge giebt, als wir wissen. Es giebt uns einen Einblick in das Verborgene, und zeigt uns die Wege, die zu einer höheren Erkenntnis führen.

Für Vieles, das als übernatürlich seit her betrachtet wurde, finden wir die natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröffnet, welches ein Segen für die Menschheit zu werden verspricht. Das Fortbestehen des geistigen Lebens nach dem Tode ist klar und vernünftig, gemäss, je nach der Hand völlig moderner Wissenschaft, unabweislich bewiesen, und so wird das Werkchen zum reichsten Schätze, zu einer Festkarte für Gemüth und Verstand, bestimmt, uns über die Plackerien des täglichen Lebens zu erheben. Es giebt uns mehr als die Barmherzigkeit, es giebt uns die Gewissheit eines ewigen Lebens, und gewährt uns einen Blick in jenes geistige Reich, welches wir das ewige nennen.

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Feb. 1. 11

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Feb. 1. 11

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## J. K. D. Conant,

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## Ella Z. Dalton, Astrologist,

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## MRS. M. A. STICKNEY,

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### Mrs. Adeline M. Glading.

(Continued from first page.)

have it removed by the surgeon's knife. Her fortitude at this trying time was marvelous. Though advised by the consulting surgeons that she had only one chance in ten for her recovery, she bravely took that chance, and with loving thoughtfulness kept the matter a secret from her family until all was over, knowing that there was no possibility of her remaining much longer in the mortal form unless something was done to relieve her intense suffering, and wishing to save them the anxiety which would be theirs at the thought of the danger of her passing out under the knife. The result was even more than could possibly be anticipated. Although she was on the operating table two hours and a quarter, she endured it bravely, and rallied in a most wonderful manner. Hundreds of friends rejoiced with her and her family as soon as the facts became known to the world. Mrs. Glading, in gratitude to the help which she felt had been given her at this trying time, re-consecrated herself to the service of the spirit world.

We have referred to her work as an automatic writer. This phase of her mediumship is very marked, and attracts attention everywhere. It is often called mirror-writing, from the fact that it is written in such a manner that it must be read by holding before a mirror, which reflects the writing so that it can be easily read, it being written from right to left, instead of in the ordinary way.

Another spirit friend who has accomplished much good through her organism is known as "Father Alberti," though he has long since discarded the title, and prefers to be called "Friend Alberti." His addresses are always of a high order, and enlist the closest attention.

Mrs. Glading is also well-known among those who visit the various camps, having ministered to the spiritual needs of the many who pay yearly visits to the different camp-meetings. Her labors at Clinton Camp, Ia., will long be remembered by those who were present on the occasion of the Memorial Service held there during the last summer. It has long been the custom of the officers of that camp to hold a special service in honor of the departed friends. In August, 1895, Mrs. Glading had charge of the services, and invited those whose friends had passed away during the year to send floral offerings to the platform. Holding the flowers in her hands, she was enabled to give voice to many loving messages from those who had crossed to the other shore, in such a convincing manner as left no room for doubt in the minds of the most skeptical, and was the means of bringing light to many.

Mrs. Glading is a strong advocate of the National Spiritualists' Association, and has been of great assistance to it by her warm words in its behalf in her different fields of labor. The present month she is in Brooklyn, N. Y. In March she is to be in Buffalo, and in April in Watertown, N. Y. Her engagements run far into the next season.

If space would permit much more might be given in detail as to the special work of Mrs. Glading, but it must suffice to say that, by her earnestness and loyalty to the cause she has espoused, she has won a place second to none in the hearts of the Spiritualists of the land.

carefulness. As we find man to-day, we find him back but a short time.

It has been given at last; we are starting the twig of truth, and upon that twig we find a bud coming forth. Here we stand this hour with a new conception of life. It is but that same root that broke its way from super-estimation of a short time ago.

We stand between two calls—ignorance and superstition, and the call of loved ones who are speaking in a tone that they never spoke before—and yet there are snow-flurries. Why? Because in our own being lies the seed, because we have taken the gems and folded them away to ourselves.

