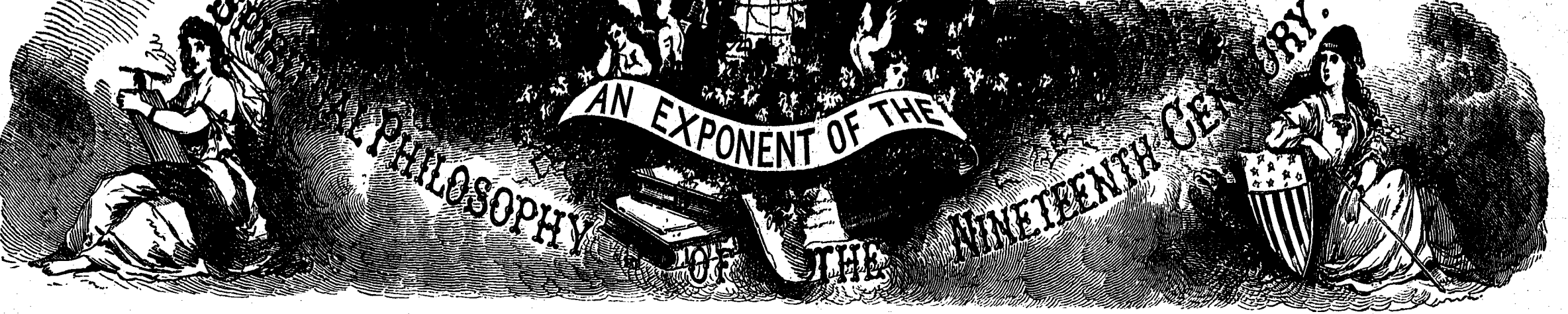


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Spiritualism.

The Universality of Spiritualism.

BY GEORGE A. BACON.

[From the "Spiritualist Column" of the Washington Sunday Times, Feb. 16, 1896.]

I rejoice that there is one journal in this city tolerant enough to open its columns every Sunday to a presentation of Spiritualism.

Aside from its other commendable characteristics, this shows the liberality of *The Times*, and redounds to its credit. But why should this subject be regarded as unpopular, and always discriminated against? Why this prevailing prejudice against what is instinctive with the human race? One reason is that the press has been quick to emphasize and enlarge every incident that seemed, justly or unjustly, to reflect to its discredit.

Like all great movements of its kind, this has had, and still has, attached to it those who from one motive or another have linked their fortunes, and especially their misfortunes, with it, and from their profession and performance have brought the movement into popular disfavor. At the same time, the press has been accustomed to deny its columns to a dispassionate discussion of its claims by its recognized exponents. The honorable exceptions to this but account the rule.

Thus through misrepresentation on the one hand, and the persistent repression of its thought through the great communicating channels of the age on the other, the whitest angel of the heavenly household would become blackened in popular estimation.

Other causes, chiefly of an ecclesiastical character, have also contributed to bring this Cause into disrepute. Some of the clergy who have denounced this new dispensation from their pulpits did so honestly, but ignorantly; others were neither honest nor ignorant, but it has all served to add to the measure of its condemnation. The test of merit, however, is not determined by degree of popularity. Whatever is true in Spiritualism will stand while time endures; what is not, cannot die too soon.

In the great historic religions of the past, as well as those of modern times, represented by Catholic and Protestant branches, the fundamental doctrine of Spiritualism—the ministry of angels, the fellowship and communion of saints—forms an integral part of their faith. The so-called "New Church," founded upon the experiences and teachings of the great Swedish seer, from whence its name, rests upon kindred experiences occurring to thousands in our day. Thus, what is a matter of doctrine, a question of faith, with the churches, is to the Spiritualist a matter of daily practical experience.

The distinguishing feature between Spiritualism as a form or basis of religion and the more popular systems of religion of the past, between the verities of their modern revelation and the familiar faiths of the earlier theologies, is practically this: One rests on facts, the other on belief; one is a matter of demonstration, the other of speculation. The difference is no less favorable than fundamental.

Unlike the religions of the past, Spiritualism asks not acceptance, save as it appeals with irresistible power to the highest reason and deepest consciousness of the individual soul. It calls not for faith in insoluble mysteries, but for facts in nature in human experience. As the cry of the old was Believe, the mandate of the new is to Investigate. Whatever speculations arise must legitimately grow out of positive truth, and proceed from the domain of absolute knowledge. It demands not for honest doubt; it saves not for mere belief.

Realizing its inherent truth, it welcomes a proper spirit of disbelief, for it is ever saying, dissent till doubts dissolve, knowing that "as the scale of the balance must give way to the weight that presses it down, so the mind must of necessity to demonstration."

But intellectual perception alone is not all that is required. It is only by the application of its truths to the active daily life and spirit that one's better nature is quickened. This results in subjective realities, and objectively in deeds of justice, of goodness and usefulness.

All through the ages man's dream has been for a system of religious thought commensurate in all particulars with the highest demands of his constantly-growing intelligence; that which not only responds to his augmenting scientific knowledge, but which equally supplies his every spiritual aspiration. Failing to have these prime necessities of his intellectual nature satisfied, the natural desires of his heart appeased, or the longings of his soul-nature supplied, materialism has flourished and its disciples have increased despite all combinations of church and despotism of the State. Antagonisms, desperate and prolonged, mark the development of all progressive theological ideas. Born amid bloodshed, toleration has had to fight for a foothold and a continued existence.

That religious inquiry, spiritual truth, a higher conception of our eternal relationship, the utterance of religious convictions, the voicing of man's deepest intuitions, should always have been opposed by the church—with the sword, when conditions permitted; when otherwise, with the spirit it always represents—is the one monstrous inconsistency of man's nature, the most appalling anomaly of all time.

The stream of human testimony, in evidence of an intercommunion between this and the invisible or supernatural—supernatural—world, has flowed unbroken from the earliest to the latest time. The testimony of each subsequent age has been consistent with that of its antecedent, and cumulative with the passing years. If this testimony, of the highest representative character, tends toward the establishment of any question alleged to be in doubt, such uniform affirmation of the ages certainly becomes overwhelming in its favor. Against the disbelief of this or that individual, here and there, I put the unvarying sequence of historic evidence.

Anterior to Christianity, "the whole system of the ancients," says Howitt, "is one of divine supervision and interference in the affairs of man. The gods not only direct human events by their counsel, but personally appear to men and cooperate in their aims and achievements." In verification of this, numberless quotations of the most positive character, from the wisest and most conscientious men of antiquity, only lack space to be put in evidence—the mention of whose names alone would fill a page.

Briefest reference to the early churches and to the Christian fathers shows that the distinctive views embodied in Modern Spiritualism were held and taught by them with special

[Continued on eighth page.]

The Spiritual Rostrom.

Spiritualism, the Religion of the World.

Given through the Inspirational Mediumship of
J. C. F. CRUMBINE,
Before the Woman's Progressive Union, Brooklyn, N. Y., Jan. 12, 1896.*

[Stenographically Reported for the Banner of Light.]

DEAR FRIENDS: We approach in spirit, and seek to give you our inspiration, which is the fruit of our knowledge and understanding of truth. We sense a very positive influence coming forth from your spirits, an anxiety on your part to interpret with us the great mystery of life, which involves all the problems incident to our daily living. We have no compromise with error, whatever may be our relation to truth. We have no compromise with evil, whatever may be our devotion to good. And whatever may be the forms of religion which you have accepted, or may accept, as a means of worship, or a means of reaching unto the Divine, we shall seek to show that they are what they are, because Spiritualism is the religion of the world.

We do not regard Spiritualism as a specious form either of philosophy or of religion; for, as we understand Spiritualism, it is truth in its absoluteness, as it works its way through all the spheres of human intelligence, adapting itself unto the needs of humanity, not only in the present, not only unto the generations of the past, but to all the unborn generations of the future. Whatever may have been the revelation of truth in the past, either through the science of life or through the religion of life, this truth, this form of truth, became beautifully at one with mankind. And all that man achieved in the outward sense, all his wondrous works of art which became to him the key, as well as the temple of his worship, figurized, idealized, symbolized the state of his consciousness to which inspiration from the skies, from the Divine, spoke. If you wish to know the mental and spiritual state of a generation look into the mirror of civilization, and you will see in that mirror not only the outward face, the outward form, but the consciousness, the spirituality of the generation. So every inspiration from the skies left its imprint and impress upon civilization, and civilization followed the same unerring law of inspiration that Psyche, the human soul, followed in its ascent unto the Divine.

It is not generally admitted that the inspiration of the Divine is thus progressively related unto each and every generation. It is not understood even by the church to-day that the light that it received from the Nazarene eighteen hundred years ago, and which to-day gives to its worship all that is beautiful and potent, is one, as a ray, with the splendor of that great sun of power and inspiration which even now, unto this generation, displays its effulgent rays unto every human heart that has opened its chalice unto its power. And we feel that a mission is afforded Spiritualism to disabuse the church of the idea of the proprietorship of inspiration, and to make her feel that she is not only the custodian of a past inspiration, in the form of revelation, but that she is to-day—and should be if she be not—the oracle of the rays of truth that are streaming out from the Divine, rushing into human life to fulfill their mission in the destiny of mankind. And if the voice of inspiration is hushed at the altar, if no more the voice of God is heard, if no more can be received the ministrations of the spirits and the angels, then know that assuredly as our voice is heard to-night, the church is dooming herself to a speedy dissolution and destruction. We feel that the church should be, if she is the apostle of the Nazarene, an instrument, if not the instrument, in the hands of the angels and the ministering spirits to fulfill, rather than to destroy, the prophecies of the past, and to unfold in all of its fullness and power and beauty the inspiration that not only spoke to the Galileans and Chaldeans, the Jewish nation and the Egyptians, but to every people upon this planet, in all time. If, therefore, the church is true to her trust, true to the legacy which Jesus gave in his own teachings and his own works, then she should stand to-day upon the platform of true and pure inspiration, which is pouring out upon this world even as the sunshine pours out upon the earth, to lead humanity through that instrumentality and avenue into a higher sphere of intelligence, a higher plane of vision, a deeper spirituality and a diviner love.

Now this is our attitude to the church: We stand here to-night not to decry the church as an agent or instrumentality of God or the angels, so far as the uses to which she may put even her own instrumentality; but we stand here to say that the church is and should be, if she be true to Jesus, the instrument for the disposition and evolution of the Divine Mind and the revelation of the Divine Mind unto the children of earth. Jesus was not an iconoclast nor a destructionist, but he stood before the world as a seer and therefore as an evolutionist. He was one who said that his teachings were at one with all of the prophecies of the seers of old, and even when a boy he was found in the Temple, away from mother and from father, away from the children of his own age, among the elders of the Sanhedrim, revealing to them the esoteric meanings, the spiritual import and significance of those scriptures which had been handed down to them from their forefathers, from Moses, from

*Published by request of the Society.

David, from Isaiah, from the minor prophets who stood at the portal of his own time, and voiced the coming of one whose shoes even John the Baptist said he could not unlace. Now Jesus as an evolutionist put himself on record with every prophet and teacher, as a conservator of all the good that the ages had harvested from the life of the world, that he through their conservatism might outwork a sublimer purpose and heavenward ideal and inspiration for mankind.

The trouble with the church seems to be that she mistakes revelation for inspiration. Inspiration and revelation differ in this, that revelation is recorded inspiration. Inspiration is that which is omnipresent and is revealed as thought unto the age. Revelation is the record of inspiration. It becomes testimony; it becomes a credential; it becomes a history of what was, or is, or may be, in the sphere of inspiration. For instance, this inspiration which is now coming to you, which is proceeding from incarnate spirit intelligences, is the thought of the spirit to incarnate spirits. When it is put in the form of letters, when it is given a record, it becomes a testimony, an evidence of inspiration—it is then revelation. So that we have inspiration in the form of revelation. Therefore the Bible is a book of revelation, and that revelation was once inspiration—but it was the inspiration that was given to the age unto which it was primarily sent. So we hold that, in the order of progress, of thought, and of inspiration, a revelation that was adapted to the needs of a generation eighteen hundred years ago, may or may not be adapted to the thought and needs of the generation of to-day. But so misunderstood is Spiritualism, so befogged is the church, concerning the office of revelation in the light of inspiration, that it says to-day we have no inspiration, but that the only inspiration that has ever been sent to the world is in the form of revelation which we possess in the synoptics of the four gospels, or in the two forms of religion as recorded in the Bible—the Old and the New Testament. Now we differ with the church in this respect, and Spiritualism comes into the world to teach men this—that, whatever may have been the office of revelation and of inspiration eighteen hundred years ago, whatever may be its value to the generation of to-day, that the same Infinite Intelligence, the same angels, the same inspiring spirits, are hovering in the atmosphere of earth now, and that they can give inspiration to the human souls crying out for truth and light just as potently as the church can give it through the vehicle of a revelation or inspiration given to the ages eighteen hundred years ago.

That is just where we differ with the church, and we say that while we esteem the teachings of Jesus even beyond the estimate which the world to-day has placed upon them, while we realize the potency of his divinity, while we know he wielded a sceptre, a power, that possibly no man since his time ever wielded, true to him, loyal to him, we stand upon this rostrum and say to-night that we are here to fulfill his teachings in the light of Spiritualism as we understand it. We are here to take the Baptist by the hand, the Presbyterian by the hand, the Episcopalian by the hand, the Catholic by the hand, and say: Whatever may be your dogmas concerning the Christianity of Jesus, you do not love him any more, you are no truer to his teachings than we are, as Spiritualists, who stand upon the same platform of inspiration and teachings of the spirit, and who are just as zealous for light to come into the world, for darkness to disappear from the world, for love to fill the human heart, and hate and envy and pride and evil and error to disappear suddenly from the face of the earth.

Now there are two ways by which men have ever come into an understanding of the truth. One is through the avenue of science; the other, through the avenue of religion or inspiration. Inspiration is the basis of religion. Science is the basis of philosophy. That is to say, truth is the inspiration of both religion and science. Science deals with the material world and the material consciousness. Religion deals with the spiritual world and the spiritual consciousness. Now here is where we differ with Colonel Robert Ingersoll, for he says that inspiration is absolutely impossible, and we say that every thought is an inspiration. We say that every thought is a *a priori* reality, is a ray out of the *a priori* reality. You cannot have thought without having reality. You cannot have a ray of inspiration without having mind in the first place. Think of evolving mind out of matter and force, which in themselves are impotent and have not involved in them any ray of thought or intelligence! Think of taking crude matter and dynamic force as you understand it in the chemistry and physics of the world, and by some peculiar chemical process, some dynamic arrangement, evolving out of a composite form of matter and force—mind! You might as well try to take the shell of wheat and make a germ of wheat out of it. Now we say to the Agnostic and the Materialist that he has ever put the cart before the horse. We say that he has traduced the laws of human consciousness, subverted the very basis of human intelligence, by stating that the mind is a product of the combination, in chemical affinity, of force and matter.

We teach that the human spirit *always* existed. You cannot find a beginning to the human soul. How are you ever to prove its immortality, if you do not in the very beginning know, by the phenomena and inspirations of the spirit, its own deathlessness and its own eternity? Is immortality a gift of grace? or is immortality an inherent property of you, that which lives with you every day and year,

[Continued on second page.]



JOHN WILLIAM FLETCHER, PSYCHIC.

JOHN WILLIAM FLETCHER was born in Westford, Mass., in 1852. He was born a medium. His mother possessed the gift of second sight. His very lessons at school were accomplished by spirit-influence, sometimes hardly so much to his advantage as might have been thought, as his astonished tutors declared they were being made the subjects of practical jokes, which they strongly resented. He would recite a paper presented to him in a vision instead of the appointed task, and it was some time before the fact was found out and admitted.

One of the earliest proofs of his peculiar power, which has been lately recorded in a popular journal, was given by his describing, through a clairvoyant vision, the scene of a fire which had taken place some eight miles distant from his home, and which a servant reported seemed to be in the direction of a factory that belonged to his father. William declared at once that he saw it all, and that the building on fire was one situated next to it, a statement which was speedily verified by his father, who rode at once to the spot and found the statement to be literally true.

The story of his introduction to the subject of Modern Spiritualism is very simple. It was discussed at the school where he was educated, and there he learned for the first time that such a thing existed. Shortly afterward a gentleman paid a visit to his family, who again spoke of it, and whose personal experience and keen intuition enabled him at once to declare that the boy was a fine medium. He laughed at the idea. His friend, however, induced him to write a letter, which was carefully sealed and sent to the public séance-room at the office of the BANNER OF LIGHT to be answered. Mrs. J. H. Conant, the medium, quickly looked over the letters placed before her, and stopped at this one. The envelope was blank except a small mark to enable Mr. F. to identify it. It contained a communication addressed to one who had been his tutor several years, and who had told him he would always be near him in spirit after the time of his death, and as the latter took no special interest in any one else in the spirit-world, he remembered the promise, and selected his teacher as the person with whom to communicate. The medium immediately wrote on the envelope a message, to the effect that he was one of the greatest mediums in the world, and that his work would begin at once. It came from the spirit to whom the inquiry was addressed. Mr. F. returned home, and no sooner had he done so than the prophecy was verified. He wrote an essay in trance, which was widely read and excited much comment. The consciousness of the power seemed to be the only condition necessary for its higher development, and from this time he began to be influenced in an extraordinary way, being frequently thrown into trances, during which he discoursed about spirits, and gave proofs of identity from those who communicated through him. His family then began to hold circles nearly every night, and William's father, who became enthusiastic about the subject, engaged Mrs. Foster, mother of Charles H. Foster, to give professional sances at their house, to which all who were interested were invited.