If it be true that there is another avenue of man's nature, what of it? Why stand out? Have we not stood where the lamp has lighted the way, and let us out into a spiritual life? If Spiritualism had come into us in another name, what of it? Until the time that the truth made itself known, man walked by faith, and that was slow. He only knew what was told him.

It is when the key-note is touched that we attain the knowledge. Man to-day stands in a better condition. There is no special holy time. It is holy time at all times. What is right to-day is right to-morrow. We have the third voice. This is why we stand in this condition; we must do this. We must adjust our selves to the law; the law cannot adjust itself to you. We give man his liberty that he may become a grander man; we must walk with wisdom; we must live that knowledge that has come to us by phenomena. Every day to divide matter and spirit; you cannot do it. Matter is of no use without spirit. Matter exists and returns to us; such are laws.

Hath not truth brought us out into the folds of liberty and not in accord with law, and we have been taught that law is now and forever. As the soul of man has unfolded, so has nature unlocked her sacred box.

At the close of Miss Harlow's address, Mr. Watson gave a piano solo, followed with singing by Miss Warren, after which Mr. Banks introduced Mrs. May S. Pepper, who arose amid loud applause, and after asking the audience to answer promptly, owing to her ill health, she gave a large number of delineations that were received at once.

Miss Warren closed the meeting with singing, after which Miss Harlow and Mrs. Pepper held a reception. Dr. E. A. Smith and Mrs. Thompson of Brandon, Vt., were in the audience.

In the evening the exercises opened with singing by Miss Warren, followed by an invocation by Miss Harlow. After the second singing President Banks introduced Miss Harlow, who took for her subject, "Will the Angels Call You Home, Good Friends?" taking her subject from the song sung by Miss Warren. Space will not admit of an extended report of this lecture, and only a verbatim report would do justice to Miss Harlow.

Mrs. May S. Pepper followed, and to the great satisfaction of the large audience present, gave a large number of tests.

Remember Miss Harlow and Mrs. Pepper will be with us but one more Sunday. You should hear them both.

THE BANNER OF LIGHT is for sale at this hall morning, afternoon and evening. Subscriptions taken.

Ye Old Folks' Concerts and Dance in ye place called Berkeley Hall, Tuesday evening, Feb. 11, under ye auspices of ye Boston Spiritual Temple.

was a grand success. The following talent ably filled their respective parts: "Celestial Watering" and "Invitation" was sung by a well-trained choir in full voice, under the direct supervision of Mr. J. B. Hatch, Jr. The choir consisted of the following: Maud Armstrong (three years old); recitation, William Sheldon; violin solo, Charlie Hatch; duet, Carl Leo Root and Willie Ireland; "Strike Ye Cymbal," "New Jerusalem" by the choir; reading, Lucette Webster; song, Little Eddie; whistling solo, Marion P. Thomas; banjo solo, Earle Keeler; song, "O Silver Street," and "Coronation" were sung by the choir, the audience joining in the last named. Amanda Bailey of Salem was soloist, also Charles Sullivan. Miss Susie Bailey, niece of Miss Amanda Bailey, by request, gave a fine recitation; Charles Sullivan gave a very fine personation of "Aunt Dorcas," and Miss Bailey by request.

Amanda Bailey is one of the original Father Kemp Old Folks. Among those who were in the chorus were noticed Moses Hull and wife, Mary Ann Laug, formerly Mary Ann Sanborn. Mr. J. B. Hatch, Jr.'s costume was of the Louis XV. style. Mrs. J. B. Hatch, Jr., Martha Washington; Mr. Lewis, George Washington; Miss Warren was a veritable "Frisella" in the dress she wore; and Charlie and Edie Hatch were pretty "Pages."

The seats were then moved, and those who wished formed for the grand march around the hall. Many familiar faces were seen, and many very pretty costumes; want of space prevents more detail. Kennedy's Orchestra; floor director, Carrie L. Hatch; and L. Alberta Felton, Mattie Albee, Alice Waterhouse, Alice Poole.

First Spiritual Temple, Newbury and Exeter streets.—On the morning of Feb. 16 a public séance for mental and physical phenomena was held at this place by Pierre L. O. A. Keeler.

In the afternoon, Mrs. Helen Stuart-Richings delivered the third lecture of her present engagement. The exercises were preceded by an organ voluntary by George H. Ryder, and a sweet song, "There is No Death," by Mrs. Ayer.

Mrs. Richings then offered some preliminary remarks as to the duty of Spiritualists themselves to furnish proper conditions to their speakers—franchise of spirit, and for the audience to have its work to do in this direction to a greater degree than many realize. They should come to the place of service, when desiring to listen to spirit teachings, as to a holy ground, not a place of amusement. She finished by reading with dramatic power that stirring poetic dialogue between "the man and his angel" called "The Kings." Mrs. Ayer then lovingly gave that old favorite, "The Golden Age."

The lecturer then proceeded to consider several questions which, collected from the audience by Mr. Ayer, were by him laid upon the desk before her. Space failing to mention them in detail, a few thoughts will be culled from her discourse based upon her treatment of them.

She said the duty of all was to seek to raise the level of their aspirations. When you wish to change your company (spiritually speaking) you should change your atmosphere. As regarding the true method of development in mediumship, she advocated an "all-roundness" in the man or woman seeking this gift from the skies; an approaching it from the standpoint of the truth-seeking and high aim, rather than from that of the selfish, mean and low.

It is the inward man who really creates his physical environment. The law of heredity as well as the law of inspiration entered into the calculation. The spirit uses the material envelope as the engineer makes use of the engine as a tool. As that engineer was to his machine, so spirit is to the body which he inhabits.

She did not believe in the material as an absolute evil, since all had some good qualities; what the world called "evil" would, in the light of spiritual revelation, be regarded as undeveloped good. The better men and women the people became—the more in harmony with nature—the more the material envelope was the medium of the purpose of life was unfolded within them. The Infinite Good resided in us, in part, in degree, and when a right action was performed it was the God within us bearing witness to his existence.

The world needed mediumship—which she characterized as one of the highest and brightest gifts to man—it needed the light of prophecy, the revelation, the guidance, but it needed still more honest, upright, pure men and women. The speaker held that the reason the name and religion of the Nazarene had such strong persistence to-day among men, was because at the very outset those who heard him knew that he *lived what he preached*. Let us, as Spiritualists, go and do likewise.

Behind the phenomena stood the Philosophy: the phenomena were as the door; whoever confused his attempts to seeking phenomena only, was like one who persisted in knocking at a door, and then hurrying away when the occupants came forth—saying he did not wish to come in, but desired only to know whether they were at home or no. The Spiritual Philosophy answered the world's question: "What shall I do to be saved?" not from "hell," but from narrowness, ignorance and superstition; and reveals as the true secret of the right life the grand aphorism of Confucius—Christianized in the sentence: "Do unto others as ye would that they should do unto you."

During the taking up of the collection, Mrs. Ayer sang with marked expression the life-comprising lines of "The Rose-bush."

Mrs. Richings then gave a highly successful demonstration of her powers as a psychometrist—reading the characteristics and life-leanings of a number in the audience, as one after another held up the hand. In the evening Mrs. Richings gave address on "The Rationale of Spiritualism," a portion of the time being devoted to a service of psychometry. The gist of her remarks was the summing up and presentation of the strong points which Spiritualism presents to the freer reason and the inquiring mind of the nineteenth century.

Sunday, Feb. 23, Mr. Keeler will be present at 11 A. M. and Mrs. Helen Stuart-Richings will speak at 2:45 and 7:30 P. M. These will be her closing discourses in Boston for the present engagement, and our citizens should certainly avail themselves fully of the opportunity—not often afforded them—to listen to this gifted speaker.

From Boston Mrs. Richings goes to Milwaukee, Wis., for the month of March.

The First Spiritualist Ladies' Aid Society—Carrie L. Hatch, Sec'y, writes—held its regular meeting Feb. 14, the President, Mrs. A. E. Barnes, in the chair.

The evening's exercises opened with music by Mrs. Hattie C. Mason, after which Mr. J. B. Hatch, Jr., feelingly alluded to the transition of Mr. C. D. Harvey. Mrs. Annie Cunningham then spoke briefly and gave delineations.