The only incident of any importance that occurred during these little gatherings was the repetition of the statement that William was a medium. He had always been delicate, and as he possessed at this time very indifferent health, he was advised to go to the backwoods of Maine for change of air. On the first night of his arrival at the little country village where he had been sent, he held a séance. This was repeated every night, and many of the country people came to attend from miles around. He was often asked, while walking in the street, to come in, and tell some anxious inquirer "about the dead people," and such satisfactory tidings were generally given about them that interest and curiosity rapidly increased. Among others who were drawn around him was Mr. George Worcester, the son of a celebrated Swedenborgian clergyman, who used to join the circle,

and was the only one present who possessed a clear insight into the nature of a gift which excited little more than curiosity and wonder in others, but which interested him for its own sake. He suggested to the spirits controlling the boy that they should give lectures at the school-house, and they consented to the proposition. The first intimation he had of the scheme was while walking in the village, when he saw a card in the window of a store, stating, much to his surprise, that "Willie Fletcher would lecture at the school-house on Sunday morning and afternoon." When the day came, however, he went, or rather was taken, for on the appointed morning, instead of awaking as usual, he was thrown into a trance, carefully dressed by the controlling spirits, and led to the school-house, where some thirty persons were assembled in a little, unpretending, low-roofed building, in which the village children learned their alphabet. It was a motley group. Dresses of all kinds and colors prevailed, and the little assemblage inaugurated the service conducted by spirit-influence by singing good old Dr. Watts's hymn, commencing—

"Hark from the tombs a doleful sound";

which, strange to relate, was considered an eminently appropriate one for the occasion. The subject of the discourse was then selected by the audience, which was more fortunate in its themes than in its songs, the choice falling upon the beautiful verse: "In my Father's house are many mansions." On this the young trance speaker delivered a lecture, which lasted an hour, and was attentively listened to, and he only became aware of what he had done at its close, when he was speedily aroused from his unconscious condition. That this long sermon was appreciated is proved by the fact that the congregation decided, without a single exception, to wait for the next service, when a fresh theme was chosen with similar good results, and Mr. Fletcher descended from the little platform feeling that he had accomplished something, he hardly knew what, and with his heart full of a longing for some little token of appreciation and sympathy, he accosted a motherly-looking old lady, and asked her "how she liked it." She candidly replied that "she didn't know anything about it"; but by way of showing her gratitude for sitting through two discourses, she put her hand in her pocket, and pulled out a Boston cracker, which she handed to the youthful preacher.

From this time on Mr. Fletcher appeared with marked success before the various societies, confining his labors to the larger cities, where he was one of the favorite and most popular of speakers. He was also located in the Banner of Light Building, where his abilities as a test medium were vouched for by hundreds of investigators.

In 1876 he visited Europe and the East, journeying through Egypt and Palestine, contributing from time to time many interesting letters to THE BANNER and other journals. Returning to London just after the Slade trial, one of the greatest travesties on justice recorded in the century, he began his public work, which extended over several years, lecturing before very fashionable audiences in Cavendish Rooms and Steinway Hall, and enjoying the friendship of such persons as Prof. Alfred Russel Wallace, the Duchess of Pomar, Sergeant Cox and many others.

His lectures are always unique, and of the inspirational order, clear-cut and to the point, at times rising to heights of true oratory. He has ever been on the side of radical reform. Perhaps these lines of Florence Marryat, the celebrated novelist, will at least convey the opinion in which he was held in England:

"I had seen many clairvoyants before, both in public and private, and had witnessed wonderful feats of skill on their part in naming and describing concealed objects, and reading print or writing when held far beyond their reach of sight; but I knew the trick of all that: If Mr. Fletcher is going to treat me to any mental legerdemain, I thought, as I took my way to Gordon Square, I shall have wasted both my time and trouble upon him; and, I confess, as I approached the house, that I felt doubtful whether I might not be deceived against my senses by the clever lecturer,

whose eloquence had charmed me into desiring a more intimate acquaintance with him. Even the private life of a professional person soon becomes public property in London; and had Mr. Fletcher wished to find out my faults and failings, he had but to apply to —, say, my dearest friend, or the one upon whom I had bestowed most benefits, to learn the worst aspect of the worst side of my character. But the neat little page-boy answered my summons so promptly that I had no time to think of turning back again, and I was ushered through a carpeted hall and up a staircase into a double drawing-room, strewn with evidence that my clairvoyant friend possessed not only artistic taste, but the means to indulge it. The back room into which I was shown was hung with paintings and fitted with a luxurious *cassone*, covered with art needle-work, and drawn against the open window, through which might be seen some fine old trees in the garden below, and Mr. Fletcher's dogs enjoying themselves beneath their shade. Nothing could be farther removed from one's ideas of a haunt of mystery or magic, or the abode of a man who was forced to descend to trickery for a livelihood. In a few minutes Mr. Fletcher entered the room and saluted me with the air of a gentleman. We did not proceed to business, however, until he had taken me round his rooms and shown me his favorite pictures, including a portrait of Sara Bernhardt, etched by herself, in the character of Mrs. Clarkson in "L'Etranger," after which we returned to the back drawing-room, and without darkening the wind or adopting any precautions, we took our seats upon the *cassone* facing each other, whilst Mr. Fletcher laid his left hand lightly upon mine. In the course of a minute I observed several convulsive shivers pass through his frame, his eyes closed and his head sunk back upon the cushions, apparently in sleep. I sat perfectly still and silent, with my hand in a very soft, thin, feminine voice. He or rather his guide, "Winona," began by saying that she would not waste my time on facts that she might have gathered from the world, but would confine herself to speaking of my inner life. Thereupon, with the most astonishing astuteness, she told me of my thoughts and feelings, reading them off like a book. She repeated to me words and actions that had been said and done in privacy hundreds of miles away. She detailed the characters of my acquaintance, showing me who were true and who were false, giving me often their names and places of residence. She told me the motives I had had for certain actions, and what was more strange, revealed truths concerning myself which I had not recognized until they were presented to me through the medium of a perfect stranger. Every question I put to her was accurately answered, and I was repeatedly invited to draw further revelations from her—the fact being that I was struck almost dumb by what I had heard, and rendered incapable of doing anything but marvel at the wonderful gift that enabled a man, not only to read each thought that passed through my brain, but to see, as in a mirror, scenes that were enacted miles away with the actors concerned in them, and the motives that animated them. "Winona" read the future for me as well as the past, and the first distinct prophecy she uttered has already most unexpectedly come to pass. When I announced that I was satisfied, the clairvoyant laid his head back again upon the cushions, the same convulsive shudders passed through his frame, and in another minute he was smiling in my face, and hoping I had a good *séance*.

In 1880 Mr. F. returned to the United States, where he has since remained. For many seasons he renewed his former successes on the platform, but of late years he has been too seldom heard. He also figures as a graceful and, at times, a profound writer, and two volumes, now being largely read and accepted as authority upon the Higher Philosophy, are the result of his literary efforts, while he has also found time to send out from time to time many short stories and essays, all of which are very gracefully done, and evince ability and great penetration. For many years he was located in Boston at No. 6 Beacon street, during which time he served as medium for some months in the Message Department of THE BANNER. He removed to New York City in 1889, where he now resides, and his elegant rooms at No. 154 Broadway are constantly crowded by seekers after truth. He is a great success socially. When you get to really know him he is very simple and quiet in his tastes, is polite and polished in manner, kindly and gentle in disposition, and has an almost inordinate love for horses. His horse "Tasso," presented to him by a wealthy client, is the constant companion of his out-door life, and every pleasant day he may be seen going through Central Park for a spin. He is charitable to a degree, and many there are who can bear witness to that. In 1894 he was away in the mountains for the summer, and he saw Mr. Colby apparently ill. He came directly to Boston, arriving a few hours after Mr. Colby had been attacked with his last and fatal illness. He went to him directly, ministered to him for nearly two weeks, and only passed the work on to others when recalled to New York. He has been ever ready to respond to the unfortunate with any effort that would alleviate an unhappy condition, and he is as kind as he is untiring.

In closing this article the writer can but say he has personally many times had unmistakable evidences of Mr. Fletcher's remarkable power, and trusts he will long be spared to help forward the movement he so ably represents.

THE SEASON AT LAKE PLEASANT.—Dr. E. A. Smith of Brandon, Vt., who has charge of the letting of privileges at Lake Pleasant for the season of 1896, and who also has the general superintendence of the grounds, was in Greenfield yesterday attending to details connected with the affairs of the Camp-Meeting Association. Everything points to a successful season. It is practically settled that Samuel Squires of Westfield, formerly proprietor of the Elm House of Greenfield, and later connected with the Park Square Hotel in Westfield, is to have the hotel at the Lake for the season. Mr. Squires is a veteran hotel man, with a wide acquaintance, and will undoubtedly make a success of the hotel. The house will be opened June 1 this year, a month earlier than usual. Dr. Smith says the place is to be run in July for business, and in August for religion. Col. Robert C. Ingersoll has been engaged to give three lectures at Lake Pleasant this summer. His lectures will be given on Sundays this year, instead of three consecutive days. Col. Ingersoll will speak Aug. 9, 16 and 23, and is expected to be a drawing card. The electric railway from Greenfield and Miller's Falls was a factor in the success last year, and is expected to contribute still more this summer. A new station will be built this spring capable of sheltering two hundred people. The boating privilege has been let to C. L. Fisher of Deerfield. Dr. Smith is a man of executive ability, and under his management the season is likely to be a prosperous one. Less friction is looked for in the future. —Greenfield (Mass.) Paper.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Send by mail, with addressing, for stamp, naming this paper, W. A. NOYES, 520 Powers' Block, Rochester, N. Y.

Spiritualism, the Religion of the World.

(Continued from first page.)

and throughout all the eternities? Is it something which you can gather up from the forces that possess it? or a quality which is earned by the experiences of the world? Not so; then immortality would pass away with the experiences of the world. Then it would be subject to the same law of change which changes matter in the chemistry of life. But immortality is inherent in you, whatever you may be. It is the property of life itself, whatever may be its forms! And all the forms of life may change in a wondrous kaleidoscope, and yet life itself is still the inherent quality of the soul, and that which is indestructible and eternal.

Human consciousness and spirit are eternal. That is why Spiritualism, in this modern age, comes in touch with this great Goliath of modern Materialism, and as it challenges Spiritualism to prove what it asserts, we bring the phenomena and consciousness of the spirit that can never die, we bring that spirit which is as old as God, older than creation, older than nature—it is that from which creation and nature received all that is potent and formal in her own realm—and we say to the Materialist, that through the ministrations and inspirations of the spirit it is shown that spirit is eternal, and is deathless inasmuch as it is eternal. And we begin right there in the basis of our religion and of our science. We show the scientist that whatever may be his induction or deduction of the effects of nature, in relation to her causes, he will find natural law—law which he calls causation, which is uniformly the same in every age and generation. So that we teach and show that this law of natural causation is the basis of all truth which you have come to understand through the senses, and the relation of mind to the environments of life.

Inspiration in all Bibles is of the same law that reigns in the realm of spirit. Is it wonderful that spirits should come and show to the human race to-day that there is no difference whatever between the law operative in the phenomena of nature and the law which rules and governs nature? Is it wonderful that the spirits should come and show to you that the same law that rules the phenomena of inspiration, and reigns completely in the realm of consciousness, and the human spirit, is the law, likewise, which rules all phenomena and the works of the spirit? It is for this reason that we eliminate from the inspiration of spirit the words miracle and supernaturalism. A miracle is an impossibility. Supernaturalism has no place in nature; but there is a way by which you can interpret the word to mean just what we believe the original coiner of the word gave it, namely, that which is above the natural; and if you give to it any other meaning you pervert the original meaning and make it unnatural. When a thing is supernatural, it is simply in a realm that does not appeal to the senses; but it may appeal to the spiritual consciousness, in the light of which it receives its own interpretation and definition. For instance, you take the phenomena of the New Testament and contrast them with the phenomena of exanimate spirits to-day, through mediumship—the very same manifestations that occurred under the ministry of Jesus occur, under the ministry of spirits through their own medium, at this hour. And you find that when the adulterous generation, the Pharisees, the Scribes, the Sanhedrin, that expected to monopolize the truth, and thought God gave only unto them the truth—when they could not interpret the phenomena of Jesus by what they regarded their formula, which was the basis of their science, their philosophy and their religion, they eschewed the whole subject, and said that it was all the work of the devil. And you might as well say that it is a miracle as to say it is the work of the devil; for certainly the work of the devil is just as miraculous as the work of anything in nature, under law above, below, greater than nature. And we have found that the so-called devil is a non-entity. Spirits have come back and have talked very clearly that though they have lived in the very depths of the spirit world and have traversed its starry heights, they could not find any such person as the devil. They found that the evil of the heart more closely affinized them to the superstition of the devil, and the more they got into the atmosphere of light and peace, the further away they got not only from a consciousness of the devil, but from ever finding him.

Now if this be true, then, that the phenomena of the spirit through Jesus bear an integral relation to the phenomena of mediums, and that these manifestations are the manifestations of the spirit, and are not the work of the devil, and that they cannot be explained by a science of the world—you will possibly say, then, that they do not occur, that they have no place in life; you will turn away from them, and not heed their lessons; you will not come in touch with the spirit that produces them, and hear what the spirit has to say to the church and to humanity to-day. Or you will simply take your own ideas of religion, and your own ideas of science, which constitute your own understanding of them—not the outer understanding of what truth is—and you will seek to repudiate them, and to place them upon a basis which must at once be regarded either as the work of the devil or of miracles.

Dear friends, know once for all that religion is to be interpreted by science, and science is to be interpreted by religion, in the realm of the same law which is operative in both spheres of consciousness. The mind bears an integral relation to what is designated the spirit. The human mind, taking cognizance of things that are without, in the external, can only perceive the hemisphere of the unchanging law of nature, and only as the spiritual consciousness is awakened and illumined under the inspiration of the spirit, can a full sphere of truth be realized or attained. Now religion has come to the world through higher inspiration, by means of mediumship, and has taught us the true duty of man to man, and man to the unchanging law which you designate God. Science has slowly evolved, and in her examinations of nature has recognized a law of cause and effect, and science teaches if you do a certain thing certain results will follow. Here comes in the difference between the inspirations of religion and the understandings of science, and the interpretation of religion, namely, the theories of the world. Philosophy has perverted the inspiration of religion and the sphere of science. Philosophy is the interpretation of man of the inspirations of religion, and of the inspirations of truth which make up the body of science. In the sphere of theology, the Baptist takes the facts of the Old and New Testament, and says: "We find that baptism must be emphasized." The Episcopalian takes the facts of the two Testaments, and comes to the conclusion that certain doctrines must be emphasized more than others. So with every denomination. So with men of science. A great store-house of facts has been opened unto humanity. When they all come together, and say, "This is my doctrine, my theory, my precedent," we say that reason is the light by which you must discover the truth, and you are to take it, and as a search-light, place it clearly upon the facts of religion and of science which are brought before you, and to determine for yourself what should be your attitude to the truth which these facts of religion and science illustrate; and if they draw you into the church you have a perfect right to join it; if they draw you out into the realm of Agnosticism or Infidelity or Spiritualism, you have a perfect right there.

But remember this: do not seek to make your dogmatism the basis of the interpretation of all the dogmas in the world; but seek rather to know what is at the centre and heart of your understandings of the truth; and know that just as the philosophers of old changed their philosophies, as the theologians of old changed their religions, as change in cults marks all progress, so the time will come, as your sphere of light increases, and as you pass into a higher sphere of understanding—doubtless you will change your position in reference to the truth; for remember, it is a fool that never changes his mind, but a wise man always. Those that shut themselves out from the truth are doing worse than infidels, for by their conservatism, dogmatism and iconoclasm they seek to make everybody dress as they dress and act as they act, until the idea of variety in unity is lost sight of. Oh, friends,

what we want is differentiation. We would not have you all Spiritualists. We would have you come out gradually into the truth and light, until by-and-by the theological lines are completely absorbed in the great love which you have for the whole human race.

Now religion is the revelation of love; science is the revelation of truth. Truth and love are the blue and the red which make the perfect white. And when love is perfectly wedded to truth, and truth is perfectly wedded to love, when mind and conscience shall go hand in hand, then we shall perceive that man is redeemed through this perfect knowledge of the unchanging law of the world. It is the love of the Infinite that speaks to the human world to-day through the inspirations of the spirit, that is working its way up through the human consciousness in the outward works of the world, through the glimmerings of light that touch the human mind to evoke at last the angel that sleeps in the bosom. Oh, if you could understand yourselves better, if you could realize the depths within yourselves—that conscience is the revelator of love and consciousness is the revelator of truth—then you would see how sense leads to perception and how perception leads to sense, and how in the realm of conscience and consciousness we have the idea of duty to God, duty to man.

Let us, then, go forth into the world, and seek through the avenue of science for the light of truth. Let us go into the realm of the spirit, in that holy of holies, where the spirit manifests her love, and there find in both the material and the spiritual universe the unchanging law that binds humanity not only on this planet, but on every planet, together, and makes us all children of one God, working our way up the spiral stairway of the sun—working only to the light of this outward orb that illumines our galaxy, but to the light that is more interior, that makes this light what it is, the light of the spirit of all souls—even God, the giver of every good and perfect gift, whose essence is love, whose state of consciousness is peace. Do you wish to come into the state of peace? come into *rappor* with that unchanging law of love within your heart.

A deeper love than earthly love
Stirs in the human soul
It lights the stars, it rules the sea,
It reigns from pole to pole.
Oh, brother, live for love alone,
Nor be deceived by fate;
For fate is God, and God is love,
And love is heaven's gate.

BENEDICTION.

For that guidance which is yours and mine in love,
Let us think of that "unity" which is and must be in you and me, as one in love.—The Guide.

For the Banner of Light.

ON THE SUMMIT OF THE NOW.