Dr. Harding then addressed the audience. He said he was proud to be a medium, and to be able to voice the messages given to him from loved friends. He gave several very interesting delineations. Mrs. Mason then favored us with a vocal selection, after which Mrs. Weston read a very bright sermon, "The Pitcher of Tears." Mrs. S. C. Cunningham was then con-

trolled by "Autumn Leaves," and gave some interesting tests.

Mrs. Butler, of Lynn, was with us, and also gave very satisfactory evidence of spirit control. The session closed with remarks by Mr. Tuttle.

Friday, Feb. 21, we will have a sale. We are expecting to have a very interesting time, as we expect a delegation from Lynn. We also expect Mrs. Hortense G. Holcombe. Mrs. Holcombe is a very fine lecturer, and an excellent worker for the cause of Spiritualism.

Bathhouse Hall.—A correspondent writes: Sunday morning, Feb. 16, developing circle opened with song service by Mrs. Carleton; invocation by the Chaplain; after a song, Dr. E. M. Saunders, Mrs. Abbie Burnham, Mrs. Forrester, Mrs. Baxter, Mrs. Wilson Hill, Mrs. Maggie Butler, Miss L. E. Smith, Mrs. Carleton, Mrs. Woods and Mrs. Mather each took his or her part well, to the entertainment of the audience.

Evening meeting began as usual; singing by the choir; reading and prayer by the Chaplain; song by Mrs. Carleton; Dr. W. B. Saunders answered written questions, which were very interesting; song by Mrs. Carleton; Mrs. Dr. Bell, readings and tests; Mrs. Nuttall did good work in readings and tests; after singing by the congregation, Mrs. Maggie Butler spoke again in the evening, and her remarks were very interesting; also the spirit-messages were all recognized. Mr. Chaapel answered mental questions which were very satisfactory.

America Hall.—A correspondent writes: We had a fine circle on Sunday morning, both in numbers and spirit grace.

Our hall was well filled at the afternoon and evening sessions. The following able talent took part: President, Eben Cobb, Dr. C. Hook, Mrs. B. B. Bennett, Mrs. L. B. Sears, Mrs. P. McKenna, Mrs. A. Forrester, Mrs. M. Knowlton, Mrs. Snow, Mrs. E. J. Peak, Mrs. A. J. Gilliland, Mrs. G. M. Hughes, Mrs. E. F. Osgood, Mrs. Cunningham, Mr. C. Chaapel, Mr. C. Abbott; Father Locke, the old veteran, paid us a visit and made some fine remarks; also Mrs. Nellie Thomas, Miss Smith, Prof. Pierce, Mrs. Bishop, Mr. C. E. Abbott. Recitation by Miss Marie Antoinette Cyr.

We would like to speak a good word for Mr. C. E. Abbott and Mr. Pierce. We know of no speakers that can entertain an audience better than these gentlemen, with graceful words and fine music, and our societies will be more than repaid with the work of these gentlemen. Address Eben Cobb, America Hall, Boston, Mass.

BANNER OF LIGHT on sale at each session.

Harmony Hall.—James Higgins writes: The more we see Mr. Nelke's work of development, the more we are gratified by his success as a developer.

Sunday afternoon Mr. Nelke spoke on "Charity," and at the evening session on "The North Pole." Both subjects were finely explained. The tests which followed were grand, and recognized. Mr. Nelke was assisted by Mrs. J. A. Woods, Mrs. Colles, Miss S. B. Lamb, Mrs. Hamilton, Mr. Heaver, Mr. Gaylord, Mr. W. B. Wood, Mr. A. Brown, lately developed by Mr. Nelke, whose tests were remarkable. Mr. Wilker, etc. Music by Miss Sadie B. Lamb.

The contents of the BANNER OF LIGHT are a delight to follow, every copy brought to the hall and S. H. Nelke, 64 Tremont street, proved a valuable investment by the buyers, most of the skeptics, nearly every one remarking, "A grand journal!"

Hinwatha Hall.—"B." writes: The United Spiritualists of America (Incorporated), held the usual meetings Thursday afternoon and evening.

Sunday morning, Feb. 16, the developing and healing circle conducted by Mr. Blackden was satisfactory in results. Afternoon services opened with invocation by Rev. N. D. Sherman, and remarks by him. Remarks, tests and psychometric readings were given by Mrs. C. A. Smith, Mr. Hancock, Mr. J. Milton White, H. B. Hersey, Mr. Coulbough, and H. W. Smith, who gave fine tests and readings.

Evening invocation by Mrs. Irwin; remarks, tests and readings by Mrs. Jennie Wilson-Hill, Father Locke, Mrs. A. R. Gilliland, W. B. Martin, H. B. Hersey, and closing by E. A. Blackden, presiding. Music was interspersed by Mr. Coulbough. Each session was well attended.

Eagle Hall.—Hartwell writes: Sunday, Feb. 16, a good circle in the morning. Mrs. J. A. Woods, Mrs. F. Stratton, Mrs. Hancock and Mrs. Jones took part.

Afternoon, Mrs. M. W. Leslie and Mrs. Fannie Fisher gave excellent remarks; Mrs. J. A. Woods, Miss Smith, Mrs. L. J. Ackerman, Mrs. Dr. Bell and E. H. Tuttle, who gave fine tests and readings.

Evening, invocation by the Chairman, Dr. C. H. Harding, who also gave eloquent remarks and good tests and readings; Mrs. S. C. Cunningham, Mrs. M. Ratzel, Mrs. A. Woodbury, Mrs. A. P. Gutierrez and E. H. Tuttle gave excellent tests and readings; poem and benediction by Mr. Tuttle. H. B. Grimes gave fine musical selections each session.

BANNER OF LIGHT on sale at the door.

The Ladies' Lyceum Union—Mrs. Charles T. Wood, Sec'y, writes—met as usual on Wednesday, the 12th inst., at Dwight Hall, 514 Tremont street.

The President, Mrs. M. A. Brown, was present and occupied the chair. After the supper tables were cleared, Little Eddie gave notice, in an entertaining manner, of the fact that the children were to have charge of next Wednesday's festivities, and a song was rendered by Mr. Pierce, Mr. Abbott accompanied.

The evening was then given over to a lecture by Charles T. Wood upon the subject of astrology—with blackboard explanations—followed by the reading of quite a number of horoscopes, from dates given by different members of the audience. The meeting was quite fully attended, and much interest in the subject was apparent.

Appropriate entertainment will be given on Wednesday evening, the 26th inst.

Rivian Hall.—"L. L." writes: Our work has been more than usually interesting during the week. The circle on Sunday morning manifested fine developing power. Several mediums are being brought out in this circle. Mr. Hancock, Mr. Hersey, Mrs. Pratt, Mr. Lathrop and other mediums gave fully recognized tests.

In the afternoon and evening, with harmonious audiences, good spiritual work was done. A stirring address was given through Mr. Lathrop on "Obedience to the Higher Powers." "Wild Rose" spoke in the evening. Tests were given by Mr. Ibel, Mr. Redding, Mrs. Hughes, Mrs. Gilliland and Mr. Lathrop. The BANNER OF LIGHT always for sale.

Commercial Hall.—N. P. S. writes: Sunday, Feb. 16, 11 A. M., 2:30 P. M., N. P. Smith, Mrs. A. Woodbury, Miss Annie Hanson, Mrs. C. E. Bell, Mrs. A. Forrester gave psychometric delineations, Mrs. A. P. Gutierrez, Mrs. R. B. Brown, Mrs. J. E. Hill, tests, Mrs. M. F. Lovering, plants.

At 7:30 P. M. Dr. J. Milton White opened the meeting with remarks; Mrs. Gutierrez, tests and readings; Mrs. C. E. Bell, Mrs. A. Woodbury, readings, N. P. Smith, Chairman, gave psychometric delineations, which were specially pronounced excellent.

The Helping Hand Society—Carrie L. Hatch, Sec'y, writes—held its regular meeting at No. 3 Boylston place, Feb. 12. Meeting called to order by the Vice-President, Mrs. F. J. Piper.