Gazing through the cloud and shadow,
That the sky has overcast
Along the river in the valley,
O'er the bridges we have passed,
Lo! the future hovers before us
With its ever-holy bow,
And its light is streaming o'er us
On the summit of the Now.

High above the roaring breakers,
High above the rocky shoals,
Where the false has little power
Over weary, struggling souls,
Read we all the wondrous story—
As to wisdom's voice we bow—
Of the future's dawning glory
On the summit of the Now.

Truth is downward, softly bending,
From the radiant skies above,
As the darksome clouds are lifted
By the Father's tender love,
And we throw aside the crutches,
Walking forth with radiant brow—
Us the coming glory touches
On the summit of the Now.

Angel helpers are around us,
Hands unseen are clasping ours,
Leading upward still, and onward,
Toward the land of fadeless flowers.
Let us walk forth brave and fearless,
Studying the why and how,
Streaming eyes grow bright and fearless
On the summit of the Now.

On the heights that loom above us,
While the shadows sink from sight,
Side by side "with those who love us"
Step we out into the light;
Where eternal laws are twining,
At the shrine of truth we bow,
And the sun of truth is shining
On the summit of the Now.

MRS. WM. PEYSER.

Death of George W. Taylor.

To the Editor of the Banner of Light:
GEORGE W. TAYLOR, aged near sixty-four years, passed quietly to the higher life from the family home at Lawton, Erie County, New York, Friday evening, Feb. 7, after months of increasing weakness, closed by an illness of less than a week.

To the last his mind was clear, his spirit peaceful and serene—a beautiful transition to a life more real than this. Of a family rich in spiritual gifts and experiences, the son of a saintly mother, with brave brothers and loving sisters, reared in a home of useful industry, where plain living, high thinking, fine purity and warm affection united to give rare enjoyment to their friends, he married some thirty years ago, went to the farm-house which has since been the home, where he was a tiller of the soil and an apostle of soul-culture—diligent in both callings, and always warm and tender in the family, and with neighbors or friends.

He leaves a wife, an earnest and efficient co-worker and loving companion, two sons, a daughter and two sisters.

In 1855, after a year or two of preparation, the North Collins Yearly Meeting of Friends of Human Progress held its first annual gathering in Hemlock Hall at Tucker's Gray where many friends were present to five thousand assembled, in successive seasons, to discuss the living and leading reforms of those days, and to prepare the way for religious progress and the coming spiritual light. "Temperance," "Anti-Slavery," "Woman's Equality," "Spiritualism," were leading subjects, as they came up in due time. Frederick Douglass, Susan B. Anthony, C. D. B. Mills, Charles C. Burleigh, William Denton, Mrs. E. L. Watson, and their like, spoke with marked ability; sometimes a brave clergyman would take part. Many men and women in the audiences took weighty share in the discussions. For all there was liberty and order, good conduct ruled the multitude, and the three days were a Pentecostal season, the place a centre from whence went out life and power for the healing of the nation. Surely it was good to be there. Similar yearly meetings were held at Longwood, Pa., and Waterloo, N. Y., all of large influence. The Hemlock Hall meeting was moved to Forest Temple, near the North Collins railroad station, where it is still held, usually in September, and is well attended and valuable.

In these meetings George W. Taylor was always prized, and since 1883 has been President of the Society.

At any gathering where he was present the people always called him out. There was a true charm, acting like a powerful spell, in that well-poised and serene personality, that harmonious and perfect character. A heart of love and wisdom, a soul of light, gave conquering and persuasive effect to his words. That tall and slender form, that face with a cast of Indian expression in its features, glowing with sincerity, the loving radiance and depth of the fine eyes, held all hearts.

Frank and uncompromising, he held all sincere persons in respect. Courageous as he was gentle, he realized how true it is that
"The bravest are the tenderest."
With clear judgment he knew spirit presence as a reality. It was a gospel of fraternity and duty.

The poor laborer digging on the barren field would rest on his shoulder, and with softened voice and moist eyes give him the first salute. The Indian at the black man knew their friend. The railroad official or the city dignitary honored that modest man. Character is king. There is a high lesson in this life, so brave and so beautiful and harmonious.

Up to the time when health failed he had more calls to speak near home, on different religious topics, than he could make. The Indian at the black man knew their friend. The railroad official or the city dignitary honored that modest man. Character is king. There is a high lesson in this life, so brave, and so beautiful and harmonious.

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.

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.)

Banner Correspondence.

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

Pennsylvania.

PHILADELPHIA.—"Observer" writes: "Last Wednesday night a benefit *séance* and entertainment was tendered to Dr. Theodore F. Price, in First Association Hall, by his many friends in Philadelphia, in which Mrs. Irene Stephenson, Oscar A. Edgerly and the beneficiary took part.

Dr. Price had also volunteered his services, but was prevented by a severe illness, by which he is still confined to his room.

A large and intelligent audience of representative Spiritualists, with a goodly number of others, was present on this occasion.

The program was headed by Dr. Price, who, after a few introductory remarks, occupied some time with a series of pathetic and humorous recitations, which were rendered in his own inimitable manner, drawing much applause and proving himself a fine entertainer.

Mr. Oscar A. Edgerly, who is now filling his second engagement this season with the Spiritual Conference Association here, was introduced, and his control, John McCarthy, with his rich Irish brogue, then gave his experience of how he became a Spiritualist in earth and spirit-life, in a unique and entertaining manner. Mr. Edgerly, still under control of his guide, concluded his portion of the entertainment with a number of striking tests, all of which were recognized.

Dr. Stephenson, widely known for the great veracity of her spiritual gifts, then followed with popular vocal selections, which were roundly applauded, concluding her portion of the evening with several remarkable improvisations, the subjects for which were furnished by the audience. Without any interval for thought or mental preparation whatever, Mrs. Stephenson's guide gave out poem after poem, couched in the smoothest of rhyme and rhythm, surprising and proving to the most skeptical mind the presence of some inspiring power above and beyond any human capacity.

Spiritualists witnessing such manifestations of spiritual presence saw in Mrs. Stephenson a wonderful and very pleasing example of mediumship.

Dr. Price thanked those who had assisted him, not only on this evening, but on many occasions during his residence in Philadelphia, in many ways. He also thanked the First and Second Associations and the Spiritual Conference, the Presidents of which were all present, as well as many of the other officers, for their aid, and for the remarks by a statement that although his spirit-guides had permitted such conditions to form around him as to occasion his again taking the field as a speaker, he should always make Philadelphia his home and radiating point; and should the inquisitorial law under which he and other mediums were suffering ever be repealed, he would again settle down there for the exercise of his mediumistic gifts.

Mrs. M. E. Cadwallader, having returned from her missionary trip, being present, came forward, and, after some remarks complimenting the beneficiary of the evening, stated that the Spiritualists of Philadelphia were pleased to allow Dr. Theodore F. Price to go abroad as their representative medium, concluding by proposing a vote of thanks by the First Association to him for the manner in which he had stood by the principles of the Spiritual Philosophy and the rights of mediums.

The motion, being seconded, was put by the President, Captain K. R. and carried unanimously by a standing vote. Dr. Price then thanked the Society, and among other things, his remarks, said that Spiritualists and his friends in general should always find him, backed by his guides, an earnest and conscientious representative of the Cause so dear to all lovers of truth, and dismissed the audience, which was a representative one, with thanks.

Nebraska.

STROMSBURG.—D. W. Thomas writes: "For the past eighteen months I have been taking treatment from local physicians for an ailment which they called lumbago, or muscular rheumatism, and they prescribed many kinds of medicine, which gave me little or no relief. In fact I grew worse, and at last I was obliged to quit work.

I heard of Dr. P. S. George, of Lincoln, Neb., being such a spiritual healer. I thought it would do no harm to write him and ascertain whether he could give me any relief. I enclosed a lock of my hair and simply said, 'pain in back,' and in a day or two I received a diagnosis of my case which I really think was most accurate. I had the doctor send me medicine, and also sent for him to come here and treat me magnetically, and have been greatly benefited. After he had been at my house a day or two he secured additional patients, until the local doctors became jealous. Then nearly all the doctors in the county met at the county seat, Osceola, and agreed to have Mr. George arrested.

A preliminary trial was had, in which the justice found the doctor guilty, and consequently bound him over to the district court, March 9, under \$200 bonds, which were immediately given.

The next night, Feb. 4, the doctor gave a free lecture in the Opera House, which was filled, and he read the complaint of the doctors against him. It stated that he was a wicked and an infidel man, and was robbing the citizens of their money, goods and chattels, and was practicing without a diploma.

Mr. George announced at the close of the meeting that he would be in Stromsburg again March 5. The day after his free lecture the doctor was simply rushed with business, and it kept increasing until he returned home.

Maryland.

BALTIMORE.—Mrs. C. P. Eckhardt, Arlington Avenue, writes: "I am pleased to write you about the wonderful *séances* held every week by our excellent medium, Miss Maggie Gaulle. The mere mention of her name fills the house. Her hall is the largest holding *séances*, and long before seven o'clock it is filled by the intelligent men and women of our city. She usually commences at eight o'clock, and with a cheerful, good-natured and a graceful manner, we have a grand treat. She is honest, making no pretensions or promises, but gets straight at the facts, and presents them to the people. The beauty of her meetings is the liberality shown by her to all spiritual papers and workers, and she speaks well of all, claiming Spiritualism will rapidly progress when mediums feel in harmony with each other, and stick to truth.

I had an article placed on the desk for psychometric reading, and the reading was fine. I had a little shoe put in a box—it belonged to a favorite grandchild—but in so carefully no one would have known it; the description was so correct, and the child's name so perfect, that it was worthy of mention. In an evening often from ten to fifteen articles are read, and never one mistake.

I like THE BANNER, and through this fine lady I became interested. I wish you much success, and beg the angel-world to help the editors of all spiritual papers, and keep the mediums true, to enable them to work for the angel-world."

Washington.

SEATTLE.—Mrs. Ruth Paine, Sec'y of First Spiritual Society, writes: "It is so seldom that any mention is made of the progress of Spiritualism in our city, that it is not generally known that we have a very flourishing Society here, considering that it has hardly been a year.

We have been holding meetings every Sunday evening since we started, to appreciative audiences of from two hundred and fifty to three hundred people. Our rostrum has been occupied mainly by our local me-

ums thus far, of whom I may mention Mrs. Moll Spaulding, Mrs. L. E. Thomas, Mrs. Gifford and others, who are fine inspirational speakers.

Our main dependence for tests has been upon Mrs. N. Moore (we are glad to say); also a local medium, whose tests have been very convincing, and have greatly contributed to the present success of our Society.

We have no membership fee, and seats are free, so we are depending upon our collections and one social month to defray our expenses, which they are successfully doing."

Massachusetts.

BOSTON.—Miss Ella Hardy writes: "I received a most remarkable and convincing test through the mediumship of Mr. S. H. Nelke, of 604 Tremont street. Having with me a common photo at a sitting Feb. 15, I asked Mr. Nelke if he wished to take the picture in his hands.

Mr. Nelke said it was not necessary. After a very successful sitting Mr. Nelke asked me if I would like to find out if the party whose picture I had had some spirit friend present.

I said I would like to. Then he placed his hands on the photo. After five minutes Mr. Nelke returned to me. My eyes saw the greatest wonder (I might say in this world, as several distinct faces were clearly on the photo, on the face in the hat, on the arm, above and around the face, below the picture of the representative of the photo, etc., etc.

I recognized many of the faces as dear ones of the past."

February Magazines.

THE METAPHYSICAL MAGAZINE opens with a paper on "The Holy Trinity of Science," by Hador Geonoe; "Sympathetic Vibration in Nervous Attraction" (Part I.), by John E. Purdon, M. D.; "An Imaginative Man, a Psychological Study," by J. Elizabeth Hotchkiss, A. M., Ph. D.; "Fire Philosophy and Being" (XIII.), by Prof. C. H. A. Bjerggaard, of the Astor Library, New York; "Mental Attention" is an interesting paper by Horatio W. Dresser; "The Voices of Nature," by Amanda Louise Cady, is full of fine passages; "The Department of Psychic Experiences" has many experiences, and "Department of Healing Philosophy" is replete with valuable information; "The World of Thought," with editorial comment, is good reading for all. The Metaphysical Publishing Company, 503 Fifth Avenue, New York.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH opens with a common-sense paper, "Hygiene of Our Feet," by a Physician; "Cocoa, and its Food Value," by Miss A. J. Hardy, is what every one should know; "Don't Go to Extremes," by Dr. D. O. Lewis, is from unpublished manuscript furnished by Mrs. Lewis; "Notes Concerning Health," by the Editor, contain practical hints; "Hygiene for Women," by Jennie Chandler, has many thoughts for women; "Topics of the Month," by the Editor, and "Book Notices," are worth reading. 46 East 21st street, New York.

THE REVIEW OF REVIEWS has as frontispiece "The Venezuela Commission at Work." Under "Progress of the World" many important subjects are discussed; "History of the Month in Cartoon and Cartature" is to the point; "Analyzed Record of Current Events" (illustrated), contains many truths; "Joseph Chamberlain," a character sketch, is an elaborate account of the career, methods and ambitions of the man whose will now dominates the British Empire, (with portraits); "Cripple Creek" and the Colorado Gold Mines, by Cy Warman (illustrated), will be interesting to those who have, and anticipate, investing there; "The Flood of Gold," by Carl Snyder, is an illustrated account of the recent increase in gold production; "The Two Sides of the Money-Standard Question" is well treated on by Dr. Otto Arendt, of Berlin, (translated by President E. B. Andrews) and Professor Frank Herriott; "The New Laureate and His Poetry" is written by Charles D. Lauer. Besides the original features suggested above, this number contains the regular departments of "Leading Articles of the Month," Reviews of American and Foreign Periodicals, Book Notices and Indexes. The Review of Reviews Co., 13 Astor place, New York.

Scribner's Magazine opens with a poem, "The Hermit and the Pilgrim," by Clifford Howard; "Life in the Altitudes"—The Colorado Health Plateau, by Lewis Morris Iddings, with illustrations from nature by Orson Lowell—makes one want to go there right away. Chapters 7, 8, 9, 10 of "Sentimental Tommy" are contributed by J. M. Barrie; "A History of the First Quarter Century in the United States," Part X—The Neo-Republican Ascendancy—by E. Benjamin Andrews, President of Brown University; "Design in Bookbinding," by S. T. Priddy; "A Long Chase," by Owen Hall, "The Ascent of Mount Ararat," by H. F. Lynch, with illustrations from photographs taken by the author, "Hunting Musk-Ox with the Dog Ribs," by Frank Russell, are all interesting; "The Sluger," by M. L. Van Vorst, "Wood Songs," by Arthur Shelburne Hardy, and "Hopper's Old Man," by Robert C. F. Meyers, are worthy of mention. The Departments, "The Point of View," "The Field of Art," and "About the World," are well cared for. Charles Scribner's Sons, New York.

THE ARENA—Life social, economic and educational problems are treated as follows: "The Bond and the Dollar" is discussed by John Clark Ridpath, J. L. D.; "The Telegraph Monopoly," by Prof. Frank Parsons; "A New System of State Warrants," by Hon. Howard L. Weed; and "The Utopia of Sir Thomas More," by B. O. Flower; Justice Walter Clark, LL. D., writes on "The Land of the Midnight Sun" (illustrated with portrait and nine half-tones); under "Great American Poets Series" Frank B. Sanborn and Rev. Christopher Coffin Hussey give some personal reminiscences of Whitman and Bryant; "A Half Century of Progress" is by Prof. Mary Lowe Dickinson, President of the National Council of Women; "Is Woman Embodied Obstruction?" by Helen Campbell, is interesting to all women. The serials and "Book Reviews" are full of interest. The Arena Publishing Company, Pierce Building, Copley Square, Boston, Mass.

RECEIVED: The Spirit-World, published at 125 Fleet street, London, E. C.; The Lyceum Banner, printed for the publisher by J. D. Todd, Sans-street Printing Works, Sunderland; Notes and Queries, published by S. C. & L. M. Gould, Manchester, N. H.; The Light of the East, published by the proprietor, 11 Shikharbagar street, Calcutta; The Independent Pulpit, J. D. Shaw, Waco, Tex.; The Kindergarten News, published by Milton Bradley Co., Springfield, Mass.; The Phrenological Journal, Fowler & Wells Co., 27 East 21st street, New York; Catalogue of Home Grown Seeds, James J. H. Gregory & Sons, Marblehead, Mass.

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?

MY SWEETHEART.

I've found my heart, and would you believe,
I did not know I'd lost it;
But here it is so soft and warm,
I'm glad I came across it.

'T was on a Sabbath day in June,
I went, of course, to meeting;
No thought to meet the lassie fair
Who'd set my heart a-beating.

But when the hymns had all been sung,
With hand and heart, "Good-morning!"
I wandered out. My heart leaped up
Without the slightest warning.

A wee, sweet lass, "Just half past two,"
Was standing on the crossing,
The gentle breeze in soft caress
Her bonnie curls a-tossing.

Her chin upon her hand did rest,
Her lips aglow with nectar,
Her elbow on the shaggy back
Of playmate and protector.

With upturned face and earnest gaze
She looked on all men by;
Each passer turned and looked again,
Then passed on smiling gently.

For none would break the picture fair
Of faith in friend so trusty;
No harm could then befall the child,
Though in the highway dusty.

"Dood mornin', auntie! Me and Fred
Is up to Emma's doin'." I
Took the chubby hand in mine,
My heart with love o'flowing.

We walked along with Fred before,
Or sometimes after lagging;
But always near, and with content
His bushy tail a-wagging.

He saw his charge to grandma's door,
Then, all his care turned o'er,
Soon on the rug in soft June light
In dreams he was a rover.

—Exchange.

The Water-Lily.

Once upon the deep, clear water there grew many broad and beautiful leaves, spreading out over the crystal surface. Their lives were reflected in the deep. There they grew, spreading out further every day, watching their images and talking to each other, saying: "How grand! how beautiful we are! Could any other equal us in greatness? Are we not the greatest of all plants? For see, we float above the water, and our long, shiny stems reach down to the Mother Earth beneath, and our tiny rootlets sink deep into her soft bosom. Are we not the crowning work of Mother Earth?"

But one day there was great commotion among the leaves, for they knew not what was about to happen. Out from among their shiny stems there pushed up a round object—not a stem, not a leaf. They said: "What can it be?" It grew, day by day, larger and larger, until at last it rested upon the surface of the water, nestling close to the clusters of leaves about it, and they—wise little leaves—began to push out and away, for they said: "We know not what it is. It is not one of us, for see, in place of the green leaf that crowns the stem, its head is white." And while it floated upon the water, one by one the shiny petals began to open, pure in their crystal whiteness, and the leaves nodded and spoke to another, saying: "Behold what beauty! Are we not blessed above all others? For see, out from our midst has come the pure white spirit." And then they clustered close around, coming up and forming a soft bed for the white lily. So she rested her lovely blossom on the green leaves, and they formed the setting for the one white gem, and lifted their heads to the sun, keeping ever close to the little bud, shielding it from the rough winds that came, and from the breakers in the water, as the wind rippled through so that she was tossed gently to and fro, swinging in her green, leafy bed.

Thus they grew up, beautiful and true, ever looking up to the white spirit that held for them the light of life, one with their own. Thus they were happy. And the peaceful water slept on until the sun had gone down many moons, and the white lily faded and the leaves began to turn yellow, and they said: "Whither are we going? We shall stay with our white spirit." And gently they were rocked to and fro upon the water until they, too, at the close of a long day, said: "We must go to our rest, for our lily-bud has faded, our spirit has flown, and we, too, must go." So saying, they folded their green leaflets and sank down to the mother earth.—Given by "Niackawanna," through her medium, Mrs. ELIA ROYAL WILLIAMS, SALEM, ORE.

Obedience in the Home.

The parents who ask guidance of their heavenly Father, and exercise common-sense, remembering the experiences of their own childhood, and adapting their methods to the character of the child, will succeed the best in family government.

It is necessary that the parents should respect and honor each other, and comport themselves in a true, just manner before their children, that these may have before them examples of self-control, which is the spirit of true obedience. The fountain cannot rise higher than its source, and it is unreasonable to expect children to be better than their parents.

As I write a vision comes up before me of a dear friend. She was a robust woman of much decision of character, but she was also very gentle. She belonged to the Society of Friends, and the "light within" is a cardinal principle with them, and this mother had learned self-control by silent waiting for the guidance of the light. At an afternoon visit once she requested her little daughter Mary, a child of eight years, not to stay to tea because Aunt Hettie was having more company to tea than she expected. As her mother tied on her bonnet Mary objected strongly, but the mother was firm, but very kind. Mary went to the door, then turned, and said, with some passion: "Mother, I am going to stay and take tea with Aunt Hettie!"

"No, daughter, mother wishes thee to go right home like a good child."

"But, mother, I am going to stay."

"Very well. Little girls who do not mind their mothers cannot go the next time they are invited out."

Mary felt sure that her mother would keep her word, and she remembered that she had an invitation to a children's party the next day, so she stood thinking for a minute, when she said, in a rather sad tone:

"Farewell, mother," and turned, and went out of the door.

At another time her little boy of ten years was disobedient and stubbornly resistant. The mother pleaded with him, but he would not yield, and discipline was necessary. She said: "Very well, my son. Thee must go up to thy bed, and there thee must think about thy disobedience, and I cannot say farewell to thee until thee is mother's good boy."

The child went to bed, and there, while think-

ing, repentance came, but he was most cut to the heart because his mother thought him to be so naughty that she could not say farewell to him! He got out of bed, and, leaning over the railings at the head of the stairs, he sent forth the lamenting cry, "Farewell, mother—farewell, mother!"

From below came the answer, "No, my son, something else is necessary before mother can say farewell."

Then there was heard a sound of sobbing, and from the midst of it the little fellow again sent forth a cry, "I am sorry, mother!"

In an instant the mother flew up the stairs. She knelt and threw her arms around her little boy, and they mingled their kisses together while she said cheerfully:

"How happy mother is that thee has been able to dismiss the bad temper, and I feel sure by the looks of thy countenance that thee is happy with the peace within! Now come back to thy bed and mother will tuck thee up warm, and kiss thee, and say farewell."

We were present in that home when this mother was conversing with her eldest son, a young man of nineteen years. As they stood together at the end of the room it could be seen that he was a head the taller, but he had his mother's golden hair and glad eyes.

There was such a proud look in the mother's face, and such a bright, loving glance in the son's! He was displaying to her some new clothing which he had purchased for himself, and she commended his taste, and showed a lively interest in the matter, playfully bantering him the while, and as I looked on at this pretty tableau these words of Holy Writ were borne in upon my mind: "Take this child and train it for me, and I will give thee thy wages."

—The Advance.

Colorado.

Denver.—Robert Ward writes: Sunday afternoon, Feb. 16, at 1:30, the Children's Lyceum assembled at Odd Fellows' Hall, Champa street, with a full attendance of a hundred and ten children, and as many adults, with Mr. G. W. Kates as Superintendent and Mrs. Zoe F. Prior as Conductor.

The people of Denver are taking a great interest in this Lyceum. They say it is the best thing to build up the Cause of Spiritualism that has ever been inaugurated in the city of Denver.

We are getting up an entertainment—music, literary and ball—to raise money to buy banners, flags, and text and music-books and other necessities for this Lyceum. To show the interest the people are taking in it, I have sold one hundred and twenty-five tickets this week for the entertainment. We are determined to make this Lyceum one of the best in the United States. We hope to see many more Lyceums spring up all over the country. It will benefit the Cause of Spiritualism very materially.

Red Men's Hall, Boston.—A correspondent writes: For several Sundays recently the writer has visited the Spiritualist Lyceum at this place, and has been surprised and pleased at the marked improvement over those of former years. The school at Red Men's Hall, carried on under the auspices of Mrs. Maggie Butler, is a model one. The Conductor opens with singing; then an invocation followed by the Assistant Guardian; reading from the Manual, and responses by the school. At each session the older classes retire, with their leader, to an ante-room to exchange views upon the subject which had been proposed the previous Sunday—generally on spiritual or religious matters. After returning the Conductor makes some remarks, which show deep thought, and certainly instructive to all present.

It was my privilege to be there the first Sunday in February, which was set apart as "Temperance Sunday." As usual, the Conductor—Chas. T. Wood—made some interesting remarks, showing the evils of intemperance, impressing on the young and older scholars to lead temperate lives, thus making themselves ornaments in society, etc. Others followed, who sowed some good seed for old as well as young. Next came the march, with about ninety-five participating. The school was led by the Guardian, Mrs. Butler, and her assistant. For good order and correct marching it could not be excelled. This feature is very interesting, and one of great benefit to leaders and scholars. The declamations, singing and instrumental music were all good.

The officers and all other workers of this school deserve the active encouragement of the Spiritualists of Boston. The most fastidious visitor would be unable to find any objection to any part of the exercises; the ministering to the spiritual, religious and physical needs of the scholars is the work which is being done here.

It is the children of to day who are to give the world the right teachings in coming time. Such a school as has been described is the place to sow the seed and gather in a good harvest.

There is one more school of this kind, which meets at Berkeley Hall every Sunday at 1:30, which is also doing a good service for the young.

May the angel-world be to the officers of these Sunday schools a power which will enable them to go on with the good work which they have undertaken.

Boston Spiritual Lyceum.—This Lyceum held its usual session Feb. 16, with all its happy, intelligent faces, its pleasing marching and joyous singing.

Many of the answers to the subject, "What method should we take to help educate the spirits?" showed careful study; this means not the study of a catechism, but the investigation of effects and defects here and over there. One of the answers was: "Live good and honest lives, do unto others as you would have them do to you, and so set a good example for them to follow." This, as coming from the child's own thoughts, will leave a strong impression everywhere, and Spiritualists should earnestly support such work.

Dr. Root interested the children with his condensed and simple reasoning and pleasing story.

Music formed a large portion of the literary exercises, Miss Warren and Mr. Cutter assisting.

Dr. Charles Harding spoke fluently to the children. He seemed to touch their hearts with his kind words of sympathy. He told the children how to become pupils of Mother Nature; spoke to them on their missionary work among their playmates, and how to make unselfishness one of their chief virtues.

The parents were also pleased with to see that their children studied their lessons, and work to make the Lyceums as they should be, representing one step higher in the philosophy of truth and freedom.

Sunday, March 1.—How can we best advance the cause of Spiritualism?

A. R. WATT, Assistant Conductor.

Waltham.—Mrs. E. I. Kimball writes: As the weather was stormy Sunday, Feb. 16, we did not have so large an attendance as usual, but a goodly number assembled. The recitations of Misses Cram, Dickenson and Safford were fine; piano solos by Grace Corey and Mr. Safford were well rendered; a poem by Bro. James Coolidge of Weyland; "Only a Step," by Miss Gustine Getchell, was listened to with rapt attention, it being rendered exceptionally fine, and applicable to our views as Spiritualists; a song by Misses Stone, Hall and Pratt, Masters Allen and Coleman, assisted by Mrs. Corey, entitled "Good-by," was very

well rendered, and by request will be repeated next Sunday.

We are steadily gaining in numbers, three having joined with us to-day.

The Lyceum will hold an entertainment on March 4. A fine program has been arranged. The pupils are working hard to out do all previous entertainments.

"My boy," said a father to his young son, "treat every one with politeness, even those who are rude to you; for remember that you show courtesy to others, not because they are gentlemen, but because you are one."—The Sabbath Recorder.

Enigma.

I am composed of 10 letters.
My 1, 2, 7, 1, 4 is one of the senses;
My 6, 2, 10 is one of the extremities;
My 3, 4, 2, 8, 6, 10 is the name of a distinguished man;
My 1, 2, 9 is a small house;
My 1, 7, 6 is a wound;
My 9, 5, 10 is an article of dress;
My whole is the source of a great blessing.

ANSWER to Charade in last BANNER, "Woman"—"wo man."

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

THE OLD FARM HORSE.

"Why don't you sell him? He must eat his value in a month, twice told!"
He's spavined, hide-bound, nearly blind,
He's twenty, if he's one day old,
You never work him. What on earth
You keep the brute for, I can't see.
Your other horses, young and sound,
Seem to fare scarce as well as he."

"I'll tell you, neighbor, why I keep
This old horse, though he's lame, half blind,
Once—he don't look it now, I own—
He was a good horse, sound and kind;
He had n't one bad trick, and worked
Right faithfully; day in, day out,
And he could trot; though he toiled hard,
He was as lively as a trout."

"When I first took this farm on shares—
I own it now, all free and clear—
'T was twenty year or more ago,
Then land was cheap enough 'round here.
It was hard scratching with me then,
For I had little cash or stock,
And though the soil was fairly good,
'T was sprinkled pretty thick with rock."

"Old Dan, there, was a little fool;
I raised him, fed him, broke him, too,
Put his first harness on, and soon
Obeyed to my word he grew.
I never saw a sturdier horse
Before the harrow or the plow;
He'd work, yet scarcely turn a hair,
Although he is so feeble now."

"I thought, one year, the land I leased;
This sorely crippled me in purse.
The next, my crops failed out and out,
And matters went from bad to worse.
My milk cow died; at length I had
To give a mortgage on the place;
I sold my team, but still kept Dan,
Though ruin stared me in the face."

"But I'd touched bottom, though 't was deep,
And thus at last began to mend.
I worked hard, planted, crops turned out well;
Where once I owed, I now could lend.
And Dan had proved a friend indeed—
Friends, when you are down, are precious few.
No, Dan, old boy, I won't forget
How hard you toiled to pull me through."

"And so you see that Dan and I
Have known the ups and downs of life
Together. I'll not part with him,
Neither will Mary—that's my wife.
The children, too, love poor old Dan,
Though failing fast in wind and limb;
When he was young he helped me out,
And now he's old I'll stick to him."

—W. R. Barber, in New York Ledger.

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A Worthy Medium in Need.

APPEAL BY MRS. MILTON RATHBUN.

MRS. H. W. CUSHMAN has been before the public as a medium for many years.

I have never heard her integrity questioned, and my family and self, besides many personal friends, can bear testimony to the convincing evidence of spirit-rapping which we have at various times gained through her mediums. She has been ill since last November, and is now sorely pressed for the necessities of earthly existence. She gratefully testifies to the many favors so often bestowed, and is very thankful for all the help the good spirit has brought her kind friends, who have given not only words of kindness and encouragement, but from their purse also, and regrets more than words can express the necessity to once more appeal for aid.

Although she is ill and enfeebled, we think a visit to her, allowing her guides to give, through her organism, whatever lies in their power, will be the best way to help her up in other words, seek her immediate relief for a sitting, giving her the opportunity to retain her independence, a boon so precious to every honest, intelligent medium. She lives at 22 Prospect street, Somerville, Mass. Circle days are Wednesday, 2:30 p. m., and Mondays, 7:30 p. m. Six questions answered for one dollar. She will gladly, as is her wont, sit at Lake Pleasant camp, give a sitting to four persons for one dollar.

Let me beg her friends, and strangers to visit at once this dear sister, so lonely, suffering and needy.

"Inasmuch as ye have done it unto one of these," etc.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

Passed to Spirit-Land.

From his home in Bennington, Vt., Friday, Jan. 31, CHAS. G. COLE, aged 66 years.

Mr. Cole leaves a wife and two step-sons to mourn his loss. He has been a firm believer in Spiritualism for a number of years, and was known as a quiet, but sincere, and sincere.

In death Mr. Cole Bennington loses one of her most respected citizens. Honest and upright in his business dealings, he was held in the highest esteem by all who knew him. He was one of the Trustees of the graded school district at his death, and is universally mourned.

Mr. Cole has been a subscriber to the BANNER OF LIGHT a number of years. His remains were escorted from the home to the Congregational Church by Sixth Corps. Post G. A. R. and Mount Auburn Lodge F. A. M. The Teachers and Trustees were present in a body. Mrs. C. G. C.

From Allston, Feb. 18, CATHERINE P. TRIVETTE, aged 56 years 8 months and 24 days.

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

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We, the undersigned, have known F. J. Cheney for the last 18 years, and know all the facts pertaining to his business transactions, and financially able to carry out any obligations made by him. WEST & TRIMAX, Wholesale Druggists, Toledo, O. WALDRON, KINNAS & MARVIN, Wholesale Druggists, Toledo, O.

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MONEY FOR EVERY ONE!

I can't understand why people complain of hard times, when any man can make from \$5 to \$10 a day easily. All have heard of the wonderful success of the Climax Dish Washer; yet we are apt to think we can't make money selling it, but any one can make money, because every family will want it. I made \$12.26 in the last three months after paying all expenses, and attended to my regular business besides. You don't have to canvass; as soon as people know you have it for sale, they send for a Dish Washer. Address the Climax Dish Washer Co., 506 Parkersburg, Ohio. For particulars, send for sample Dish Washer and go to work at once, and you will very soon have a full pocketbook and a light heart. Remember, the Climax Mfg. Co. do not ask you for any pay until you have the Dish Washer sold. Feb. 28.

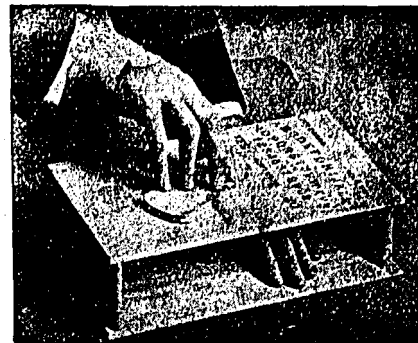
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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 20, 1896.

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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? It would be an excellent and practical plan if every one now on 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. COXANT, whose services we have secured; we shall also print in the same issue a portrait and biographical sketch of this lady.

The first installment of an original four-part tale,

A WEIRD EXPERIENCE;

OR,

The Story of a Bunch of Violets,

BY J. W. FLETCHER,

will appear in No. 1; also an Essay, "SPIRITUALISM MISREPRESENTED," from **Dr. J. M. Peebles**; a California letter from **W. J. Colville**; another installment of "THOUGHTS ON ANCIENT AND MODERN OCCULTISM," by **Mrs. Love M. Willis**—the theme being "Egypt" in this instance; and "THE PILGRIM FATHERS," by **Hudson Tuttle**.

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

BANNER OF LIGHT PUBLISHING COMPANY.

For Medical Freedom.

It is announced that the American Health Club has called a public mass meeting, to be held in HAWTHORNE Hall, 241 Tremont Street, Boston, on Saturday evening of this week—Feb. 29—for the purpose of promoting the passage of the bill of the Club, now before the legislature, to restore medical freedom to the people of this State. A number of able speakers will address the meeting. The services will open promptly at 8 o'clock. Lovers of freedom in medical practice, and the defense of individual rights, should unite to crowd the hall to its utmost capacity on that occasion.

We regret to learn that Mrs. Mary Morse, an old and valued medical laborer for Spiritualism, is now lying near the Gates of Change, at her home in Boston, stricken down with pneumonia.

A Chance for the Unemployed.

The bi-monthly publication of the New York Association for Improving the Condition of the Poor, for December last, gives a clear and detailed account of the Detroit Idea of the "Potato Patch Farms," or the "Detroit Experiment," as it has been termed. Nearly one thousand families were enabled to support themselves through the winter by their potato crops alone. Mayor Pingree of Detroit, in the summer of 1894, when the hard times forced more persons than usual out of employment, conceived the idea that vacant land in and near the city could be cultivated by the poor unemployed, whereby subsistence could be obtained by them for the winter. A committee was appointed, several thousand acres of land were offered free; but for want of ready funds only four hundred and thirty acres were accepted. This land was plowed, harrowed and staked into lots of a quarter to a half acre each. The committee furnished seed and tools. Nine hundred and forty-five families received plots of land, which were cultivated under the direction of a volunteer superintendent. At an expense of \$3.60 each to the mayor's committee, as before stated, nearly one thousand families were enabled to get through the winter by their potato crops alone.

Then followed the cooperation of the New York Conference of Charities, which made an appeal for money to carry on the work. It was given out that it was not a mere charity, but a scheme of relief that aims to establish habits of self-reliance, to teach the poor to become prosperous, to make farming more profitable, and to increase the sum of wealth. The committee believed that hundreds of families who would otherwise be a burden to the taxpayers and to the charitable could be made self-supporting at a cost of less than ten dollars each, help being given as a loan where possible. The main work and much of the year's expense for 1895 was devoted to the effort to call public attention all over the country and the world to what might be done with vacant land, and how it could be done. The success of the Detroit experiment was an object-lesson for the whole country. The result was that a large number of cities were induced to undertake similar enterprises. A schedule of conclusions at the end of the season accompanies the account. The New York Association committee begins the season of 1896 with valuable experience. The farms are situated on Long Island. It is proposed to devote less land to potatoes and more to early vegetables, the cultivators to pay all expenses either by the sale of their crops or by their labor.

The experiment has demonstrated that many of the destitute are ready and willing to work; that a large number of such people can be supported by utilizing vacant land in the outskirts of the cities; that trespassing and robbery even upon unfenced land are not a serious difficulty; that a small piece of ground is sufficient to raise enough vegetables to support a family through the winter; that a majority of the citizens who own the vacant land would rather allow it to be cultivated by the poor than to pay a large tax for their support; that the needy are thereby assisted without creating the demoralization in the habits of the people that gratuitous aid always entails, and that much relief and real help may by this plan be afforded with small expense to charitable persons or to taxpayers. As a "labor test" this plan is pronounced unexcelled. It is now suggested that the cultivation of vacant lots must be put on a business basis. Farm profit sharing is proposed. So is cooperation. The idle man is still the dangerous one, and the more intelligent and willing, the more terrible he may become. If a plan for employing such men during the winter as efficiently could be devised, it would be a long step toward solving the labor question and the problem of undeserved pauperism.

The Pivotal Point.

In its exclusive, and sometimes excruciating religious column of once a week or so, the *Boston Herald* trumpets forth in notes of a grand diatonic strain, that a closer understanding of Christ is the cause of the gradual broadening of religious thought, but omits altogether (of course) to give any credit to the service of Spiritualism in the matter. No doubt *The Herald* would lay it all to the work of the Sunday newspaper rather. The simple truth is that Spiritualism preaches and teaches Christ as he is, not as the churches do "for contention," in the language of Paul. Dr. Herron is applauded as he well deserves for what he is doing in the work of expansion and enlargement. One remark of *The Herald* conveys the entire idea: that the influence of Christ has overleaped the boundaries of the church, and has permeated society with a new heaven.

But what particular influence made such a movement possible? It is SPIRITUALISM! that dissolved the walls of superstitious dogma; that opened the spiritual sight of men to the reception of Christ's plain teachings; that prepared the soil for the sowing of the seed of truth, of which the rich crop is already coming into view. When stating what is taking place, give the credit to the real cause for the sake of the truth.

For Soldiers' Home.

During the week covered by Feb. 17-22, a most enjoyable series of entertainments for the benefit of the Soldiers' Home in Chelsea was held under the auspices of the Ladies' Aid Society of that institution—Mrs. W. S. Butler giving her skillful personal supervision to all the details—at the old Bijou Theatre, Boston.

Among the leading attractions presented, the "Tone Pictures of the North and South," "The Toy Shop," and "The Dove Supper," may be safely enumerated. The entertainments were very successful as to attendance, and surpassing in interest, and reflected great credit on Mrs. Butler and Mr. Harold Leslie—with their host of gifted performers too numerous to mention.

Moses Hull in Boston.

By reference to the announcement in another column, it will be seen that this active and valued veteran worker for Spiritualism will commence a month's engagement at Berkeley Hall, Boston, next Sunday. Spiritualists hereabout should avail themselves of the opportunity thus afforded them to listen to his thoughtful discourses.

The Mass Meeting.—Read what is said regarding the Madison Square Convention—in another column.

A letter received from the "Pacific Slope," written by W. J. Colville, will be printed next week.

Decesse of Mr. Charles D. Marcy.

Mr. Charles D. Marcy passed to the higher life from his home, 26 Clarendon Street, Boston, aged 75 years. Mr. Marcy was a firm Spiritualist, he was a Trustee of the Veteran Spiritualist Union, Director of Berkeley Hall Society of Spiritualists, member of the Helping Hand connected with that Society, a member of the State Association of Spiritualists, a past Director of the Onset Bay Grove Association, and owner of the Marcy House at Onset.

The funeral services were held at the home of his daughter, Mrs. Hill, 236 Newbury Street, (Mrs. Marcy being very ill at her home). Many friends were present to pay their last tribute of respect and love.

The services were held Saturday, Feb. 15, at 2 o'clock, and were opened with a hymn by the "Temple Quartet," after which Mr. M. J. Savage read appropriate selections. The quartet sang,

"In heaven above abiding,
No change my heart shall feel."

after which Mr. Savage made a very touching prayer, in which he alluded in many ways to the "going away" of the dear one, spoke of the meeting of the grandfather and grandchild who had recently gone on, picturing their talking over old times.

He then made a very impressive address, in which he said there were times when attending funeral services that all seemed to be so dark—no light seemed to shine in. When a little child who had just gotten on its feet—had just begun to traverse the journey of life, and was suddenly taken away—he wondered why it had ever been given; when a young mother had been taken when she was most needed—when a young father was taken, and left a delicate wife and children unprepared to battle with the world. But in the present instance it was different: the brother had finished his course—his work in this life was done; he had well served, and now, through his belief (no matter what individuals might criticize in it), had the comforting thought in going away that that which we call death was but the continuing, in a better sphere of life; a going, as it were, into another room. He would there serve as faithfully as here. But there was one thing that to us was a sad part of our friends' going away—the separation; we wanted our loved ones present with us. If a friend went to Europe whom we never expected to see again on this earth, we would grieve at the separation. The brother wanted to go, the change had no terror for him; he knew he would meet his loved ones; they would greet him, and all would be light and happiness.

The quartet then sang, "At Any Time Let There Be Light," and the friends took a last look of the brother. The flowers were profuse and beautiful, especially the calla lilies contributed by the Berkeley Hall Society.

Among those present from Berkeley Hall Society of Spiritualists were: noticed President W. H. Banks, Treasurer Hebron Libby, Mrs. Waterhouse, Mrs. Willis, Mr. Dole and Mr. Lewis.

What They are At!

Just as we go to press we receive the request from Secretary Woodbury, of the National Spiritualist Association, Washington, desiring that in order to give our readers a full idea of what is on foot—and which the petition we print on our second page is meant to contravene—we print *verbatim* the joint Resolution looking to the consummation of the CONSTITUTION project, now brought by theological bigots before the United States Congress. The document, in full, is as follows:

64th CONGRESS, 1st Session.

H. RES. 28.

IN THE HOUSE OF REPRESENTATIVES,
JANUARY 16, 1895. Read twice, referred to the Committee on the Judiciary, and ordered to be printed.

Mr. Morse introduced the following joint resolution:

JOINT RESOLUTION.

Proposing an amendment to the preamble of the Constitution of the United States, acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and His revealed will as authority in civil affairs.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amended form of preamble to the Constitution of the United States be submitted for ratification by conventions in the several States, which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely:

PREAMBLE.

"We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, and the Lord Jesus Christ as the ruler of nations, and His revealed will as authority in civil affairs), in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

FRANK H. DOLBEARE—nephew of Mrs. Thaxter (the widely known medium of Boston)—passed to spirit-life from the home of his parents, No. 7 Dartmouth Street, Somerville, Feb. 20, aged 39 years. The funeral occurred at his late home, at 2 o'clock on Sunday, Feb. 23. After a lingering illness of twelve years' duration the sufferer has found rest.

Read what Mrs. Milton Rathbun says, on third page, concerning the worth and needs of Mrs. H. W. Cushman, the veteran musical and business medium.

A letter has been received from Samuel D. Greene, complimentary to Mrs. A. M. Glading—who has been speaking for the Woman's Progressive Union, Brooklyn, during the month of February—which will be printed next week. During the month of March Mr. Frank T. Ripley will speak for the Union.

Dr. Harlow Davis, platform test medium, will be at the City Hotel, Providence, R. I., on March 1, 2 and 3, and Castle Hotel, Boston, March 5.

A Biography.

The biography of Luther Colby is before us. It is surely a most excellent thing to have a good biographer. This to an eminent degree was the case in the person of J. W. Day, who has just given the public an elegant biographical book of the late editor of the **BANNER OF LIGHT**, Luther Colby.

Mr. Day, the present able editor of this old pioneer journal, ever wielding a clear ready pen, whether in the line of prose or poetry, has done his work most wisely and well. This biography, elegantly gotten up, gilt edged, silk-bound—a volume of nearly one hundred pages—is all afire with references, sketches, reminiscences and the personal characteristics of that senior editor, who for so many years stood at the helm of the **BANNER OF LIGHT**. It contains also many friendly tributes, both of prose and poetry, dedicated to Mr. Colby's memory. This magnificent volume sells for seventy-five cents. Address **BANNER OF LIGHT**, Boston, Mass.—Dr. J. M. Peebles, in *Temple of Health*, San Diego, Cal.

To Rhode Island Spiritualists.

Why do not Rhode Island Spiritualists organize a State Association? It would be a master stroke of good work on their part for them to organize thus, and join hands with the Connecticut body in the matter of the State Speaker Associations. I wish that it might be brought about that Connecticut, Rhode Island and Massachusetts could unite in this *State speaker* league. Where are the prominent Rhode Island Spiritualists? Will they consider this matter? Will they make plans to organize a State Association? DELOSS WOOD, Danielson, Ct.

A New Departure.

The **BANNER OF LIGHT** will hereafter be managed 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**.

Special Notice—A New Volume.

THE BANNER begins Volume 79 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.

Verification of a Spirit Message.

To the Editor of the Banner of Light:

In **THE BANNER** for Feb. 1, 1896, appears a communication from LAURA ELVIRA STAFFORD [through the mediumship of Mrs. B. F. Smith]. It was perfectly correct—even in what she said was remarked at her death.

G. H. STAFFORD.

South Wallingford, Vt., Feb. 17, 1896.

The advertisement of the **BANNER OF LIGHT**, the oldest journal devoted to the Spiritual Philosophy in the world, appears in another column of this issue. A leading feature of this paper is its elegant half-tone illustrations and portraits of prominent Spiritualists, which appear weekly, accompanied by biographical sketches. It is printed on a fine quality of book paper, which adds greatly to the cost of publishing—*The Herald of Light*.

Lake Helen, Florida.

To the Editor of the Banner of Light:

The regular meeting of the "Southern Cassadaga Camp" opened on the 9th inst., with Mr. George P. Colby as speaker, followed by Mrs. O. L. Conannon, the well-known test medium, and Mrs. Pratt, psychometric reader.

The weather was not so favorable for a large attendance as we had hoped; but the audience fully appreciated the words of wisdom from the guides of Mr. Colby, as well as Mrs. Conannon's tests. On Thursday we again had the great pleasure of listening to an unusually interesting and eloquent lecture by Mr. Colby.

Among the new arrivals of the week we find our friends from the north: Mr. H. A. Buddington and wife from Springfield, Mass.; Mrs. Carrie E. S. Twing, who will remain during the entire season; Mrs. Eva Cassell of Chelsea, and Mrs. Kate R. Stiles of Boston. Inspirational speaker, all of whom will be in the most beautiful spot, whose attractions are enhanced, I am sure, by the reports of snow and frost at home.

There is great need of rooms to accommodate the people, and a movement is on foot to erect a building for that purpose when sufficient means can be raised. Mrs. S. J. Gill having been authorized by the management to solicit for the same, and on Monday next the mediums will unite in a benefit séance toward helping this on. The building in prospect will be called "the Club House," and is to be so constructed as to accommodate all who may wish to provide for themselves, with kitchen, dining-room and parlor to be used in common. Mrs. Gill's good judgment is to provide every person who contributes ten dollars or more to this building with a certificate which will entitle them to the use of a room to the amount of their contribution. Any person contemplating a visit to Florida next winter would do well to correspond with Mrs. Gill, who first suggested this plan, with the appropriate suggestions.

Dr. W. H. Hadden, the eloquent lecturer and hypnotist, is expected next week; and as the weather improves, it is also expected that the interest and attendance will increase.

The celebrated materializing medium, Mr. O. L. Conannon, is erecting a cottage, which he will occupy this season—and will hold séances during the entire season. Yours for truth,

C. P. PRATT.

Mrs. Eliza J. Nicholson, owner of the *New Orleans Picayune*, died recently, leaving an honorable remembrance among her people. As "Pearl Rivers" she was widely known in the republic of letters. Ten days before, her husband passed away, and she soon rejoined him in the spirit-land.

They call them "Cathodographs" and "Roentgenographs" already.

The Persecution in Philadelphia.

What Shall be Done to Meet the Coming Issue? A Question for Spiritualists to Answer.

[**THE BANNER** contained, Nov. 16, a strong arraignment by Mrs. M. E. CADWALLADER (Philadelphia, Pa.) of the recent action of the officials in persecuting and arresting Spiritualists, mediumists, clairvoyants and strained interpretations of statutes in existence there. The Spiritualists of that city, assured that the time has arrived for them to rally in support of their constitutional rights, have appointed a Committee to carry out their wishes, composed of members of the various societies in the city, as follows:

Mr. B. B. HILL, Chairman; Mr. F. H. MORRILL, Sec'y; Mrs. M. E. CADWALLADER, Cor. Sec'y; Hon. T. M. LOCKE, J. L. GEORGE, Mrs. HALLOWELL, SAMUEL WHEELER, Mr. BARRY, CAPT. KEEFER, Mr. KURTZ, Mr. MARLOR, Mr. KELLAR, DR. BATES, Mrs. JENNINGS and Mr. WELSH.

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

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

The Situation in Philadelphia.

To the Editor of the Banner of Light:

As there has been much delay in the trial of the mediums arrested in Philadelphia, it seems proper that a statement from the Mediums' Defense Committee should be made, that those who have contributed to the Defense Fund, as well as all others interested, may know how matters stand at present.

The mediums that are being defended are all out on bail. They have been brought into court several times, by order of the District Attorney, but their cases have not been reached on account of the many other cases on the list ahead. Only one of the cases has been tried, that of Theodore F. Price, who was convicted on technical grounds. The witness for the prosecution testified that in the course of the sitting Mr. Price predicted the future, for which he paid him. The court construed this as fortune-telling, and though Mr. Price denied being a fortune teller, the Judge instructed the jury that if they believed the testimony of the witness for the prosecution they must bring in a verdict of guilty.

Gen. John Q. Lane, counsel for the defense, appealed the case. On the day upon which the appeal was to be heard Mr. Price was unable to appear on account of sickness, and the hearing was postponed until some future time. Thus through force of circumstances over which the Committee has no control, things, as is usual with legal affairs, are making haste slowly. However, all who are interested may rest assured that everything is being done that can be done by the Committee and counsel in the interests of justice for the mediums. It is in order here to state that the mediums who are being defended through the efforts of the Committee are reliable mediums (not fakes or fortune tellers) belonging to the various societies in the city.

The Defense Committee is made up of delegates from each society in the city, and from the committee have been appointed as sub-committees a law and finance committee. Thus it will be seen that we are organized on a business basis, and we can assure all who are interested that the affairs of the defense are conducted in a business manner.

Every one who donates funds for the defense receives a receipt for the amount from the chairman of the finance committee, Mrs. M. E. Cadwallader, who, through her well directed efforts with voice and pen, has collected funds enough, with what has been collected from the societies here, to pay expenses thus far. The chairman keeps a duplicate receipt account, in which is recorded the sum each one donates, and the funds collected are from time to time turned over to the treasurer, Mr. Morrill, who pays the bills by the direction of the committee.

Of course it will be readily understood that it is a very difficult matter to push forward the trial of the rest of the mediums, until the court is ready to take up their cases. The trial of Mrs. Bunz and Mrs. Faust was set for January 30, and we hoped that some headway would be made, but, after remaining in court nearly all day, we were notified that their cases would not be reached, and they were dismissed subject to call.

Notwithstanding these untoward circumstances the committee and counsel stand firm, and intend to see this contest through on the basis of right and justice to the persecuted mediums.

B. B. HILL, Chairman.

F. H. MORRILL, Sec'y.

Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritualist Association held a grand Patriotic Memorial service in memory of Washington, Lincoln and Grant on Sunday evening, Feb. 23. The decorations were simply elegant. In the centre was a large and beautiful picture of Washington, and on each side were arranged one of Lincoln and Grant—all elegantly framed in white and gold. The floral display was the finest our Association has ever made.

Program of exercises was as follows: Grand piano solo (National Airs) by Prof. Josselyn; invocation by our President, Mr. F. H. Roscoe; reading of Lincoln's favorite poem, Mr. Rhodes Nichols, which called forth many expressions of commendation; Miss Olive Hunter sang "America" and was rapturously applauded; Mrs. Wm. Peyser, a titled as "Lady Washington," gave the address of the evening, speaking eloquently of Washington, Lincoln and Grant. Mrs. Peyser has become a great and deserving favorite with the people who attend our meetings; little Ada Johnson effectively sang, "He True to the Flag"; Miss Fanny Taylor gave a recitation entitled "The Soldier Boy's Mother"; Mrs. Whipple is fast coming to the front as one of our grandest inspirational writers; societies in other places would do well to keep Mr. F. H. Roscoe, Mrs. C. M. Whipple and Mrs. Wm. Peyser before the public.

Next on our program was a fine piano duet by Mr. Howard Rice and Mr. De Groat; Miss Jennie Barrett recited with fire and dramatic effect a piece entitled "Washington"; Mrs. Ellen Bowles, a celebrated Woman Suffragist here in Rhode Island, was called upon, and made eloquent and very interesting remarks; Miss Ethel Schofield, a sweet little miss, recited most effectively a poem entitled "Our Angel Helpers." These deeply interesting exercises were then brought to a close by Mr. Roscoe pronouncing the benediction.

On next Sunday evening, March 1, we are to have the phenomenal test medium of Boston, Mass., Mrs. Ida E. Downing, who is much liked here.

Married.

To the Editor of the Banner of Light:

I beg to announce the marriage in this city, on Feb. 19, of DR. THEODORE F. PRICE and Miss LOUISE CLERKE.

The bride is a most estimable lady, and an earnest and zealous Spiritualist—her husband, a piece entitled "Washington"; Mrs. Ellen Bowles, a celebrated Woman Suffragist here in Rhode Island, was called upon, and made eloquent and very interesting remarks; Miss Ethel Schofield, a sweet little miss, recited most effectively a poem entitled "Our Angel Helpers." These deeply interesting exercises were then brought to a close by Mr. Roscoe pronouncing the benediction.

On next Sunday evening, March 1, we are to have the phenomenal test medium of Boston, Mass., Mrs. Ida E. Downing, who is much liked here.

Fraternally.

OSCAR A. EDGERLY.

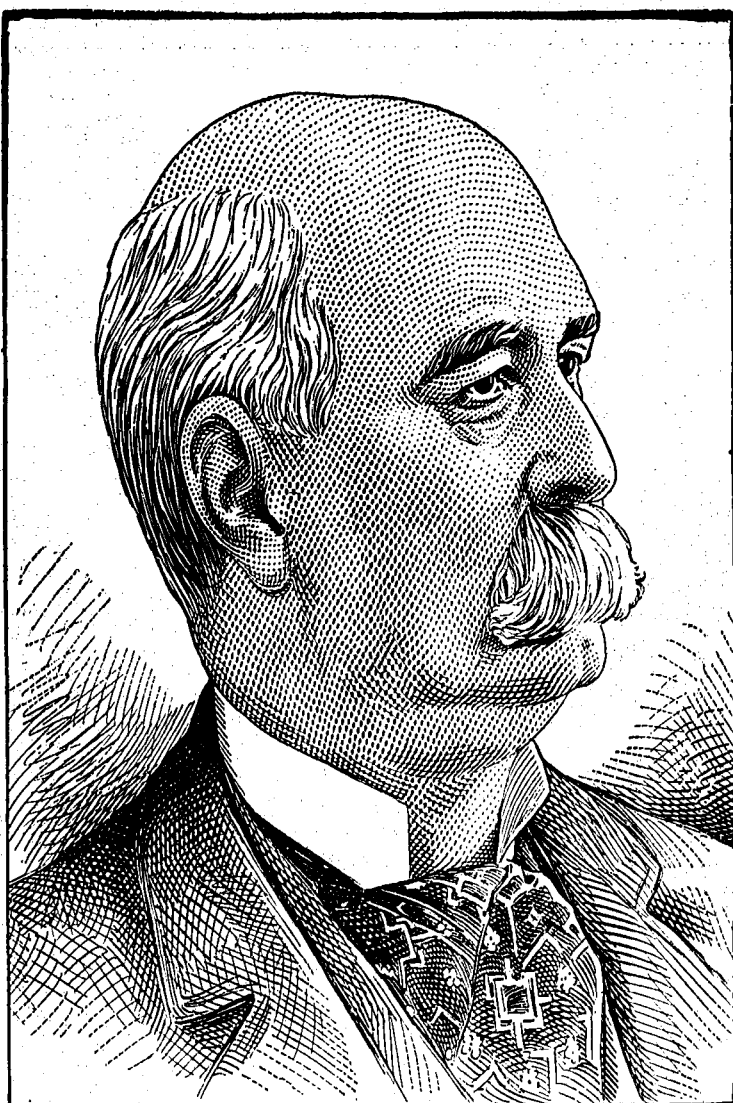
Philadelphia, Pa., Feb. 20, 1896.

For Over Fifty Years

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

HE HELPED MAKE CHICAGO.

L. A. Gilbert, the Great Land Man, Cured of Rheumatism by Paine's Celery Compound.



The most striking personality in Chicago, and the oldest real estate dealer, is Mr. L. A. Gilbert. Mr. Gilbert is now over 60 years of age; in the 50's he was in the Rockies gold hunting. Since 1868 he has handled more property in Chicago, and is known to more home-owners, than any other man in the business.

Mr. Gilbert at one time suffered from rheumatism and sleeplessness. He made trips to Hot Springs, and tried other methods of treatment without avail. To satisfy a friend who had taken Paine's celery compound for similar troubles, and knew what it could do, Mr. Gilbert tried it, and but a very short time elapsed before he was entirely freed from both these troubles. Mr. Gilbert himself says:

Gentlemen—I have suffered with rheumatism and sleeplessness for years, caused by exposure while prospecting in the mountains years ago. For years I had to take electric bath massage and take trips to Hot Springs in order to get a little sleep and relief from pain. To cap the climax I have been suffering from indigestion and pains in the heart region. Paine's celery compound was recommended to me by friends who knew what they were talking about, and

I took it. From the start I noticed improvement, and I am now in the best of health, and able to get around as lively as any youngster I know. Yours truly, L. A. GILBERT.

The most rational way of getting rid of rheumatism, neuralgia and insomnia, and getting back sound health, is to husband every mite of strength and to set about a radical, all-round restoring of the tired system with Paine's celery compound.

It is your business to furnish the body with nervous energy, as fast and abundantly as you can, and to get a richer, purer blood supply. There is no way in which this restorative process can be so swiftly brought about as by using Paine's celery compound.

There is nothing known to physicians of the most extensive practice equal to Paine's celery compound for purifying the blood and making strong, healthy nerves. Unremitting work at last brings down the vitality of the strongest men and women. Every one has felt that ambition, listless feeling. There are many persons who manage to keep about their business because they are not sick abed, who are, nevertheless, sadly "out of health." Paine's celery

compound exactly fits the cases of these uneasy, sleepless, sorrow-faced men and women. They are on the perilous edge of some organic disease. Paine's celery compound will drag them back and plant their feet squarely on firm ground. By regulating the nervous system and compelling the vitiated blood to gain a larger proportion of red corpuscles, all the organs of the body whose business it is to repair and rebuild the tissues are aroused. Paine's celery compound does not fail to increase the appetite, to augment the powers of assimilation, to increase the weight of the body, to purify the blood and to stop the progress of structural changes, when liver and kidney diseases have fastened themselves upon the system.

There is not a single city without some perfectly attested cure of liver or kidney disease, chronic constipation, salt rheum, plagues eczema or general poor health, by the use of Paine's celery compound. Impaired strength and unstrung nerves, made known by numbness of the limbs, nervousness and a dissatisfied state of the mind—all these weaknesses become things of the past after taking that best of health-givers—Paine's celery compound.

THE ANNIVERSARY.

Boston, Mass.

At a meeting of the Board of Directors of the Massachusetts State Association of Spiritualists, Feb. 15, 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. Dale. CARRIE F. LORING, Sec'y.

Providence, R. I.

The Spiritualist Association will hold its Anniversary services at COLUMBIA HALL, Sunday, March 20. Mrs. Helen L. Palmer speaker; other exercises to be presented. B. F. P.

MEETINGS IN MASSACHUSETTS.

Brockton.—May R. Bond writes: At Pythian Hall, Sunday, Feb. 23, two interesting and well attended meetings were held by the Advanced Independent Spiritualists.

The afternoon circle, as usual, was largely given to magnetic treatments, a few tests being given by Mr. F. E. Thomas. In the evening our platform was occupied by Mrs. B. Robertson, of Boston, who is considered in Brockton a remarkably fine medium. Her tests are strikingly individual; her original poems are beautiful. Our audience last night was enthusiastic, and there was a general request for her to come again. Our audiences are very largely composed of people new to Spiritualism.

This is with us a matter of rejoicing. We want our meetings to be helpful to ourselves, beneficial to our own home mediums as well as to those we may call from outside, and above all, we want that through them, the cause of Spiritualism should be advanced and many brought to a knowledge of the truth.

THE BANNER OF LIGHT is for sale at all our Sunday meetings, and at the circles held during the week. We have no difficulty in disposing of all the numbers sent us.

Mary E. Thompson writes: Mr. Fred E. Crowell of 36 Wilmington street, Brockton, holds meetings in the Educational League Hall, Main street, each Sunday at 4 p. m., for tests, healing and messages. Sixty joined in circle, and many more present.

Sunday, Feb. 23, fine tests were given, and harmony prevailed. At the evening services I occupied the platform with an inspirational lecture, followed by test readings of individuals.

The Society has applied for a charter under the title of the People's Progressive Spiritual Association of Brockton, Mass.

Mrs. Crowell is a fine inspirational singer; Mr. Crowell is well fitted for chairman of the meeting, and liked by all.

Lynn.—T. H. B. James writes: The Spiritualists held services at 33 Summer street, Sunday, Feb. 23, which were well attended and very interesting. At 2:30 p. m. a developing and healing circle was held. Dr. and Mrs. C. W. Goodrich of Brockton, Dr. S. M. Furush, Dr. W. H. Amerigo, Mrs. C. B. Hare, Mrs. D. E. Matson, Mr. W. H. Rounseville and others, gave interesting remarks, messages with names and tests, and much good work in healing. Harry G. and Will McNally answered many questions by raps, and other manifestations were given, which were appreciated.

At 7:30 p. m. the services opened with appropriate selections rendered by Misses Lena and Elsie Burns; Mrs. Goodrich read a poem, "If We Only Understood," then Dr. Goodrich gave able and interesting remarks on "Do we Do to One Another as we Should?" He then gave many readings, and with them messages and names of spirit-friends for those whose articles he read; all said to be correct. Mrs. Goodrich followed with many communications and tests, all pronounced correct. Mrs. and Dr. Goodrich will soon be in Lynn again.

Sunday, March 1, at 2:30, developing and healing circle; all mediums are invited. At 7:30, test séance by Mrs. Julia E. Davis and others.

Sunday, March 22, Mrs. May S. Pepper.

Cadet Hall.—Mrs. A. A. Averill, Sec'y, writes: Lynn Spiritualists' Association, Feb. 23, Rev. Moses Hull gave the closing lectures of his engagement with this Society. The afternoon exercises opened with a ser-

vice of song; invocation by Mr. Hull; solo by Mrs. Johnson. "The Golden Age," followed by a very interesting address by Mrs. Mattie Hull, after which Mr. Hull gave a short talk, relating many of his interesting experiences, to the largest afternoon audience of the season.

The evening exercises opened with service of song; invocation by Mrs. Hull; solo by President Kelly; "Hear Our Prayer"; Mr. Kelly made remarks upon the grand work done by Mr. and Mrs. Hull during their stay with the Society, followed by a trio by Mrs. Johnson and Mr. and Mrs. Hull, which was highly appreciated by the large audience which filled the hall to its utmost capacity.

Mr. Hull took for the subject of the evening "The Old and the New," treating the thoughts and ideas of the past ages and the progressive ideas of the present time, and the construction put upon the sacred writings by the students of to-day in a most scholarly and masterly manner, quoting texts innumerable in substantiation of the arguments presented; speaking of man as an eternally progressive being, which was largely in contrast with the old idea of man and his possibilities, stating that this world is the great workshop of humanity, to produce men of better quality and conduct as time progresses, closing this most remarkable discourse with an eloquent and instructive lesson on heaven and hell.

It is with great regret we part with Mr. and Mrs. Hull, and hope they may both be spared to work for the Cause as many years in the future as they have in the past. Sunday, March 1, we shall have with us Mrs. Tillie Reynolds of Troy, N. Y.

Worcester.—Mrs. Celia C. Prentiss, Cor. Sec'y, writes: Feb. 16 and 23 Mrs. Carrie F. Loring spoke here. Her excellent lectures and descriptions were thoroughly appreciated. Several times recently our sweet singer, Mrs. Plasted, has been assisted by Mr. Blanchard and Miss Leach, both fine musicians.

The Woman's Auxiliary meets Thursday, Feb. 27, with Mrs. Celia C. Prentiss, 314 Park avenue, corner of Chandler street. Business meeting at 3:30. Next Sunday, Dr. Theodore F. Price, of Philadelphia, will be our speaker.

Malden.—"S. E. W." Sec'y, writes: The following speakers are engaged for the month of March by the Spiritualist Association: 1st, Mrs. Florence Lamphier; 8th, Mrs. E. I. Webster; 15th, Mrs. J. E. Downing; 22d, Dr. W. A. Hale; 29th, Mrs. M. M. Soule.

Haverhill.—"E. P. H." writes that Rev. F. A. Wiggins closed his engagement in Haverhill, for the month of February, last Sunday, with most successful meetings. The audience was numerous at 2 o'clock, and crowded at 7 in the evening. A large number of tests were given in the evening—the details of which were very satisfactory. Mr. Wiggins is not expected to speak here again for more than a year, owing to his many engagements elsewhere.

Mrs. May S. Pepper will call out a full house next Sunday, to listen to her interesting tests of spirit-power.

Salem.—Mrs. G. R. Knowles, Sec'y, writes: Sunday, Feb. 23, Mrs. E. C. Kimball of Lawrence, as a test medium, gave two remarkable test séances—one in the afternoon, the other in the evening—before large and appreciative audiences, most of the tests being recognized.

Next Friday evening, Feb. 28, Mr. Moses Hull of Chicago, Ill., will occupy the platform. Sunday, March 1, F. H. Roscoe of Providence, R. I., will be our speaker.

Woburn.—"Bonney" writes: Wednesday evening, Feb. 19, Mrs. Nettie Holt Harding was with us, giving a lecture which was replete with good thoughts, stimulating her audience to live open, true, avowed Spiritualists. After her lecture she gave many tests, which were clear and correct.

Fitchburg.—Mrs. E. O. Pierce writes: Feb. 23 Mrs. Minnie M. Soule, of Somerville, Mass., addressed us. Her remarks, afternoon and evening, were followed by convincing tests.

Sunday, March 8, Mrs. Nettie Holt Harding will occupy the platform.

Memorial Meeting.

To the Editor of the Banner of Light:

At Mrs. J. D. Storrs' home, Feb. 20, was held a Memorial Meeting for Mrs. CLARA H. BANKS, who was translated to the higher life just a year ago. Mrs. Nellie Temple Brigham was the speaker of the occasion, and gave a most eloquent address, telling of the reception Mrs. Banks received in spirit; saying she was not idle, but still working for the uplifting of humanity, and for the good of the cause she so dearly loved. Mrs. Brigham closed her address with a beautiful poem.

Remarks were made by Mr. and Mrs. Storrs, also Mrs. Dowd, giving proof that Mrs. Banks still lives, and is able to demonstrate the fact. The song "Only a Curtain Between Us," was very sweetly sung by Miss Edith Seymour. Mrs. J. E. B. DILLON. Hartford, Conn., Feb. 21, 1896.

"Millions of Money For an Inch of Time,"

wailed poor Queen Bess.

Time is just as valuable to-day—it is priceless. How

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Movements of Platform Lecturers

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

Mr. F. H. Roscoe, Spiritualist and lecturer, of Providence, R. I., will attend the Mass Convention of Spiritualists, at Madison Square Garden, New York, Feb. 23 and 27. He will lecture in Salem, Mass., for the First Spiritual Society on the Sundays of March 1 and 8, and for the First Spiritual Society of Lawrence, Mass., on Sunday, March 20, giving the anniversary address on that date. He may be addressed for further engagements, at 161 Broadway, Providence, R. I.

Societies wishing the services of A. E. Tisdale for March 20, also for the camp season of '96, may address him at 647 Bank street, New London, Conn.

Seymour Van Brackbill, inspirational speaker and test medium—permanent address, P. O. box 1907, New York City—will accept Sunday engagements from societies within one hundred and fifty miles of New York. Correspondence invited.

George A. Fuller, M. D., will lecture in Greenwich, Mass., March 1; in Na'ick, March 8; in Salem, the 15th; and Worcester, the 22d and 29th. The last three Sundays of June and first two in July unengaged. Address 42 Alvarado Avenue, Worcester, Mass.

Dr. Dean Clarke has, we are informed, secured the services of Dr. Schlesinger, and has opened a hall in Portland, Ore., for a month—the audiences being good. When the course at Portland is finished, they intend to visit Puget Sound, and other parts of Washington and Oregon. Missionary work—writes our correspondent—is much needed in the Northwest.

Mrs. H. J. T. Brigham's address will be until the middle of April—No. 224 East Thirty-ninth street, New York City, N. Y.; after that, in care of Mr. E. W. Wallis, 18 Corporation street, Manchester, Eng.

Deloss Wood, lecturer and journalist, is open for engagements for season of 1896 and '97. Address Box 19, Danvers, Ct.

Mrs. A. E. Sheets, the well-known inspirational speaker of Grand Lake, Mich., has been engaged by the Boston Berkeley Hall Society of Spiritualists for the month of November, 1896. Societies desiring to secure her services while she is East, are invited to correspond with her in reference to dates and terms.

INDIANA.

Indianapolis.—"O. T." writes: The First Spiritualist Church has been organized in Indianapolis with a good membership, having previously existed as an Association, of which B. F. Schmidt was President, and meeting in the G. A. R. Hall. The Board of Trustees is composed of the following: J. E. Robertson, E. H. Perkins and George Carter.

A large hall, formerly a dancing academy, has been purchased for seven thousand dollars, the Ladies' Aid contributing five hundred dollars to the fund, other amounts subscribed bringing the available cash to about three thousand dollars.

The church at present is being served by Mrs. Celia Nickerson, who is an eloquent and forcible trance speaker. Wednesday night, Feb. 5, "Julia" gave the story of her life through the medium in a graphic narrative.

There are three other regular places of meeting: two societies served by local workers, and one at the Propylaeum by Mr. Matthews, who is a good speaker and test medium.

The resident mediums have an appreciative clientele. A recent suggestion, looking toward the execution of a heavy license from clairvoyants and healing mediums aroused an interest which found voice through the newspapers.

Mr. Winans occasionally gives materializing séances in this city, and more are eager for invitation than can be accommodated.

A recent suggestion, looking toward the execution of a heavy license from clairvoyants and healing mediums aroused an interest which found voice through the newspapers.

The ministers thunder anathema against Spiritualism here as elsewhere—"work of the devil, fraud, humbug," etc., and their members—some of them—listen one night, and having their curiosity piqued, go the next night to a Spiritualist meeting.

It is believed that the securing of a permanent home will invite new membership. We have been fortunate in having powerful speakers on different lines of thought, and also good test mediums, which seem to be a necessity at the beginning of educational work regarding Spiritualism. The meetings of the various societies are brightened with music. Receptions to visiting mediums and other entertainment keep alive the fraternal spirit.

CONNECTICUT.

Danielson.—DeLoss Wood writes: Ida P. A. Whitlock spoke here Feb. 21 to a large audience; she followed her lecture with psychometric readings. Both lecture and readings gave excellent satisfaction.

Jennie Hagau-Jackson will, on March 20, deliver the closing lecture of the course.

A large number of people here are interested in Spiritualism. I could arrange with a reliable materializing or test medium for a circle here.

Next season we shall have two lectures per month, instead of one, and are enabled to do this by the State speaker plan recently adopted by the Connecticut State Association.

There are several private mediums here, and circles are being held at which others are being developed.

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy, Hall's Vegetable Sulfur Hair Renewer.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 1.

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

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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 inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will It Be to Thee?" It has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

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

NEW EDITION.

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FLORIDA! For Homeseekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Jan. 4.

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A Biographic Memorial OF

Luther Colby,

FOUNDER OF THE Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY YEARS,

JOHN W. DAY.

This volume is replete with personal information, poetic tribute and friendly memory. Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively:

"A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED

MR. COLBY'S MEDIUMSHIP.

"GONE HOME."

TRIBUTES—Prose and Poetic.

In its Dedication the author gives the keynote of the volume:

TO MR. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many years;

TO THE PIONEERS OF MODERN SPIRITUALISM, a hardy race, now passing rapidly to their well-merited "guardian in the skies";

AND TO THE YOUTH OF THE NEW DISPENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of world-wide victory;

THESE PAGES, Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedicated.

The work, in addition to the engraving of Mr. Colby as a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the Fox Estate, the First Spiritual Temple (Newbury and Foster streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

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SPIRIT Message Department.

SPECIAL NOTICE.

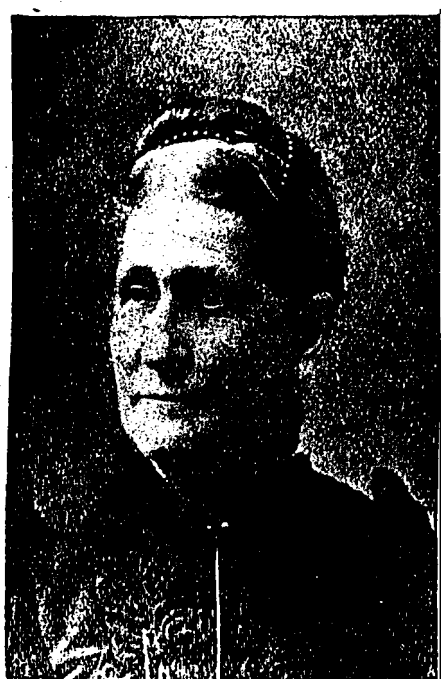
The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Maria W. Pratt, an expert stenographer.

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.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held June 28, 1895.

Spirit Invocation.

Oh, thou Dear Parent of all life and of all good, where all life emanates from, we would once again approach thee, asking for more blessings, for the spirit is never satisfied. We would come to thee with grateful hearts at this hour, asking that the bright angel messengers may be sent out from home to home, from heart to heart, with an influence; that they may realize of thee, and thy great wisdom and thy powers.

For the past blessings we render thanks; for there present, which we know are many; and we ask that the present, more doorways of spiritual communion kept open, that mortals may realize more of the companionship of their loved ones.

We understand full well, dear Father, that thou dost all things well; and may we realize more of thy goodness and of thy beautiful blessings that thou dost bestow upon all humanity. We realize, our Father, that it is the good pleasure of thee to give unto us that are so needy of these blessings.

We thank thee for life and for the sociability of the spirit. We would that we might wear that cloak of harmony, have more of charity and be more like thee, as we are a part of thee. We would ask that some bright messengers to-day may go forth with words of comfort to their friends; that they may know more of the companionship with them. We would seek for the companionship of angels, that we may draw from their lives, their influences, something good to spiritualize our own existence.

Be with us, dear Father, not only at this hour but evermore; and unto thy name do we ascribe all praise—for ever.

INDIVIDUAL MESSAGES.

Samuel Proctor.

Good morning, Mr. Chairman. (Good morning.) It is a pleasure to greet you thus, and realize that you are to-day in the mortal life which we were once; and it is a great pleasure to come on to this earth-plane and hold sweet communion with our friends, although they may be a long distance from here. We realize that these messages are sent all over the land; and how many families to-day have been uplifted, have been brought from sadness into encouragement and happiness. This message department is the grandest that we have ever known, so far as our knowledge carries us. You mortals upon this earth-plane may gain a great deal of happiness—yes, knowledge—from our teachings, but you cannot gain as much as we do.

I do not wish you to understand that when mortal I realized of spirit communion; in my day it was not my privilege to know or even hear what it is your privilege to-day, and in Springfield, Me., there was very little said in regard to this communing direct.

My wife, Sarah, is here, and it is a pleasure to speak of her; we dwell together in realms beyond, as real as you do here on the earth-plane, and moreover, I think. I have often asked myself the question, Where does mortality cease; where does immortality commence? for sometimes it is pretty hard for us to realize even the change from what is called life to death. We don't know of any death; that is only mortal education here; we speak of it as a continuation of life—onward, upward, into more progression than we have here.

I understand it in this way—perhaps some others may not—progression with us, advancement with you, which I have understood in this light is the same meaning, only termed a little different.

I wouldn't have thought, when I dwelt upon the earth plane, I should have come here to this city of Boston and reported, as we term it, but, sir, I am only too glad to do so. I am honest in my words that I give here to-day, hoping they may have a feather's weight with some one, not only in my own native place but elsewhere. There are many people that read these messages who would say, "Well, that's none of my people," yet they have an interest to read them, which does a great deal of good to see the interest that mortals hold even to peruse these messages.

I am very grateful for this privilege of speaking here the few moments which are allotted to us. Samuel Proctor, Springfield, Maine.

Milton Orrin Slate.

Please, sir, I wish to speak, and the good gentleman that stands 'side me says I might speak if I speak slow. The teacher tells me that these messages go everywhere; do they not?

I was but a little boy when I passed away, but I think I would be coming ten now: I don't know, but gran'ma Slate said she thought I would be ten my next birthday.

I want to tell them I knew when papa and mamma shed so many tears for their little boy. I knew I was going to live with God, I said so before I went away, and I was only five. They tell me in spirit I must have been quite a little medium. If I had stayed here to have grown to manhood I think I would have been what they call a medium, 'cause I was "impressed," gran'ma calls it, when I was a little boy.

We have the singing in the school all so nice;

then we go out for recess, recreation, and we have a lovely time.

Oh! I do want to tell them all that I knew everything when they were dressing that little body of mine, before I went away, but they didn't know that I knew it. They said, "Too bad little Milton's gone," and the ladies that lived in the next house, I heard them talking, they felt so bad for mamma and papa. They didn't know I wasn't dead. Why don't people know it? We are not any of us dead, the people, or the doggies or kitties, or any one.

I love the little kitties. You should be kind to the kitties, and hold them up close and warm and say:

"I love you, Kittle, your fur is so warm; You catch the mice in papa's barn."

I learned that before I went away. My teacher is Miss Annie Thompson; she used to live in Pittsfield, I think. I lived in North Windham, Vt.

Why! won't they think I comed a long ways? But I comed only just a little ways. I study the music, too, and we have lovely singing, and the flowers bloom everywhere. I will bring you the flowers allways when I can.

Milton Orrin Slate, North Windham, Vt.

Mary E. Smith.

Sweet children! well have they been named God's babies, for surely they are. Often has it been spoken, if there were no children in heaven it would be no heaven to us. They must compose their part of heaven. That is very true.

When I looked at this little boy, as he came up a little shy—for I should say he was very spiritual in the form—I could not help noticing him as he came so close, for I have seen him here before. Sweet children! the heart will ache when the angels come to beckon them across, but it is a comfort to know that they can come back again. They are too pure to dwell upon the earth-plane, so they are beckoned up the golden ladder, a little higher, to be with the angels.

The Father doeth all things well; he cannot commit an error. I well remember in my younger days of hearing it spoken by grandmother, "They are only lent blessings." That seems now to come back to me, although it is a long time in the past. Grandmother Smith would often say, "Mary, you must learn of the spiritual before you can enter heaven," as she spoke of it. How strange it seems to me now, those sayings that she used to speak to me in that way.

Dear grandmother! I know now she is reaping from what she has sown, and I feel my young life was much purer for feeling the dear grandmother that I visit often now in the spiritual realms. We are living, active people; there is no death. But that is something that mortals are hard to comprehend. I cannot understand why these erroneous teachings are given forth.

Sarah is here, and Amelia; both are with me. From Toledo, Ohio, I passed away. I was very ignorant in regard to spirit communion; I was educated in this way—that after what was termed death we were to wait a certain period, but how long was indefinite; but we were to wait until that judgment day. I find, dear friends, the judgment day is every day; every hour in the day our spirit judgeth us, and that is enough.

When mortals will understand more of our laws it will take away a great deal of skepticism and doubts that mortals are cultivating, but I know the time is not far distant when more light shall be given unto them; they will be more lenient, more charitable with their sisters and their brothers.

Aunt Eliza is with me also now, and wishes to be remembered to the few yet upon the earth-plane.

Mary E. Smith, Toledo, Ohio.

George W. Mitchell.

[To the Chairman.] Good morning, comrades! [Glad to see you.] Yes, sir, I know it, I realize it. We the boys in blue, we the boys in gray, shake hands warmly together. Comrade, you will be pleased to meet those boys in gray, and also some that you have stood beside in this mortal life, in the fierce battles.

I know mortals often wonder why we held our courage. What kind of a soldier would we make if, when the time comes when we are more needed, we should lose our courage? On, on to battle! That's what we need, the country to save. The luxuries and the privileges that mortals enjoy to-day have been gained through the blood of those soldiers.

The question arises, Were they all brave? I have not to speak of that. I have learned since passing that portal termed death that we should hold them all as brothers. I have not forgotten the feeling that existed between the North and the South, but we leave that in the background, for we cannot take it into the realms beyond.

What a pleasure it is for us as we meet our old Generals and Captains, the welcome shake of the hand as they greet us and speak to us in this wise: "You are gallant soldiers; you were fearless when the bullets flew the thickest." That's a comfort to us to hear those words spoken, and Mr. Chairman, I have noticed a great deal since I passed over that our officers were not afraid to go where they let their men. That's right, and I would say, for all those wars have left so many aching hearts, so many firesides have become desolate, yet I know there's good come out of it, and it is a freedom that all feel to-day.

I am pleased, very much pleased, to say I have never had one moment of regret that I joined the number, and with a desire—no forcing; some have said they were forced into the ranks, but it was not so in my case.

In Haverhill, Bradford and in the old State of Maine also, I am remembered as George W. Mitchell of the Eighth Maine, Haverhill, Mass.

Annie E. Kemp.

I have gained permission to speak for a few moments, and it is a great pleasure to accept it. I saw, as that gentleman commenced to speak, so many soldiers were attracted into this room, as you term it, although we should say into an open field, for the walls are nothing to us.

Listen, dear friends, our brother, our sister, and learn of us, for there's much we can teach you from the life beyond. We are not here for a few words merely, but hope it may be some benefit to some one, trusting he is willing to learn, willing to listen to the words we speak forth here.

I have thought so many times, what matters it where we passed away from, for the distance is not the same to us as to mortals. We know you reckon time, you reckon distance; but it is all space with us, and as we enter the higher life, a continuation of, we learn this.

Why is it mortals are not any more interested in this great, grand truth and knowledge they are privileged to know and learn from us that have passed the portal? In one sense I understood much, yet many points I was not educated in.

In Columbus, Ohio, where I once dwelt for a short period, and in Pittsfield, also, this State, I know there are some who remember me as Annie E. Kemp.

Thanks for the privilege which I enjoy in speaking, hoping some one will be benefited from a word that I have dropped here.

James Furgerson.

As the good Doctor stands by me he said he thought it would be a comfort to some of the friends if I should send a few words, and I certainly shall avail myself of the privilege.

I want to say to you, Agnes, mother, Nellie, Lizzie, all of you, listen for a few moments to what I may have to say.

A long distance from here where I passed out of the mortal, and became an immortal. I did 'na know I had 'na been educated in these truths when here upon the earth-plane. Neither was my wife. We did 'na know, therefore the laddies and lassies knew not of these truths.

Oh! how dark it seems now, so much enlightenment that we had not a'knowen. James and John are here; ay, and comes Peter also, and Nellie, and little Jimmie. There are many of these laddies and lassies that are coming into the room, and listening to what others may have to say.

Agnes, I know you feel a bit troubled in regard to your earth affairs at times, and you would not be mortal if you did not. But I want you to bear in mind that I am with you every day. Oft do I and the good Doctor come there, when he has a few moments to spare. He is engaged in a very high work in the temple much of the time, but as James has said, what wonderful teachings he is able to give unto us; knowing, possessing so much knowledge before he passed on, he has helped us a deal.

Lizzie, there are times when you feel a bit cloudy, but come sit thee down, and commune with us mentally; it will uplift you a deal, it will bring you more into our atmosphere, you will learn more of us in so doing.

I oft visit Scotland, where I was wont to dwell. I often visit there, and the old castle I love to come to. Sometimes the laddies will go with me, sometimes a stranger, just as the law of attraction is do I go and come.

I know in a little space of time, Lizzie, you will be coming, and Nellie will be coming to be with you, which I hope to have some interviews with you in person while they are in your home. The good Doctor sends kind greetings, loving words to you all, in his home, which ever will be.

Many of these high uplifted spirits that have been indwellers in the land of souls so long, are more enlightened than we are. What a blessed privilege, Mr. Chairman, it is that we may learn of each other—but there must be enlightenment first. That's what has always been my motto: Learn, then teach unto others.

I am very much gratified that this institution has been here opened, which they tell me was by the people of the spirit-world, so I suppose that that must be true, and me prayer goes out that it may always be kept open, for it may give unto many light where they are cultivating darkness.

I did not think of speaking so long, but one word brings another in thought, and it is a blessed privilege for me to speak here to-day. I send me love to the neighbors and friends, but me own kin first.

James Furgerson, Scotland.

Solomon J. Howard.

Good morning. There are mortals who think we should keep account of time and know just how long since we laid off the old material form. I don't know, but there's some of our people that can tell you just how long since they passed out, but I have got to differ with them a little.

We reckon by space, but sometimes as we come upon the earth-plane we hear people say: Well, they have been gone so long; or it is such a time since they died, and now it is such a time. Then we will gather from that how long we have been gone.

Mr. Chairman, I think you will agree with me in that, that it is almost impossible to keep exact time of how long since we laid off that old mantle of flesh, as it is termed.

I have not an extended speech to make here to-day, but I feel it would aid me to aid some one else, and therefore a longing in my spirit to leave a word for some one who will certainly know I have spoken.

In Norwich, Conn., there are some that remember me still, and some I have gone out of their minds for others that have passed on later; but it is only for a time. You often hear it spoken by immortals, "Do not forget us."

We like to be remembered, that when we come upon this earth plane we feel somebody remembers us kindly. It is but a time, while we are here upon the earth-plane, that we become of the earth, earthy; when we leave you we are of the spirit, spiritual; thanks to the Great Whole which is called God—we speak of him as the higher intelligence—that these wise provisions were made, that we might have life extended. Life is eternal as love is eternal.

Harriet is here, and John, both. It is very pleasant to speak of those, for the kindred yet upon the earth-plane.

Solomon J. Howard.

Lillie Worthen.

Please, sir, I am asked mentally to speak here. My mamma is with me; Aunt Susan is here; yes, and so many have gathered around me. Yes, Willie, I will tell them you are, too, so they will know.

Dear papa, you will like so much to read a few words that Lillie will give you. You love me tenderly, truly, as you do those in the flesh. You are looking forward, dear papa, for that time when you shall take us all to your heart and know you have the number whole.

Dear mamma, Aunt Charlotte and Uncle Harrison are here, and Aunt Susan. Oh! I do want to tell you so much of our life in the spirit, for I was but a mere child when passing on into the Summer-Land. Dear mamma, it has only been a few years, as you reckon time here, since she put on the white garment to be with us. How eagerly did she clasp me and Willie to her and say, "Oh! Father, I thank thee that I have my children again"; but we were grown in spirit, well educated, more perfectly than could be here.

Dear sister Annie, I know you understand not of our visits; but oh! learn. If you could behold little Alice as she is here with us to-day, how much pleasure it would give you, and her papa also.

Dear Jennie, I know it is but a little way before you will all be pleased to look upon us. In the Father's own good time, the one that placed the veil between will move it with his own hand.

How true that even little children can speak here. We love to listen to those words of wisdom and knowledge that's given out for others. Many may peruse these words—although they may not be from friends direct, yet they love to read from what others have spoken.

I said I was but a mere child, but I am grown in spirit, and have been given children as a class, as a teacher now, but as you perceive I came in as a little child.

Dear papa, when you are restless look a little higher, and in every avenue seek to come into communication with us whenever you can, for you have dropped many words of encouragement, many words of light have been given to mortals that shall bring forth and bear fruit in due time. There are times when I know upon this earth plane that it seems a little dark, but, papa, we are with you. Mamma never leaves you for any length of time. When you are anxious about some little affairs you are guided by us from the spirit world.

Arthur Reed comes here, and wants to be remembered also to his mamma, and his Grandfather Reed is with him. What a pleasure it is for us just to announce them; to send a word of comfort for those that have not a privilege to report.

Yes, Willie, I spoke of you, dear brother, and I know papa will be pleased to know we are inseparable, we are together so much of the time, and with the music which we both learn, and are, as you might say, privileged to gain a great deal from others.

Loving words does mamma send to you, papa, and each one of you at this hour, the same as I have.

Lillie Worthen, Lynn, Mass.

Lewis B. Wilson.

Mr. Chairman, we greet you warmly to-day, and we have come fully into a realization that this closes our session of work, and as I have been one that has held the same position you hold to-day, I think it would not be out of place to speak a few words here; a few words of encouragement, for I know you need it much, not only you but each one of you; and as I have been one of your listeners here so often it has done my spirit good; I have been placed back to where I have sat here often times, as I have been a Chairman and known what the responsibility was.

Oh! how many times have I said, when mortal faltered by the wayside, give us out a little more light from the beyond, give us more courage to go on. We know there's been many criticisms, we know it often comes from what are called Spiritualists; but let us pass over that, leave it in the hands of the Father. All will be made right in time.

It is with a warm greeting that I come to you all, each one here in the establishment. As has been said by many, it is the grandest institution that has ever been established for mortal or immortal. Oh! Thou great Ordainer of Life, may it be kept open, and we ask for encouragement to be given unto you all. Of the old workers many are present here to-day, Brother William White, Brother Gardner, Professor Kiddle and Rosa T. Amey are listening to the words that are spoken.

Little children have often spoken here; all are privileged in time, and as the good Spirit-President has often said, "Step aside, and let the little children come." That is a law we are governed by, rules that are laid down here in this séance room. I do feel, Mr. Chairman, you all need encouragement; but think not for a moment that we from our spiritual standpoint ever falter by the wayside.

I send warm greetings to Brother Rich and Brother Day, to each one of you.

I felt ready when the grand releaser came to me, although there was duty and much pleasantness here upon the earth plane. Sometimes when discouragements come we feel almost to let go of hope, and we reach out to gather more from those that have promised in days of old they would stand by us. Warmest greetings do I extend to every one in the building.

Lewis B. Wilson, Boston.

Remonstrate! Remonstrate!!

To the Editor of the Banner of Light:

Spiritualists should not forget that the Reports of the National Convention are now ready. The report contains a splendid picture of our National Headquarters, report of President and Secretary, and the addresses delivered at the evening sessions of the Convention. The book is well worth fifty cents, but can be purchased now at twenty-five cents per copy. Do not condemn the National Spiritualists' Association before reading the report of the work accomplished last year.

Another person has been called upon to suffer: Dr. P. S. George, President of the Nebraska State Association, has just been arrested for practicing medicine in St. Joseph, Neb.

Patriots, let us hear from you! With what power Christian fanatics now have, physicians, Adventists and mediums are arrested. Help us to keep them from securing more enactments.

There are now laws enough to regulate the practice of medicine, the observance of Sunday, etc. Write to your U. S. Representative and Senator and protest against the injecting of God into the U. S. Constitution, and against the enactment of Sunday laws for the District of Columbia.

The National Reform Association intends to work until it secures a National Sunday Law. Spiritualists, Adventists and Free Thinkers each have representatives here; are they united against a common enemy?

Sign Remonstrance Petitions, write your Representatives and Senators. Christian fanatics must be requested in no uncertain tones to mind their own business!

The battle is going to be long and trying; will you do all you can to help us?

Let there be no union of Church and State!

FRANCIS B. WOODBURY.

You are probably right, Lysander, in supposing the poem "Rock Me to Sleep" had reference to a girl. There is too much lovingly, softly and longingly about it to strike the average boy. Besides, a boy does n't need to be rocked to sleep. Give him half a show and he will do a job of giving that, while it lasts, would make Rip Van Winkle ashamed. If that poem had been written from the standpoint of a boy, it would run something like this: "Night, turn back, O Time in your flight, make me a kid again for about a fortnight. Plant a small stonebruiser on one of my heels, so I'll remember just how a boy feels. Backward, flow backward, O tide of the years; a man gets so weary of the chestnuts he hears; chestnuts so aged they've lost every tooth. Take them and give me the jokes of my youth. Take from my joints the rheumatic pain. Give me the appetite of boyhood again. I won't give a cent what watches you keep, and you do n't need to bother to rock me to sleep. Just let me curl down behind the stove on the floor, and I'll wake up the house with the size of my snore. Just turn me loose and give full sweep, and it won't need any rockin' to put me to sleep."—Mail and Breeze.

Written for the Banner of Light.

"AFTER."

Tune—"Beautiful Valley of Eden."

BY STEPHEN H. BARNHALL.

After the battle—the victory;
After hard work—the sweet rest;
After the trial—the refreshing;
After the worst—the best.

Chorus:

Beautiful angel of sorrow!
Beautiful angel of pain!
Oh! give what will prove on the morrow
Our souls' everlasting gain.

After the valley—the mountain,
After the drought—the rain;
After the pain and the weakness—
Vigor of youth again.

After the winter—the springtime,
After the thorn—the rose;
After the tempest—the sunshine,
And the bright rainbow hues.

After the darkness of sorrow—
After the fear and gloom,
Cometh a brighter to-morrow,
With sweetest love and home.

Hearing for the People's Rights.

The interest in the discussion before the Public Health Committee of the Massachusetts Legislature on the issue raised by the bill of the American Health Club, has grown to such proportions that the third hearing, which occurred on the 18th inst., was held in the chamber of the House of Representatives, which was well filled.

There were four bills docketed for a hearing that day. Two of these had been introduced at the instance of the State Medical Board, and were intended to increase the power and pay of the Board; another was intended as a substitute for the present Registration Act; the fourth was, of course, the bill of the Health Club, which seeks to repeal the present law, and retain to the people and the physicians of this State perfect medical freedom.

Dr. T. A. Bland, author of this bill, and Chairman of the Legislative Committee of the American Health Club, opened the discussion by a strong argument in favor of his measure. He said, in part:

"The registration act is powerless for good. It has been clearly shown that it does not protect the people from quacks. Indeed, the State Board of Physicians admit that fact in their report. It is potent for ill, in that it gives the Board despot power over the practice of medicine in this State. The Board is made up wholly of physicians of three medical sects. Its examinations are therefore on sectarian lines. No physician who does not answer their questions in accordance with the doctrines of the Allopathic, Hecceopathic or Eclectic system could pass an examination successfully, and get a certificate diploma from the Board. This shuts out all physicians of all other sects, and those who, like myself, have grown out of sectarianism in medicine."

A member of the Committee: "Are you not an Eclectic?"

"Not in a sectarian sense," Dr. B. replied. "I am eclectic in the sense that I select the best medical independence—the right and freedom to choose. In exercising that right I reject all poisons from my practice, and repudiate all theories of medicine that justify their use. I stand by physiology, and oppose pathology. The pathologist regards nature as an enemy to be opposed; the physiologist recognizes nature as a friend, indeed, as the true physician, whose efforts are all directed toward health. The physico-medical physician is the assistant of nature. He studies her methods, and works in harmony with them. He finds out what she is trying to do, and helps her to do it. He does not, as Dr. Oliver Wendell Holmes, in his 'Border Lines of Knowledge,' says the Old School physician does, viz., empty miles of their cankering minerals, take the entrails of animals for their impurities, and drain the poison bags of reptiles of their venom, and thrust all these inconceivable abominations down the throats of human beings suffering from some fault of organization, nourishment or vital stimulation."

"But the Allopath claims to have reformed. Has he? No, not at all. He still goes to the bowels of the earth for mineral poisons such as antimony, antimony, sulphur, and other coal tar extracts to pour into the stomachs of his patients; and to a diseased horse for poisonous serum to inject into the veins of sick children. And he denounces as quacks all who have progressed out of the old superstition to which he still clings."

Gentlemen of the Committee, I submit that to demand that a physician who holds rational views of medicine should go before this Board for examination is as far from common justice as it would be to require a minister of the Unitarian faith to be examined as to his soundness in theology by a board made up of Catholic, Episcopal and Methodist churchmen. I insist, therefore, upon the adoption of the bill before you, the effect of which would be to abolish the State Medical Registration Board, and restore to the people the full and unbridled right to select their own physicians, to employ them and pay them for their services."

Lawyer Crossley followed Dr. Bland; he critically reviewed, in a masterly manner, the present law, and made a strong argument in favor of its repeal. He submitted, on behalf of the Health Club, an order for a special inquiry by a select committee of the Legislature into the subject of whether or not the present laws are sufficient to protect the people against the evils of *mis* practice and *mal* practice, and report to the General Court on or before Jan. 15, 1897. The sessions of this committee are to be open, so that the people can give their views on the questions before it.

Dr. Moses W. Kidder, an eminent allopathic physician of over forty years' practice, denounced the present law, and strongly urged on the bill to repeal it.

Mr. Morton, a Harvard graduate, and a student of the law, made a most eloquent speech in favor of the passage of the bill of the Health Club.

Dr. Wilson, an allopathic physician, spoke on a bill before the Committee as a physician by the present law. He favored the bill to repeal, as a means of getting rid of a worthless law; but was in favor of a law which would prohibit any physician from practicing medicine unless he had taken a four years' course in first-class medical college, and secured the title of "M. D." after a most rigid examination. He said: "The State Diploma Mill has, to my knowledge, issued diplomas to first-year students in Boston colleges, and refused to register reputable physicians, who have been in practice many years before the act passed, and are therefore entitled to registration without examination."

Dr. N. F. Smith, of Boston, stated that he had been refused registration as a physician by the medical board, although he had been engaged in medical practice in this State for sixteen years prior to the passage of the registration act, which act especially provides that all persons who have been engaged in the practice of medicine in this state for three years immediately preceding the passage of the act, shall be entitled to registration without examination. In reply to questions by members of the committee, Dr. Smith said: "The board refused to say why they would not register me, and I know of no reason for their refusal except that I am the President of a

(From the Boston Sunday Journal, Feb. 14.)

Those Slates.

MESSAGES FROM WEBSTER AND GALILEO,
WRITTEN FOR MR. M. S. AYER.

Mr. M. S. Ayer, the well-known wholesale grocer at 200 State street, has furnished for *The Journal* the following account of his recent experiences with certain of the spiritualistic slates which have been attracting so much attention here in Boston during the last few months.

Mr. Ayer has been for years a thorough believer in Spiritualism, and is prominently connected with the establishment and management of the First Spiritual Temple, at the corner of Newbury and Exeter streets. It is here that Mr. Pierre L. O. A. Keeler, who for years has been one of the most discussed mediums in the United States, has been holding sances, and it is the slate writing of this man and of the Campbell Brothers which has attracted so much attention.

"I have known Mr. Keeler," said Mr. Ayer to the representative of *The Journal*, "for the last thirteen years. He was in Boston a year ago. Previous to that time I do not think that he had been here for some six or seven years."

"The first experience I ever had with him in spirit-writing, and the first test of that kind which he ever made with me, occurred fourteen years ago."

"Mr. Keeler was at that time visiting me in my own home. One afternoon, while in my library, he said: 'I feel as if it might be possible for the spirit forces to manifest themselves in writing. Let us try it.'"

"As a result I took a book, entirely by chance, from my own table, tore a piece of paper from the corner of the margin of a daily paper which was at hand, put this into the book and tied the book together. Both Mr. Keeler and myself then took hold of the book. Almost immediately I felt a tremor go through the volume, and on opening it, found written on the scraps of paper: 'This is subjecting us to a severe test to prove to mortals the fact of continued existence.'"

Mr. Ayer explained that he understood the reference to the difficulty of the task to mean that the paper furnished was only a scrap, and hence it was hard to compress upon it what they would say.

"I have had my first experience with slate-writings with Mr. Keeler, however, this winter. This special form of manifestation is now attracting a great deal of attention. I went to Mr. Keeler's room about three weeks ago to test this, taking with me a friend whom I wished to have present as a third person. This was on a Monday. The atmospheric conditions of the day were not favorable, as I was aware, to developments of any kind. It was a dull, heavy day, depressing to every one, and I was not surprised when, after a short trial, we were informed that there would be no writing that day. An engagement was made for the next day, at 11 A. M., and we came away."

"Before we had started I had written a number of notes of inquiry to different spirit friends from whom I would be glad to hear. These I wrote myself, folded in a very intricate manner, and kept in my possession. I am absolutely sure that they did not go out of my possession, and that no one knew the nature of the contents of any of them."

"The following day we went to Mr. Keeler's house as agreed. It was a beautiful sunny day, and all the experiments which I describe were performed on a table sitting in the bay window of the room where Mr. Keeler lives, in the full glare of the brilliant sunlight which was pouring into the room. I am convinced that there was not the slightest possibility, even if there had been the intention, of deceit."

"At this trial the slates used were from a pile which Mr. Keeler had on hand. 'This was wholly a matter of my own choosing, though. Any one who goes to him can procure their slates when and where they please, wash them as they wish, and then screw them together, and the writing will still appear upon the inside. I myself washed the slates used for me, thoroughly, on both sides, several times. The method is this:

"Between two slates which I had prepared there was placed a small piece of Faber's pencil, such as may be cut out from the surrounding wood. These slates I then tied firmly together with my handkerchief. I took hold of one corner and my companion of the other. Mr. Keeler laid the tips of his fingers upon the other end, but above, and in plain sight. Almost at once the sound of the pencil could be heard, and when the message was completed three light rays signified this fact to us. The notes of inquiry which I had written lay upon the table before me. They were not opened or touched by any one, and some of them had not been opened until I showed them to you to-day."

Mr. Ayer then showed the reporter in detail the various notes, and the slates which contained the answers.

"The first question was to his deceased sister, Ella Ayer, and was as follows: 'Dear Sister—in spirit-life—if there is no reason why you cannot or should not write, I would be pleased to hear from you upon any theme you may wish to write.' M. S. Ayer."

"To this was returned a lengthy reply covering nearly one side of a slate, written in a fine feminine hand, which Mr. Ayer identified as being absolutely identical with that of his sister."

Upon one of the slips of paper Mr. Ayer had written merely the name of Zoroaster, and the Temple Spirit, asking no question of either. On this same slate was written the name of Zoroaster, prefixed by some unknown characters. At the other end, in the space left blank by the letter from Ella Ayer, was sketched in a firm hand, and with no mean skill, the head of an Egyptian. The sketch was about three inches high, and was done in four colors. Underneath was a message inscribed in what Mr. Ayer calls, and what looks as if they might be, hieroglyphics. These Mr. Ayer has since had translated by spirit assistance, to his own satisfaction, as reading, 'I come to assure you of my presence and interest in the Temple work. I am a messenger from spheres remote from the earth-plane. Much that I have promised you in the past has been fulfilled, and much more will be.'

Slate No. 2 had in the upper left hand corner, done simply with the slate pencil, a head of Daniel Webster, which as a likeness, and for the beauty of its execution, would bear comparison with the finest steel engraving. Accompanying this, written in the hand which historical study has made familiar as that of Webster, was the following:

"Dear Sir and Brother—I am interested in the Temple work, and shall be glad to hear your presence and influence from time to time, in its furtherance."

Truly yours, DANIEL WEBSTER."

Upon the other end of the same slate was a six-inch portrait of a head surrounded by a coronet, and underneath the name "Charlemagne," with the message "I am with you in the Temple work." This picture was done with a few bold strokes, and in five colors.

Among the notes of inquiry was one to Mrs. E. R. Dyer Clough, a former well-known medium, now dead. This read: "I presume you have met many, if not all, who voiced their thoughts through your mediumship while you were with us on the material side."

On slate No. 3 was the reply to this, which was interesting, as being so specifically an answer to the question asked. This answer, which was written in a delicate hand, in a round robin, and signed in the centre, was as follows: "Good morning and Happy New Year greeting to you both. Oh yes, I have met a whole array of the old workers, and it just seemed when I got over here that I had at length and at last attained my real working sphere. My interest in things at the Temple is unabated. Mrs. E. R. Dyer Clough."

Slate No. 3 also bore a message from Agrippa in Greek, not yet translated, a message from "China," who is a famous spirit, and a well-executed head of an Indian chieftain, with a message from him signed Black Hawk. Both of the latter were in direct reply to questions asked in the notes of Mr. Ayer.

Slate No. 4 bore a long reply to Mr. Ayer from his father, making specific reply to a note of inquiry which had been addressed to him. There was upon the same slate an exquisitely sketched head of a venerable looking man, under which was written the name Galileo, and with this message: "Please to know, sir, that I am at your command at any time in behalf of the work you are now propagating. Galileo."

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