In the evening we had a light séance given by Mr. P. L. O. A. Keeler, which was a grand success. All present were satisfied with the genuineness of the manifestations. We thank Mr. Keeler for his kindness in tendering us this benefit.

Wednesday, Feb. 26, we will (if possible for them to be in Boston) have with us Miss Lizzie Harlow and Mrs. May S. Pepper.

The Ladies' Spiritualistic Industrial Society—S. Edna Appleton, Sec'y, writes—held its regular meeting at Dwight Hall Thursday, Feb. 13.

Our President, Mrs. M. A. Brown, presided at the business meeting. The sale tables were abundantly laden with useful and fancy articles. The evening was devoted to general amusements. "Little Eddie" favored the audience with a song, and a song and some of the strong points which Spiritualism presents to the freer reason and the inquiring mind of the nineteenth century.

Sunday, Feb. 23, Mr. Keeler will be present at 11 A. M. and Mrs. Helen Stuart-Richings will speak at 2:45 and 7:30 P. M. These will be her closing discourses in Boston for the present engagement, and our citizens should certainly avail themselves fully of the opportunity—not often afforded them—to listen to this gifted speaker.

From Boston Mrs. Richings goes to Milwaukee, Wis., for the month of March.

The First Spiritualist Ladies' Aid Society—Carrie L. Hatch, Sec'y, writes—held its regular meeting Feb. 14, the President, Mrs. A. E. Barnes, in the chair.

The evening's exercises opened with music by Mrs. Hattie C. Mason, after which Mr. J. B. Hatch, Jr., feelingly alluded to the transition of Mr. C. D. Harvey. Mrs. Annie Cunningham then spoke briefly and gave delineations.

Dr. Harding then addressed the audience. He said he was proud to be a medium, and to be able to voice the messages given to him from loved friends. He gave several very interesting delineations. Mrs. Mason then favored us with a vocal selection, after which Mrs. Weston read a very bright sermon, "The Pitcher of Tears." Mrs. S. C. Cunningham was then con-



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### OHIO.

Lima.—"Buckeye" writes: Still the interest continues in Mr. J. Frank Baxter's work in Ohio, particularly in Lima, where for a number of weeks he has been employed by the Religio-Philosophical Society of that city.

On Sunday, Feb. 9, the Society occupied its new hall, The Wheeler, having leased it for the year to come. As an initiatory lecture in this hall, Mr. Baxter took for his theme "Spiritualism a Reality," and, as he had been much interviewed relative to his mediumship, he embodied in this lecture many of his experiences.

In the evening, before a large audience, his subject was "Spiritualism a Permanence," and it was a most forceful lecture, showing how it had come as one of nature's decrees, and not at the wish of man, and therefore must be permanent; that it was not a mere theory or speculation of man's reason, but a logical necessity of man's nature, and hence a part and outcome of eternal design.

These lectures were the ninth and tenth of Mr. Baxter's service in the city. As on every Sunday, so on this, he concluded his day's exercises with a marked descriptive séance, naming and depicting many a recognized departed relative or friend. Mr. Baxter's work is to continue here through February, at least, and the management desires to risk no interruption of interest by a change in speaker yet a while, unless necessitated. Hence Mr. Baxter will endeavor to so adjust matters East as to remain two or more Sundays, if possible, into March. But while he may stay in Lima and while the present month, he must be back to Boston by the 15th of March.

Speaking of the new change of the Spanish rulers in Cuba, the *New York Times* remarks truly concerning the mobbing of the fair-minded Gen. Martinez Campos when he returned to Spain:

"These cowardly attacks by traitorous mobs upon almost the only living Spaniard of real ability who has shown his appreciation of the fact that this is the nineteenth century, and not the sixteenth, simply prove how utterly hopeless is the condition of his country, the complete demoralization of its government, and the absolute justice of Cuba's cause. Camacho is a soldier and a statesman; Weyler is a shrunken Duke of Alva. The nation that honors the one and applauds the other is doomed. It is well beyond of Turkey in the race toward inevitable extinction."

TO Cure That Cough or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to

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### MEETINGS IN BROOKLYN.

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

Spiritual Meetings are held in Mrs. Dr. Bate's parlor, 124 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman;