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# FROM OUR FOREIGN EXCHANGES.

Translated for the Banner of Light, by W. N. Eayrs.

## Education.

The usefulness of hypnotism in determining the character is at present receiving a large share of the attention of physicians and teachers in Europe. There seems to be no reason to doubt that, in skillful hands, this is destined to be a valuable adjunct to the teacher's work.

In the Revista de Estudios Psicologicos of Madrid there is a long and very instructive article on this subject, giving the results that several eminent physicians have obtained. From it we quote the following:

Dr. Beaunis says: "It is a fact not generally known, but of great importance, that by hypnotic suggestion we are able to secure not only. temporary, but permanent modifications of the character. For my part I am convinced that hypnotism is destined to be a powerful agent in education, and in improving the moral condition of the young."

Dr. Liébeault succeeded, by the application of this agent, in restoring to health and good habits a gentleman whose condition was dangerous, because of his excessive indulgence in smoking and drinking. The same distinguished physician obtained equally good results in the treatment of a boy who was lazy, and disinclined to submit to discipline, by suggesting to thim the necessity of study and obedience.

Dr. Berillón presented to the Congress at Toulouse in September, 1887, of the French Society for the Progress of Science, a series of interesting and convincing experiments demonstrating the usefulness of the application of hypnotism in education. He sums up the results of his experiences by saying: "When we are concerned as to the future of vicious displaying an almost irresistible tendency to evil habits. I believe that we shall have in hypnotism the most powerful remedial agent. He cites a list of many cases of young people evincing a disposition to all sorts of mental and moral disorder, in every one of which he succeeded in producing a total and permanent

Dr. Bernheim answers the question, "How far can the passions, the tastes, the spiritual faculties, be modified for the better by the skillful application of hypnotism?" by saying that its effect is more powerful and salutary than that of any other known agent.

Dr. Durand de Gros believes that hypnotism will some day furnish us with the basic principle of a moral and intellectual ortopedia. which will be introduced into all schools and houses of reformation.

Dr. Lloyd Tuckey says that he knows a schoolmaster who has made use of this agent with remarkable success in cases of dullness and indifference. His pupils, after having been treated by him, are found to show increased eagerness for study, and much greater facility in solving their problems.

Dr. Cullerre also reported to this same Congress a long list of cases in which hypnotic suggestion had entirely cured young persons of thieving, lying, idleness, and confirmed licen

Dr. Sanchez Herrero asks. "Is there a more inhuman thing than to abandon a young person who is in an atmosphere of crime and vice? We have seen and felt the effects of this inhumanity long enough. It has been through ignorance or prejudice that this has been permitted; but to-day we are guilty of this inhumanity if we do not employ the resources for moral perfectionment which this new science of hypnotism places in our hands."

## Tomy, the Mendicant Dog of Inver-

[From Revue Spirite.]

There lived, several years ago, at Inverness, a dog whose fame spread all over Scotland. During his youth a poor old professional beggar had taught him the trick, or art, if we may call it so, of appealing to the charity of the passers by. The old man died in the hospital, leaving Tomy to the cold mercies of the world. Left alone, without a protector and without a home, Tomy resolved to practice for himself

the art that his dead master had taught him. He used to carry at his neck a little money. box, but this was only an artifice, designed to attract the attention of charitable persons. The box attached to the collar of the dog resembled those placards which the blind carry on their breast. It took the place of the conventional inscription, in which it is said that alms will be thankfully received; only Tomy never failed to take within his teeth the sous that the passers by came to deposit in the money-box, which he would not have been able to open. He evidently wished for no other strong box than his mouth.

Moreover, he did not hoard up his money. As soon as he received a piece of money he ran with it to the baker's and exchanged it for a little loaf, and, sitting on his haunches, he

immediately ate it. The most celebrated artists are not long in losing the favor of the public if they do not renew in time their repertoire. So the inhabitants of Inverness, who had encouraged

quadruped alms that would perhaps save a hu man being from dying of hunger?"

The sous became fewer and fewer, and the unhappy Tomy, condemned to a prolonged fasting, came to be a living witness to the meagreness of his income, when an ingenious expedient saved his life. He began to hunt up strangers. If the people of Inverness were tired of bestowing alms upon a four-footed beggar, with all of whose tricks they had long been acquainted, it was to be foreseen, on the other hand, that tourists, astonished at the exhibition of so much intelligence, would show themselves more generous.

Tomy abstained from asking anything of his fellow-citizens and addressed himself wholly to travelers. By what sign did he recognize them? This is a mystery that is impossible to solve. One writer in the North American Review maintains that the sense of smell plays in the intellectual life of dogs a rôle of which men do not suspect the importance. It would seem that it is by the means of this sense that the transmission of ideas is effected in the brain of the canine race. In other words, dogs would think with their noses, and their sympathies and aversion would be determined by the impressions made on this organ. This seems very probable, and would explain how Tomy would have only to snuff the air to distinguish at once a stranger from a citizen.

TOWSER, THE DOG OF ALYTH,

Tomy, who had no master, was obliged to trade in the generosity of strangers to keep himself alive, whilst Towser begged out of mere gluttony. He belonged to a carpenter, who furnished kim each day with an abundance of food, but did not think it necessary to youths, incapable of intellectual effort, and provide him with cake and sweetmeats, of which Towser was very fond. To add, thereore, some delicacies to his daily fare, this too intelligent dog did not scruple to appeal to the charity of the public.

> He had such a curious way of stopping before the passers by, and sitting erect on his hind legs, and of holding out one of his fore paws, that all the children of Alyth took great pleasure in putting a sou into his mouth in order to make him go through his performances.

> As soon as he had between his teeth the piece of money, he went in all haste to the baker's to buy a biscuit. He had no regular place of resort; sometimes he would go into a grocery store, but he knew how to designate, with as much precision as if he had the use of words.

> the particular kind of delicacy he wanted. There exist between the different misdemeanors provided for by the penal laws of civilized peoples, irresistible affinities. From begging to trickery the descent is easy. So it was with

> One day a child, instead of offering him as usual a half penny, placed in his mouth a farthing. The dog went to the baker's, selected a biscuit, laid his piece of money on the counter. and ran off with all speed before the baker could find out that his payment was not suffi-

> This precipitate retreat left no doubt as to the bad faith of the fugitive. He had evidently deliberately cheated the baker.

THE DOG OF COSGRAVE'S.

The acts of devotion performed by bull dogs console us for the misdeeds of mendicity, vagabondage and trickery charged to the Scotch collies. The adventures of this dog of Cosgrave's are vouched for by Dr. Walter Atlee of

In this village there lived a few years ago a tavern keeper by the name of Cosgrave. His of my brother was still shrouded in darkness. establishment was frequented by a rather disreputable class, and one day he had his arm broken during a fight.

At this time Mr. Walter Atlee was studying medicine, and working under the direction of his father. He was summoned to take charge of the case. The treatment of the fracture was of somewhat long duration, and each time that the tavern keeper came to the office of M. Atlee, he was accompanied by an enormous bull dog, the sight of whom was not very assuring. He was a sort of body guard, vigilant and snappish, who appeared to believe in the beginning that the treatment given by the doctor increased the sufferings of his master. So at every cry of pain that the tavern-keeper uttered, while his arm was being bandaged and fastened in its support, he uttered a dull, low growl. However, the dog at last got a better idea of the services that the surgeon could render, and showed himself as amiable as a bull dog can be.

Cosgrave, at the end of several weeks, was completely restored, and he and the bull-dog departed. Mr. Atlee had forgotten the affair. One day he heard at his door repeated barking of a dog, and, going to find the cause, he recognized the tavern-keeper's dog, but the dog was not alone. He accompanied a comrade who was painfully dragging himself along on three feet, and who howled with pain as he attempted to raise his right foreleg, which was broken'

The doctor was touched by this manifestation of sympathy between dogs, and hastened to apply a splint, according to the rules of the science, to the foot of the unfortunate dog which the tavern-keeper's bull-dog had recom-Tomy's first efforts, began to show themselves mended to his mercy. At the end of a month out exception, my presentiments have been re-

Hypnotism and its Application to less generous. "Is it not scandalous," said | the dog had fully recovered the use of his limb, | alized; but I advise you to think no more of it, some who did not like dogs, "to lavish upon a and returned to the house of his master; but and especially not to tell your vision to any one. every time that he met his benefactor, he No one will believe that you had seen it, and showed, by the liveliest expressions of joy, his gratitude.

> From an attentive examination of the facts that we have stated above, we are forced to acknowledge that our dumb friends are, just as we provided with a mind, which, if it be less intelligent and less developed than ours, is still susceptible of a certain education, and would be the author of extraordinary acts, even appearing impossible, if men would but take the trouble to cultivate and develop it.

We will add in praise of certain animals, that there beats in their breasts a heart more affectionate, more devoted, more charitable than in those of certain bipeds, to whom they can give salutary lessons,

#### M. Boleslas's Vision.

[From La Revue Spirite.]

M. Joseph de Kronhelm says: "About two years ago, on a magnificent afternoon in the month of November, I was returning from the church at Granov with my friend, M. Boleslas. We had been to the parish church to assist at a mass for the dead, and while on the way home we talked about the loved ones who had preceded us into the life

The conversation turned to the immortality of the soul and its destiny after death. M Boleslas suddenly said to me:

'My dear Joseph, my childhood was passed among strangers; my education was entrusted to people who derived a profit from my person, and who troubled ther elves very little about my moral condition. 'I frankly confess devil. However, after having finished my studies at Brussels, I was returning to Sickievzang, when something happened that proved | came to my mind the idea of shipwreck. to me that there must be something after this life. I can assert this with assurance. My

experience justifies me.' My curiosity was aroused, and I asked him what was the cause of this assurance, and I received the following explanation:

'As I said, when my studies were ended, I returned to my parents at Sickievzang. My brothers-Ignace, Michel and Jean-were then went by very quickly. We assisted our father on the farm, and went hunting in our forests. My father, an ardent lover of the chase, invited his neighbors and his friends and cousins who lived in Ukrania and Podolia, to come over and make a party to hunt the wolves that were destroying the herds of the country, and on Oct. 15, 1874, the guests arrived and were lodged in the outbuildings of our farm.

The chase was to take place early in the morning of the next day.

My brother Ignace and I occupied the same chamber. On the night of which I am speaking, every one had already gone to sleep but myself. The only sound to be heard was the snoring of my brother; this annoyed me so much that I could not sleep. I put out the candle, and, as it is my habit to smoke before going to bed, I sat on the bed and rolled a cigarette. The window shutters were closed, and the room was very dark.

Suddenly the wall that was opposite to my bed was lighted by some mysterious cause. The light did not come from the moon, for the night was dark and the blinds were shut. Besides, the light appeared only on that wall. The side of the room nearest my bed and that

Much surprised. I sat there on my bed and watched that light, when suddenly a strange scene was presented to my sight. I saw distinctly the little town of Ternowka, and our parish church, from which I saw a funeral procession moving slowly upon the road that leads to the cemetery. I saw the cross and the black banners that with us are carried on every such occasion. I saw the three priests, clothed in their black chasubles, the hearse, and, behind it, my parents, my brothers Ignace and Michel, and myself, my aunts, my uncles, the neighbors and the friends of the family, but I remarked that I did not see my brother Jean.

For nearly five minutes this mournful vision lasted, and then disappeared as strangely as it

I got up, lighted the candle, opened a window and looked out. The night was dark, and the silence was profound, broken only by the barking of the dogs of the village. I could not sleep, but lay awake until the morning.

At five o'clock everybody had assembled in our dining-room to take tea before setting out for the chase; but although I am, as you know, a passionate lover of hunting. I had no wish to accompany them. My vision made me sad and depressed, and gave me a presentiment of coming misfortune.

My mother questioned me as to the cause of my sadness. At first I refused to reveal the secret, but when at last yielding to her urgency, I told her what I had seen, she said:

"My dear son, it is probable that what you have seen will come to pass. For my part, I have had during my life, presentiments of evil or of the loss of cherished friends, and, with-

you will be laughed at as being a fool."

One hour after this, as I was writing a letter to my sister, a forester, out of breath, rushed into my room, and said to me:

"Oh, monsieur! what a disaster! No one knows why it happened, but your brother Jean's gun exploded and killed him instantly. Your father sent me to ask you to break the news to your mother."

The funeral took place three days later. The body was carried from Sickierzang to the parish church at Ternowka, and, after mass, the family, the neighbors and the friends accompanied the body to the cemetery in precisely the same order as I had seen in my vision."

#### A Case of Telepathy.

[From Revista de Estudios Psicologicos.]

Sr. Tomas Campanos y Touzet sends to the Revista this account of an experience that he had in Telepathy:

"In the month of January, 1863, I came from Tortosa to Barcelona, accompanied by my son Lucio, whom I left on board the corvette Cefiro, bound for Havana. I then returned to Tortosa, where I had my residence. It happened that on the 21st of that month my thought was strangely and painfully occupied with my son. I resolved, when the night came, to pass it in reading and writing, as I was convinced that my anxiety of mind would not allow me to sleep; and such was the case; and about three o'clock in the morning I lay down-but not to sleep, as I had foreseen.

After the lapse of an hour or so my son Lucio suddenly appeared to me. I seemed to see him that I grew up believing neither in God nor on the deck of the vessel, extending his arms toward the sea, in the position of one who was calling in vain for help. Instinctively there

To see my son in this great danger distressed me; and when I realized my inability to help him, my anguish was extreme. One suggestion followed another in my excited mind to hasten to his relief, but only to be set aside as absurd, for Tortosa was at a great distance from the sea, and had I been on the coast, I should not have known where to look for him on the vast surface of the deep. In this distressing state I at home, passing their vacation. The days continued for a long time, until, as the only cated and scientific men of any age have desolace to my misery, came the thought that all that I had seen was only an unreal illusion.

Finally the vision gradually vanished, and I became calm. I reasoned with myself that tended his first sittings and witnessed table there was nothing real in what I saw and at movements, heard the "raps" and became there was nothing real in what I saw, and at last fell asleep from sheer exhaustion.

Four days afterward I received a letter from my son, written at Gibraltar, in which he told me that on the morning of the 22d the Cefiro was wrecked, and that he owed his safety only to the fact that he knew how to swim. In his letter be stated that about quarter past four earnestly recommend all our readers who have he was aroused by the noise of loud voices, which was followed immediately by a terrible crash. He rushed from his cabin to the deck An English vessel had run into the corvette and laid open her starboard side; but, clearing afford to be without. The preface to the third herself, it had moved off, without paying any attention to the damage it had done, notwithstanding the cries that rose from the sinking. vessel. The boats were lowered, but were carried down by the sea, and all but himself had perished.

## Lili.

[From Psychische Studien.]

Friedrich Spielhagen, in his recently pub lished book, entitled "Mesmerisnus," relates an experience of his in which the spirit of his beloved Lili appeared to him just as the messenger from the telegraph office was entering his house to hand him a despatch that informed him of her death.

"She entered the room through a door that slowly and noiselessly opened of its own-accord. At the sight of the apparition I cried out: 'Ye eternal Powers! This is Lili!'

The dark mantle fell from her shoulders, and in white raiment she stood there as on that holy night in Venice she stood, smiling in maiden bashfulness, her beaming eyes fixed upon me.

'Lili! my Lili!' I cried.

'Yes, your Lili. I promised to come to you whenever your heart should cry after me, as mine has cried after you, until it has ceased to beat. I could not live any longer without you, and to live with you I was not allowed. So it was better that we should die-I and your

The voice grew fainter and fainter as the lovely form was disappearing. Only her eyes gleamed through the vaporous substance with which she was enveloped. At last these also faded away.

At that moment the door opened; this time with the harsh creaking of rusty hinges on which Christian had wasted much labor and oil, and on the threshold, behind Christian, stood a man with a lantern.

'A despatch, Herr Baron,' said the man, coming forward.

It was the despatch announcing the death of my beloved Lili."



Mr. A. R. Wallace.

We are indebted to the columns of The Two Worlds of April 4, for the following abstract regarding the original of the above portrait:

Possibly there is no man living to whom Spiritualists are more deeply indebted than Mr. A. R. Wallace. His eminence in the world of students, science and letters, his proven ability and power, his modest bearing and unswerving fidelity, his outspoken manliness in expressing his latest thoughts, together with his progressiveness have won for him the esteem and respect of all sorts and conditions of men. Even those who differ from him are compelled to admit and admire his sterling integrity; and character always tells in the long run.

Mr. Wallace was, as he himself tells us in his

work on ' Miracles and Modern Spiritualism," (a new revised edition of which has just been issued by Mr. Geo. Redway, of 9 Hart street, Bloomsbury, London, a philosophical materialist, believing only in matter and force, having an "ingrained prejudice against even such a word as spirit," he came to the investigation of spiritual phenomena "utterly unbiased by hopes or fears, because I knew that my belief could not affect the reality."

About 1843 he became interested in Mesmerism, as a result of the discussion arising out of an able lecture by Mr. Spencer Hall upon the subject. As a result Mr. Wallace commenced making experiments, and succeeded in obtaining the usual results, which satisfied him of

the genuineness of the phenomena. He says:
"I thus learned my first great lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science shows us that whenever the edunied the facts of other investigators on à priori grounds of absurdity or impossibility, the deniers have always been wrong

Just over thirty years ago Mr. Wallace at-'satisfied that there is an unknown power developed from the bodies of a number of persons placed in connection by sitting round a table with all their hands upon it." From these initial experiences he was led to make further inquiries, and the story of his observations and conclusions is so lucidly set forth in the book already referred to that we should not become possessed of that volume to most certainly purchase one. It is a veritable storehouse of information, illustration, argument and experience, which no Spiritualist, who desires to be up to date and well informed, can edition and the papers on "Are There Objective Apparitions?" and "What Are Phantasms, and Why Do They Appear?" deal with the latest phases of thought and investigation. especially the attitude of Psychical Researchers, and give Mr. Wallace's latest words upon the all important theme.

In addition to his spiritualistic investigations, Mr. Wallace is a progressive thinker and worker in other directions-anti-vaccination, land nationalization, the woman question, the causes of bad trade, and, finally, Socialism, have all engaged his thought, and by voice and pen he has striven to serve he cause of humanity and brotherhood in all these fields. In a recent work on Dar-winism he has applied his spiritual knowledge, and concludes that certain definite portions of man's mental and moral nature could not have been developed by variation and natural selection alone, and that, therefore, some other influence, law or agency is needed to account for them. He examines in turn the mathematical, musical and artistic faculties, and successfully demonstrates that their successive stages of improvement bear no relation to the life or death of their possessors; no relation to the struggles of tribe with tribe, or nation with nation; no relation to the ultimate survival of one race and the extinction of another, and thus proves that the Darwinian theory of natural selection is inadequate to cover the whole ground of the facts, which facts, Mr. Wallace contends, point to the existence in man of something which he would describe as being of a spiritual essence or nature, capable of progressive development under favorable conditions. Physical scientists will some day recognize that life is spiritual, not breathed into one "primordial form," nor by special influx in three epochs, leaving all the rest to physical evolution, but is rather an ever present immanent energy which is constantly ope rating to originate favorable conditions as well as to take advantage of them.

Mr. Wallace's position is made clear in his

famous Californian lecture under the title, a man die, shall he live again?'

[A. R. Wallace's books are for sale by the Banner of Light Publishing Company.]

PUT GUNS TOGETHER CAREFULLY.—When cleaning fivearms too much care cannot be taken to put them properly together, so the sportsman does not become a victim, instead of his intended game. Do not take the weapons apart unless you have the patie nee and mechanical skill to put them back the waythey were; your life may be the penalty else. A farmer in Alabama recently fell dead after firing his gun; the charge came from the breech instead of the muzzle, and entered his brain. He had made the mistake above referred to:—Kvery Where for January. above referred to:- Every Where for January.

#### Written for the Banner of Light VOICE OF A SPIRIT.

BY JEANIE GILMOUR WEBÉIG

I thought I would return to earth one day, For the purpose of taking a general survey Of the spiritualistic field and its workers and ways: The pastors and reverends surprised me a bit, But I soon concluded 't was to make a hit With the orthodox folks and their Bible noted, Who can only take Spiritualism sugar-coated, With the forms and teachings of the creed condemned.

As demoralizing mentally to the minds of men By old-time Spiritualists who found no need Of trinity, Bible, Christ or creed.

They talk of the angels and pulpits and churches Till one wonders how deep are their spiritual researches

In pursuit of the troths which are known to be Obtained from Spiritual Philosophy.

When I was on earth, some thirty years ago, Not a biblical term did Spiritualism know; We had platforms and mediums and phenomena galore,

But not a Christian phrit taught us From the other shore. And, condemned by the churches, we dared unfurl Our BANNER OF LIGHT to a skeptle world, With inscriptions so liberal, true and broad, They effaced from our teachings the orthodox God,

For the Banner of Light,

#### Angell Prize Contest at Berlin Heights, O., To Advance Humane Education.

Introductory Address by EMMA ROOD TUTTLE. There is an object in holding this entertainment which is higher than awarding the beautiful MEDAL, which some one of our young speakers will win to night. It is a decoration

and call out expressions of admiration. But the highest aim of this contest is to aid in spreading the divine gospel of love; to join in the march of those who endeavor to follow the mandate of Jehovah, who said, "I, the Lord, love mercy—I will have mercy"; and of Jesus Christ, who declared, "Justice, mercy

The spirit of Christ and the demon of cruelty are in direct antagonism, and he who has the spirit of Christ will manifest mercy to ali creatures. As I look in your faces to night I feel that there is not a person before me who is not trying to live to do good; nor one who will not say with me that cruelty tends to crime; that crime is nothing but various forms of cruelty. So the teaching of kindness prevents crime, and promotes safety and economy We all know how much it costs to convict and care for our criminals, and if humane instruction will prevent this large expenditure, it will be conducive to national thrift.

Listen to this significant fact of six thousand

graduates from a Scotch school, where kindness to animals is always taught, not one has ever been charged with crime. You will agree with me, too, that a careful regard for the rights and feelings of all sensitive beings, whether human or dumb, is the root of good manners, good citizenship, and of Christianity. I regret to say that the church and the Sun day school are behind the State and the public school in teaching the mercy principles of Christianity. As yet the National Sunday School Lesson Committee refuses to give a place to lessons on kindness to animals on the leaflets it sends out, but humane teaching has been ordained by law in all the schools of some States, and Massachusetts has abolished vivisection in her schools, under penalty.

While the clergy, with but few exceptions, are as yet silent before this towering iniquity, Robert G. Ingersoll, Phillip G. Peabody, B. F. Underwood, and other skeptics, are bravely opposing it; so are nearly all our spiritualistic Guide," which is in use in our Progressive Lyceums, has a Band of Mercy department, and recommends the incorporation of kindnessteaching in the Sunday work of every Lyceum, as being the correct basis for character build

Oh, my friends, let us open our eyes to what is going on about us. Let us open our mouths for the dumb and the helpless. Let us not "pitch our tents" so far "in the grave-yards of the past" that we lose sight of the bloody carnival going on in the seething present Duty cal's us to act upon what is transpiring at the present moment, and not upon bygone work, performed by men who have been gone from this stage of action for centuries. They may have acted nobly and well; requiescat in pace. Let us up! Let us join in the slogan cry of war against present wrongs, for God knows the world is full of them.

Angell Prize Contests were planned as a way of speedily quickening public sentiment toward the suppression of all forms of cruelty. They seem to meet a long-felt want, and are being cordially adopted as fast as they are understood. The American Humane Education Society has already purchased 1400 copies of my recitations, and are sending them out in all directions. The granges are seeing the impor tance of their aim, and are engaging in Angell contests. The Erie County Pomona Grange has purchased books for the sub-granges, and next March will hold a contest, when a repre sentative speaker from each sub-grange wil speak for the Angell prize medal. And so the work, which started here in this house, a little over a year ago, aided by your cordial and liberal patronage, has made a strong showing for one year, and I thank you, my own town people, for your unstinted encouragement.

Speaking for myself, if you will pardon me, tell-you I cannot help doing this work. I have always had an unutterable pity for slaves; for those held in bondage from their birth to their death; for those who work, but receive no pay, often not even sufficient food, drink and shelter to make their lives comfortable; who are cursed when they do their best, and regarded

as only property, not as friends. Some of the noblest and dearest friends l have ever had have been animal friends, and as they have been trusty and true to me, so I have been faithful to them. Their needs have never forgotten; their troubles have been mine, and I have never been a Judas to anything I ever owned. I have had many reproofs for "wasting my energies on animals," but I always felt that I could afford to be just to animals as well as to mankind. The pails of water I have taken to weary horses have never seemed heavy to me, and the thanks in their great, quiet eyes have been pay for all the

In my intimate acquaintance with my ani mal friends I have found them possessed of so many traits identical with those of human beings that my egotism has all taken wings, and I know that God did not put all nobility into human form, but that he gave generously to the lower races, as well as to man, of love, constancy and gratitude. Harsh tones pain them as do blows. An utter lack of sympathy

makes them lonesome and despondent.

But I find most people have an entirely dif ferent standard of morals in dealing with ani mals from what they use for human beings No one would think of beating or whipping an overloaded man if he should fall beneath his burden, but we often see horses beaten when they fall in the harness or strain to pull an overloaded wagon. No one would strike a man because he could not stand upon an icy road: but the smooth shod or barefoot horse which slips or fails to pull his load on the icy street is often cut with the driver's whip. you want a man not to stumble you would never dream you could prevent it by "check-

ing him up," so he could see nothing but the sky above him.

If a man has severe labor to perform, we

and beast are the same in all the essentials for health and comfort.

The labor of animals has always been claimed without dispute; but how another dialm is made upon; them which it oblies my blood to talk about; but I put my sensitiveness under my feet, and regretfully trample, upon yours, because it is necessary that you know some very horrible things, that you may all in repressing them. You can do this by talking, writing and voting against them; by refusing to support persons who advocate and practice them. As now it is unpleasant to talk of such thems. things, but it must be done if people are made to know they exist, and that they can stop them by laws and penalties.

The demand made upon animals is this: they are seized—and even raised by fundreds of thousands—for vivisection. That you understand, probably, as the dissection of living animals; but it technically means more than that. It means the most fiendish tortures (which heartless experimentality or invent which heartless experimentalists can invent. It means the brain-burnings of Goltz; the bakings alive of Carl Bernard; the crucifixions of Maulagazza; the electric stimulations of Brown Sequard; the freezing alive of J. C. Coleman; the disease producing feeding of animals upon the putrid lungs of human beings by Dr. Khein; the inserting of tubes into arteries, as practiced by Stephen Hales of Yeddington; the covering the shaven skins of animals with varnish by Drs. Kleinberg and Prolatus; the injecting of putrid matter into the blood vessels by Dr. Sanderson; the starvings. by Dr. Chossatt; the drownings and smotherings of the Commission of the Royal College of Physicians, London; stopping windpipes with corks; holding animals under water until nearly dead, and then, by cruel methods, restoring them to consciousness; holding the heads of Guinea pigs in basins of quicksilver to make them breathe it into their lungs; cramming the mouths and larynxes of dogs with liquid plaster-of-paris until it solidifies; these deeds, besides the yearly "cutting up." of more live animals than I can count to you if I should count till morning constitute vivisection. In Paris alone are one thousand laboratories devoted to this business. Our American colleges are practicing it, and even our public schools have attempted it in many places.

To do these things, curare, a drug which does not deaden sensitiveness but paralyzes mo-tion, is used, and in some cases anosthetics, to be worn with pride, and to see it shining upon the winner's breast will delight us all, but not generally. There is no end of troughs, frames, tables, etc., to which the victims are fastened so immovably that the operators are safe, and so, as they express themselves, there is no need of are sthetics! If they could be

put there would they say the same And now these hardened experimentalists are clamoring for human victims. A native of Canton, O., Dr. Pyle, has been endeavoring to get a bill passed giving up State criminals for vivisection! You may be called on to vote concerning these things. Do you desire that the doctors who treat your sick come with hearts of stone from such demoralizing lessons? No, and you will not employ them.

Let me transport you to the hot bed of vivisection, Alfort, France, and give you the sworn

statements of eye witnesses: ... On the 8th of June, 1895, we called at Alfort. Four horses were being vivisected at the same time. Eight boys were at work on each horse at the same time. These experiments begin at six in the morning and last until noon.

On June 10 we again called at this bell for

horses, and witnessed the most horrible vivi section of three horses. Many of the experiments were repeated on the horses by each student, making probably two hundred experiments on each horse. When the end approached each of these wretched animals looked more like a piece of live meat than any-thing else on earth. We saw no anæsthetics in

use, and the attaché told us they were not used.—Phillip G. Peabody."

In the University of Pennsylvania, Prof. Zuil, a graduate from Alfort, exploits behind locked doors to our American students.

In regard to dissection of other animals, Mr Peabody says, in his sworn statement:
"On May 16, 1895, Dr. Bandry and I saw animals being vivisected and on hand so that it

was impossible to count them. Dogs, cats, kittens, parrots, pigeons, horses, mules, and one mother dog with five puppies. In one room were thirty-five cages. These cages are built in the walls." On June 1, 1895, he tells us he visited the

Pasteur Institute in Paris. The place, consisting of many buildings, was literally alive with animals. "In one room were one hundred and twenty seven cages. All the animals had been experimented on. We saw fully fifteen hundred animals in this institution, and did not visit half the rooms. We saw one room where fourteen men vivisected at one time.

I have pained you. Forgive me. I did it in behalf of the innocent victims of man's ingenuity and cruelty.

## Vivisection and Magic.

To the Editor of the Banner of Light:

Under the above head there is an able article in a recent London paper. It states that it is a matter of history that in all ages and countries witchcraft and magic have been joined to the medical profession; that even the more civilized nations have in the past used the arts of magic in the treatment of disease, and that in that magic the torture of animals was a marked feature. Yet while the cruelties of the sorcerer were a foreshadowing of those of the torture-chambers of science, like them inasmuch as they were the vain attempts to achieve knowledge and power by unhallowed means, still as the charm inventor was more ignorant than the modern scientific investigator, the tortures the former inflicted were as nothing compared with those practiced by his "up to date" successor, though the latter is often quite as childish. In conclusion this author says:

"The art of extracting poison from toads reminds us of nothing so forcibly as the experiments of the vivisector, who endeavored in valu to make scorpions commit suicide by inflicting upon them the most sick-ening torments. Tearing out the tongues and hearts of living animals, to make charms for cataract and colic, were not a whit more absurd than the experi-ment of Dr. Castex, who dislocated the limbs of a poodle and beat the thighs of a large watch-dog a dozen times with a great stone bottle. Faith might have operated to cure the colic when the charm was employed, but the atrocities of a Castex could have been nothing but fruitless. The old magician's practices were at least spiritual, and operated through the higher nature of man. The diabolical mutilations, the recording apparatus, the artificial respiration ap-paratus, and the electrical machinery of our modern laboratories, are simply brutally mechanical, and can no more contribute to our healing methods than the workmanship of automatic chess players. The ma gician and sorcerer had a loftier idea of the principle giciau and sorcerer had a lottler idea of the principle of life and a greater reverence for the higher nature of man than our modern researchers exhibit. The one at least recognized that we are more than matter and can be influenced by immaterial means; the others prove that they hold animal bodies to be mere automata, and have no more regard for feeling than for mechanical movement." mechanical movement."

This reminds one of the poet's description of a conjurer, who--

With the moon was more familiar Than e'er was almanack well-willer; Her secrets understood so clear That some believed he had been there; Knew when she was in fittest mood For cutting corns or letting blood," And could

Cure warts and corns with application Of med'cines to th' imagination; Fright agues into dogs, and scare With rhymes the tootbache and catarrh." Truly yours,

ANNA SARGENT TURNER, Secretary New York State Anti Vivisection Sa ciety.

Saugerties, N. N., Jan. 13, 1897.

### 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, Catarrin, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all sky above him.

If a man has severe labor to perform, we know he must have ample food, plenty of drink, sleep, and shelter. But how often are all such needs disregarded when animals labor.

People too often forget that the needs of man

#### Letter from Mrs. R. S. Lillie.

To the Editor of the Banner of Bight:

Brom the far away coast of the Pacific I pen sflow thoughts to you and our many friends in The east.

We have spent several weeks in Los Angeles, speaking for the Harmonial Society, wheeting many pleasant people and learning of some things in which we think there will be a general interest,

First on our arrival we distened to a young lady chosen by spirits to voice their sentiments and give the truth to the waiting multitudes. .In many respects she reminded me of some of our earlier workers who were taken by the spirits in their childhood. Though now only, in her nineteenth year, her discourses are replete with truths well chosen, her language is faultless, the arguments sound, the philosophy good, and I felt to say to those who are in charge of society work that one is coming to the front whom I feel sure is to occupy a position in the front ranks of Spiritualism. Though young, she impresses one with the feeling of more years and experience by far than have been hers. I allude to Miss Lydia W. Allen, whose home is at present Summer-

land, Cal. She was born at Pine Key, an island off the western coast of Florida. This island is twenty miles long and four miles wide, and at the time of her birth, and until she was old enough to attend school, her parents were its only oc-cupants. Her mother passed away on the island, and when she was six years of age her father, William P. Allen (now Secretary of one of the Summerland societies), took his little ones and moved to Texas, where several years of her life were spent. She has been clairvoyant and psychometric from her earliest recollection.

Her mother possessed the power of materialization to such an extent that spirits came in her presence and were seen by others as well as herself, without cabinet or prepara-

We visited Miss Allen in one of her homes, where the good couple, Jacob M. and Emma B. Sullivan, loved and tenderly cared for her as they would an own child, in their quiet, restful retreat at Santa Monica by the sea, seventeen miles out from Los Angeles.

Mr. Sullivan said he was Jacob of old, and I guess he was, for I found it had been the restful shelter of many of our mediums and workers, who, for a few hours, days or weeks, had received a welcome and such conditions as gave them renewed strength for future labors; and with these and their own medial powers methinks Jacob had sat at the foot of the "ladder of light," and witnessed the angels ascending and descending many times.

A picture of Susan Johnson hung on the parlor wall, and we found she was one of their children. Of her I shall have more to say later on. They also spoke in loving words of Lucy Barricoat, who had visited them during her sojourn in California. A bright spot in memory will be ours from this dear home, in which will shine the bright faces with smiles of welcome, and there will arise the fragrance of many flowers, which fairly covered the table and food at dinner, climbed over the house, and greeted us everywhere.

Miss Allen is now filling engagements of several months in Texas, and her talent will not fail of appreciation wherever she has a hearing.

Santa Monica is the summer home of Senator Jones of Nevada. It is quite impossible to convey by pen a clear idea of the beauty of such places to those who have never seen the unparalleled growth in this climate of many of even our eastern and northern plants, shrubs and vines; and add to this the trees and flowers tropical in their nature, the graceful palm trees, and most beautiful of all, the pepper tree, with its beautiful swaying foliage drooping something like the willow), and loaded with bunches of red berries. These trees are used along the roads as the maples and elms of the East, and are to me a constant source of delight.

Think of one plant of heliotrope covering the end and climbing over the roof of the piazza of one of the grand hotels of Santa Monica, and its blossoms forming a purple blanket. sending out such sweetness as to be sensed long before the passer by saw whence it came: or of fuchsias running up the side of the house and throwing their rich tassels of rare bloom in heavy clusters from eave-trough and roof

The calla lily forms a favorite hedge in Southern California for separating grounds; grows five and six feet high; flowers profusely, its pure white bell held aloft for sunlight and dew; and all around us on the grounds where we are now stopping they could be gathered by hundreds on this 2d of January. We are at present in the home of our friend

Mrs. Ruffin Brown, formerly of Cincinnati, O., now of Santa Barbara, Cal., who lives among her flowers, and whose home and grounds are beautiful indeed. Her husband, J. W. Brown, is a magnetic healer and clairvoyant. They have lived a quiet, retired life, and held com munion with the spirit world through home conditions and mediums employed in their own home. To our surprise they tell us they do not expect to remain always in Santa Bar bara, but sometime in the future go to other fields and work to which they feel they are called.

I am sure that many Eastern Spiritualists, especially those of Boston and of the Berke ley Hall Society, will be pleased to hear of the welfare of Mrs. Lydia F. Dunklee, who, with her husband, William Dunklee, were so wellknown and loved for many years in Boston We have spent a few days with her this week in her beautiful flower-encircled mountain home at Monticeto, five miles out from Santa Barbara. She lives alone, and yet not alone, for she says with a smile, "William is often with me.

It will be remembered that Mrs. Dunklee came with us on our trip to California eight years ago. She fell desperately in love with the climate, and concluded to make a home for the remainder of her life in this fair land And she has, among the foot-hills at the base of the mountains, where she can look off upon the sea, which lies about a mile distant, carried out this plan. The house is all so home like large, pleasant rooms. In the sitting room is a large fireplace for a wood-fire, where at even time we sat and talked of you people in Boston and of those gone before, with the cheerful blaze of the wood fire and the shadows upon the wall as aids to memory and to fancy. A little fire some days, morning and evening, is all that is required here.) She keeps her horse and carriage and rides nearly every day. In her work of ministration, which is not entirely neglected, she went out where she now is to help care for a sick person, a Mr. Conk-lin, who passed away, and his widow and Mrs. Dunklee became firm friends; and for this reason she selected land adjoining Mrs. Conklin's home, and, in reality, they live together in two

She is the same earnest and true Mrs. Dunklee as of old, and sends her greetings to the Banner of Light and her many friends in the East.

Of course, we met Mr. and Mrs. Longley in their pleasant home in Los Angeles on several occasions, and had the pleasure of sitting with them at their hospitable board and partaking of fresh strawberries and many things abound ing in the markets here at this season of the year, as they do in June and July in the Middle and Eastern States.

We found her as busy as ever in executing the work given her to do by her spirit friends and required of her by those seeking light and knowledge from the spirit side of life. We also met a Mr. and Mrs. Terry, who have

a cottage at Onset Bay. He was at one time a member of the Board of Directors of Lake Pleasant Camp-meeting. They are spending their tenth winter in Los Angeles, have taken a furnished house, and are pleasantly located on the east side of the city.

John Slater has been several weeks in Los Angeles, holding the public test séances for which he is so noted, attracting large audiences, and being busy throughout the day in private sittings. His work is positive and con-

uncertainty as to the fact that it is a power outside of the medium.

This letter is long enough, and sometime, if I am not too, busy and the spirit moves, there are other things I would like to give.

With a Happy New Year to you all, I am, fraternally and truly yours, > R. S. Ellitt.

#### Cleveland, O. Notes.

To the Editor of the Banner of Light:

First and foremost since last items of spiritualistic news in this city, permit me to thank you for the package of papers kindly sent for distribution, and to compliment you on the beautiful appearance and excellent literary merit of your Christmas number. The portraits of "the two Mrs. Conants," Dr. F. L. H. Willis, Hudson and Emma R. Tuttle, J. J. Morse, Mrs. M. E. Cadwallader, Giles B. Stebbins, W. H. Bach and W. J. Colville are all so lifelike, that those of your readers who have not been fortunate enough to meet the distinguished advocates of our philosophy personally, will be

advocates of our philosophy personally, will be able to identify them on doing so.

Time nor space will permit of reviewing the various excellent articles by the above and other contributors; also the highly spiritual articles on the editorial page; but I cannot refrain from thanking the noble veteran scholastic defender of Spiritualism, Dr. Willis, for this capital contribution to your Christmas. his capital contribution to your Christmas offering of the good old Banner of Light, with double thanks for his brief but able review of T. J., Hudson's two latest works, Law of Psychic Phenomena," and "A Scientific Demonstration of a Future Life." Your correspondent would suggest as an antidote to the successful circulation these books have had, that the best of the reviews by our various writers and speakers be culled and pub-lished by the Banner of Light Publishing Co. in pamphlet form for general distribution and missionary work. On the whole, thanks are due Mr. Hudson for the former work especially, as it will no doubt give an impetus to the investigation of the phenomena that Modern Spiritualism is so frequently and universally

Our Lyceum's Christmas Festivities.—While the Children's Progressive Lyceum did not have its usual presentation of Christmas gifts this year, the children enjoyed the good time and fun of a party on Tuesday afternoon (29th ult.) in Heard's Hall, and, after a sumptuous supper, each little one carried home a liberal supply of sweets and goodies, in artistically designed baskets made at the Thayer Kinder garten, by the committee of Lyceum young ladies. A dance in the evening by the adults closed the Christmas festivities.

The West Side Lyceum, which is reported in

a very flourishing condition, spent a particularly enjoyable Christmas on the same evening, the program being a musicale and literary entertainment, distribution of Christmas presents, closing with dancing for the young folks and a social time for the older ones.

The Angell Prize Contest by the members of the "Band of Mercy," lately reorganized in the C. P. L., which was to have come off at the close of the old year, is expected to take place shortly, probably St. Valentine's Day. Thanks are due Mrs. Emma Rood Tuttle, the

compiler and author of many of the prize essavs and recitations; also to Hudson Tuttle and John R. Francis, the publishers of "The Angell Prize Contest Recitations," for a donation of ten copies for use in the forthcoming contest by our Lyceum scholars.

A Change of Base.—The East-Side Lyceum is about leaving Old Memorial Hall, where the friends have spent so many happy days, and will occupy the New Pythian Hall, on Huron street, opposite the Young Men's Christian Association Building. It is not only easy of access, like the old place of meeting, but its appointments and surroundings are much better hesides being entirely unoffected by the will occupy the New Pythian Hall, on Huron street, opposite the Young Men's Christian Association Building. It is not only easy of access, like the old place of meeting, but its appointments and surroundings are much better, besides being entirely unaffected by the noise of the street cars, and other vehicles passing—truly a great desideratum.

Our Thirtieth Anniversary.—It is expected that the Children's Progressive Lyceum, of Cleveland, O., will celebrate this memorable event in the new Pythian Hall, on Sunday, the 17th inst., Mr. B. F. Bellows (ex-Conductor) presiding. (See election of Lyceum officers

residing. (See election of Lyceum officers

elsewhere.)

Louis Ransom's Great Painting, "Follow Me," which has been on public exhibition at room 243, The Arcade, in this city, is attracting much attention and favorable commendation. Christ is the central figure, heroic size (seven feel). The artist has presented a new interpretation of this historic character, with a strong, muscular physique; his right arm bare and uplifted; the illumined shadow of the cross appearing around the back of the hand, while the left is beckoning on a group of those who have recognized his leadership, among them Martin Luther, John Calvin, Wesley, Murray, Wyckliffe, etc. While the portraits of those personages in the background are recognizable, the focus of this masterpiece of art is the figure of Jesus, with his strong, yet spiritual features. The artist, Mr. Louis Ransom, of Akron, O., is a well-known Spiritualist, and was formerly Secretary of the Lake Brady Camp Association. The oil painting is estimated at \$50.000.

The Lake Brady Company.—On meeting Dr. Edwin Fowler (former Treasurer) on the street yesterday, he reported the affairs of the company "brightening, and much more hopeful

for the future of Lake Brady. The Good Samaritan Relief Society, of Cleveland, O.—Election of Officers for 1897: Mrs. Sarah Watson, President; Mrs. Haylock, Vice President: Mrs. Mary Smith, Secretary; Mrs. Cynthia B. Goodwin, Treasurer; Thomas Lees, Samuel Russell, Mrs. Sarah J. Rogers, Trustees. This Society is incorporated, and is auxiliary to the Children's Progressive Lyceum. It holds semi-monthly meetings, with supper, in Heard's Hall, the first and third Thursdays of each month. Friends cordially invited.

Yours fraternally, THOMAS LEES. Jan. 8, 1897.

## Meditations.

Dedicated to Benjamin Ryder, South Orrington, Maine.

At twilight, when man seeks rest, and all nature is in repose, the mind often wanders from things real, the physical limitations seem for a time to be broken down, and the spirit to have its own domain, the universe, the realm of the infinite. He views the world around him, and it is his. He beholds and appreciates the beauties of nature, and, as he thinks on all this, he is carried out to a higher life. He partakes of his divine inheritance, the freedom of the infinite, the limitless domain of mind. As he sits in the gathering shadows and wanders thus, it may be the beautiful picture painted by the hand of the unseen artist that leads him on.

#### "A strange and beautiful picture. That filled my soul with awe, And made men think of the city No mortals ever saw."

Or it may be the abating of physical activity loosening the barriers of the mind and allowing it its full power, for he is formed after his maker, and this being but a flash of light from the greater light, as the volcano is but a flash of heat from the greater heat. But man's life is but a rising, a shining and

a setting, and as the twilight approaches he again thinks of the life beyond; he hears the voices on that "far off shore"; the harmony of that symphony fills his soul with love, and the light of that day sheds its radiance upon

him. As at twilight we gaze at the west, so many of us also catch a glimpse of heaven in the smile of a mother or loving counsel of a father, and as the shadows gather we miss the light as we do at the close of day. Life has been compared to many things, but

in none do we find a true parallel. Of its true character we know but little. No one has ex pressed this better than the old Briton who. as the Christian religion was being told him, said. "So seems the life of man, oh! king, as a sparrow's flight through the hall where you are sitting at meat in winter-tide, with the warm | vincing in its character, leaving no feeling of | fire lighted on the hearth, but the icy rain-

storm without. The sparrow files in at one door, and tarries for a moment in the light of man in our sight, but what is before it, what is after it, we know not. If this new teaching

tells us aught, certainly let us follow it." And so he might have said of any belief, "If it tells us aught certainly, let us follow it."

When all can say this, then will come a time that life will be better if not clearer, and then any manifest to a fuller degree the fulfiller. can man realize to a fuller degree the fulfillment of the promise of immortality. Then will he be nearer his maker; the west will be clothed with a brighter radiance, and the picclothed with a original reduced ture clearer at the close of day.

F. A. Honns.

#### What Spiritualism has Done and is Doing for Humanity.

It necessarily asserts, the equality of the sexes, and it has done much to advance the progress of the Woman's Rights movement during the last forty years or more. It antagonizes the deadly scourges of war and intemperance. It urges the settlement of inter-national controversies by arbitration, rather than by the sword, and that the ill will and maevolence so conspicuous in life be abandoned. It urges men to abandon all filthy habits, and lead clean, chaste lives. Regarding the body as the temple of the spirit, it demands the abstention from everything inimical to its health and purity.

It is in sympathy with all genuine reforma-tory movements, looking to the amelioration of human ills and grievances, or to the improve-ment of mankind in any department of being. Capital punishment is specially abhorrent to it, and it declares that all punishment should be strictly remedial and reformatory, never vindictive or retaliatory. It is a mighty agent for the relief of the physical ills of diseased hymenity through the man healing and declared the strictly remediate the strictly and the strictly as a strictly above the strictly abhorrent to the strictly manity through its many healing and clairvoyant mediums. It urges the utilization of the present world while inhabiting it—then we are placed in this world to cultivate to the fullest extent possible all our powers and faculties, doing all the good we can, and the best preparation for the next world is to make the best use of this world. It encourages all rational and innocent amusements, so often tabooed by the creedal religionists of to day, it being mereby their abuse and misuse that are interdicted.

The imphasizes the primary importance of liberty in all its manifold relations, including freedom of thought, speech and action, provided that no infringement be made upon the exercise of a like liberty in others. Be free, it says, and strive to make all others similarly free! It demands the complete secularization of the State, that everything of a theological character be eliminated from statutory enactment from governmental usages and customs, the disassociation of Church and State in every

It restrains and reforms, in many cases, those viciously inclined, through the realization of the abiding presence of their spirit friendsmothers, fathers, sisters, brothers, etc.—con-scious of their every thought, word and deed. It comforts, with a lasting joy, the sorrowing mourner for the loss of departed friends and loved ones. And, lastly, it bestows upon those realizing its heavenly truths a happiness unspeakable.-N. Y. Recorder.

#### For Over Fifty Years

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

#### Passed to Spirit-Life.

From her earth-home in Washington, D. C., Jan. 3, 1897 MRS. MARY A. BABE, aged about 70 years.

Her husband pre-eded her entrance into spirit-life abou

Her furshand pre-eded for entrance into spirit-inte about three years, and welcomed her to her spirit home on the day above mentioned. A good woman—a veritable mother in Israel—has gone to her reward. Peace to her enfrauchised spirit. H. D. BARRETT.

From the home of her daughter, Mrs. Nettle M. Lambert, in Cochesett, Mass., (West Bridgewater) Dec. 29, of convulsive paralysis, LYDIA ELIZABETH, daughter of the late Joseph and Lucy S. Stiles, aged 65 years.

Joseph and Lucy S. Stiles, aged 65 years.

Tenderly and lovingly on the opening day of the year we bore the beloved form of our dayling sister Lizzie to the receiving tomb in Weymouth's beautiful Cemetery, there to repose until amid the buds, blossoms and song-birds of early spring we lay it beside the ashes of father and mother. For four days she lay in the fearful grasp of paralysis, oblivious, we trust and pray, to all physical suffering until death came to her relief. For twenty-five years or more we shared the same home together, and life indeed is a blank without Lizzie's loving ministrations.

A daughter, son-in law and five grandchildren, are left to mourn the departure of a dear in ther and grand-mother, a brother and two sisters, and a loving and beloved sister. Services in Cochesett Thursday by Rev. S. A. Beals of Brockton, as-isted by Rev. Mr. Heath of former place, and in Weymouth Friday by Rev. Mr. Morris, the Universalist paster.

pastor. Weymouth, Mass., Jan. 1, 1897.

From his home in Potsdam, N.Y., Dec. 7, 1896, JAMES B.

ARMSTRONG, aged 85 years. ARMSTRONG, aged 85 years.

A number of years ago Mr. Armstrong and his family embraced the belief of Spiritualism, and were embusiastic in its behalf and generous in its support. It was characteristic of Mr. Armstrong during the entire course of his life that he was liberal toward every cause that he espoused, and was generous to the poor. No worthy person ever applied to him for assistance and was refused.

In his business life he was scrupulously honest, and evinced large capacity for affairs. In his social life he was gentle and kind, and loved his family; was public spirited, and was found constantly endeavoring to benefit some enterprise for the public good.

Mr. Armstrong was for many years a prominent citizen of Ogdensburg, and the interment was in Ogdensburg Cemetery.

A few minutes before he passed away he requested that

a notice of 1 is death be sent to the BANNER OF LIGHT, and that Western papers please copy. S. D. CRANE. From Knox, Me., on Christmas eve, of heart disease, Mr. FREENAN WENTWORTH, aged 71 years 4 months and 22

days.

He suffered much in his brief lilness, but was sustained and comfort: d by his belief in Spiritualism and the frequent communications he received.

He was one of the ploneer speakers of Maine, and attracted inspirations of a high order. His discourses were logical, original and convincing. Of late years his health has prevented him from laboring in the Cause as of yore, but his interest in the work still remained. His departure from the mortal was as peaceful as the sweetest rest.

He leaves a wife, one son and one daughter, to mourn his absence from the mortal, but cheered by the knowledge of Spiritualism.

Myra Wentworth Emerson.

From Bucksport, Me., Dec. 29, JOSEPH SMITH, a venerable and respected citizen.

Mr. Smith had been a true and consistent Spiritualist for nany years. All his children preceded him to the higher iffe.

He leaves a sorrowing companion, but she has the knowledge of spirit communion to cheer her lonely hous.

The funeral services were conducted by Mrs. Matilda C.
Smith of Rockland, Mc.

F. W. SMITH.

[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.]

#### Resolutions to the Memory of Mrs. Mary A. Babe.

Whereas, The sweet messenger, Peace, miscalled Death, has entered our ranks and removed therefrom to a fairer and better land Mary A. Babe: be it, therefore, Resolved, That in the transition of Mrs. Babe, the First Association of Spiritualists of Washington, D. C., and the National Spiritualists' Association of the United States of America, have lost one of their truest friends and stanchest supporters, and the Cause of Spiritualism one of its worthest representatives.

Resolved, That in her mortal life we recognize an example worthy of emulation by every one in the good deeds wrought by her for the sake of others, and in her steadfast devotion to the truth as she understood it.

worthy of eminiation by every one in the good aceas wrought by her for the sake of others, and in her steadfast devotion to the truth as she understood it.

Resolved, That in her departure to spirit-life we find the strongest proof of her love for the leligion of Spiritualism through the Destowal of a portion of her worldly goods for the diffusion of its sublime truths among men, thereby setting an example to every Spiritualist in the land to demonstrate a like devotion to the same great cause by a similar donation to aid the angel world in establishing higher and purer conditions for humanity on earth.

Resolved, That while we grieve for the loss of her physical presence, we yet rejoice in the gain that has come to her enfranchised spirit through its entrance into the higher life, where the reward of her well speut life awaits her.

Resolved, That these recolutions be spread upon the records of the First Association of Spiritualists of Washington, D. C., also upon the records of the National Spiritualists' Association, and copies of the same forwarded to all of the Spiritualist papers for publication.

G. A. HALL,

J. H. ALTERMUS,

H. D. BARRETT,

Washington, D. C., Jan. 10, S. E. 49.

## 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?

Written for the Lyceum and Home Department. One Dollar Contribution for One Hundred Good Gifts.

BY SYLVANUS LYON.

" I'll never cast a flower away That might go as & gift from me, A flower-a faded flower-

But it is done reluctantly." "And there is \$1.00 for the Moderation Society's good charities and Helping Hand Guilds. I wish it was \$100, for they do so much good to the poor with a little."

And this was followed with the thanks of the receiver and the kind good wishes of the

It was the morning meal at "The Den," and the large family table was surrounded by godmother, parents and children. The speaker and giver was a lady visitor, just calling in en route to her Virginia home. She was a teacher, refined, intelligent and really good. She thus expressed her feelings, at the same time placing a new silver dollar certificate on the table. So little! this gift, wishing more. Oh! she did not know how a stray sunbeam gives glory to the prison cell, or how a little sympathy and love will rejoice sorrow and misery. She had never seen the tiny blossoms of the Moderation Society giving happiness in the slums; she had never gone down to the lowly with little good gifts-better, at times, than jewels or riches-and thus did not understand how deeds and feelings and thoughts of kindness are magnified received by sick and weary souls. And thus if it was only a one dollar I gift, the request was easily filled, for there seems no limit of those who need and suffer, and gladly accept any kindness, as this little gift

Kind readers, we herewith submit a list of receivers and gifts from this one dollar for your approval, wishing you may do better, and many follow the example. One dozen lead pencils and shoestrings cost, wholesale, seven cents, and these made St. Peter's blind beggars rich and happy; five cents each was a good start for four bankrupt newsboys, and Nelson, the Dane, had a good ten cent dinner of pork and beans; ten bolivars with schweitzers gave joy to many hungry "gutter-snipes' at the journal-stand under the bridge archway.

Near Benjamin Franklin's fine bronze figure in Printing House Square, and directly opposite, good Greeleyts old Maggie, gray and lame, peddles daily, on the crossing, a few apples and peanuts. The day was dark and dreary, sales slow, and twelve cents bought her out; and a score or more of ragged, greedy urchins, always there, hustled and yelled for even a shell or piece of these treasure-gifts.

Real Java and Maricaibo coffee are delicious, but if you cannot buy these, rye coffee is a nutritious and a pleasant beverage. One package of this, and two stale loaves cost only sixteen cents, and this furnished two good meals for Loretta, the Italian widow, and six small children, giving a good credit to our account.

And now it is best to reckon our accountslook to our capital remaining, and examine our list of helpful gifts and expenses. A good merchant often balances his books.

Let us see. Over seventy cents of our one dollar gift expended, and only forty-five recipients of them. Economy and care, with wholesale purchases, are needed now, and a large number of thankful receivers necessary to balance books correctly. It is so easy to start any business, and so many fail in the end, and thus we must make better investments for our full in Berkeley Hall, Sunday afternoon, Jan. 10. returns of one hundred happy ones from our dollar.

A good idea comes. There are sixty-five little sick, weak, lame and blind in the Children's Nursery; we will and can give all there a tiny gleam of joy, for "Even rich gifts wax poor if givers are unkind," and little ones are blessed with love and sympathy. With two pounds of broken candy, sixteen cents, and one pound of wee little cake animal crackers (forty to the pound) and a few sweet flowers, friend Brace can give one candy, and one cake, and a look at the beautiful flowers to all the nurslings in his sick ward. And now for our "Balance Sheet," for all good merchants strike those often for good books and business, and thus we

Dec. 30, 1896. THE MODERATION SOCIETY In Account with the One Dollar Gitt.

Dr. To cash received from Lady......\$1.00

By St. Peter's blind beggars.........\$ .07 Bolivars and Schweitzers, 12 waif boys.

Old lame Maggie's stock in trade..... " Rye coffee and bread, Italian mother.. .16 " Cakes and candies, 65 nursery sick..... .25 Amount ......\$1.00

And now to prove all, we will give a correct list of the articles given, with the true number of receivers:

No. of No. of Articles. Receivers 24 Pencils and shoe-laces to St. 1 Dinner to Nelson, the Dane ...

20 Bolivars and Schweitzers to 12 12 waifs......
3 One rye coffee and 2 loaves of bread to Italian Loretta..... 100 Wee animal cakes and candies 65 to 65 nursery sick.....

100

All results of the \$1.00 gift.

the character of the giver."

Kind reader, this is a true story of a little free gift, very carefully expended, showing how much and well you can all do with trifles. Moderation, economy, and care in charity (as well as in all things), is the true motto, and the result of even small gifts, bestowed with love and kindness, always gives a blessing to the Rule. weary, heavy laden children, whose homes are midst poverty, vice and crime of all cities. For "the manner of giving, not the gift, shows

Sore or inflamed eyes are relieved by bathing in tepid or warm water in which a little salt has been dissolved. An individual towel should be used in all such cases.-Life and Health.

THE BOY WHO MEANS TO BE A MAN-

Only a little boy, my friends, But I 'll.do the best I can; For by-and-by in the coming years, I mean to be a man.

Not something that wears a coat and hat, Kid gloves and curling hat? Whose only ambition seems to be To dress with the nicest care.

Not something that carries between his lips A cigar or pipe of clay, And keeps the article in full blast A dozen times a day.

Not something that digs and delves so bard, But is poor as poverty still, While a goodly part of his hard-earned cash Goes into the drink seller's till.

But a man-an honest, whole-souled man-Brave hearted, kind and true; Who is always found in the foremost ranks Whenever there 's work to do.

Now, boys, be wise. Join hands with me. There is work enough for us all; And by and by in the strife we shalf lill The places of those who fall.

And let us resolve in childhood's years To be faithful in all things, and then We may each fill an honored station in life, If we should live to be men.

#### The Children's Progressive Lyceum, No. 1,

Held its regular session in Red 'Men's Hall, Sunday, Jan: 10, at the usual hour. After the opening exercises, the older groups retired to the ante-rooms to discuss the subject for the day, "Mediumship."

After the usual time given to the discussion of the subject, "Truth," Conductor Soper occupied the time in asking the little ones for their answers, and it was surprising to hear the prompt replies, showing the deep interest each child takes in the Lyceum. The Conductor told the little ones they were true heroes when they dared to do right. "A'though the whole world do wrong, I personally must do right." That is a motto not only for the little ones to live by, but the older ones as well.

Mr. Yeaton, the Assistant Conductor, said his idea

of mediumship was a sense newly developed, capable of receiving numberless vibrations. The vibrations of thought and sight are impressed directly upon mind or brain by vibrations of some magnetic force. Thoughts of our own require an effort of the brain to produce them, while an impression from another is no effort on our part. It is a mesmerism practiced by spirits upon mortals.

Mediumship is only the natural laws of the occult forld. When we become a medium we are a benefit to spirits and mortals. It proves the truth of Spiritu-alism to be a scientific fact. The Grand March was then participated in by the

The Grand March was then participated in by the whole school. The exercises consisted of reading by Iona Sterling, "The Old Year and the New"; song, Lillian Goldstein, "Will Some One Love Me?"; plano solo, Juliette Caza; Florence Kennon recited "Some Little Baby"; Marle Antoluette Cyr sang "The Sweet Voice in the Choir"; Florence Wheeler, "Not a Drop," and Little Mabel recited "My Little Angel Brother"; Mr. Harold Leslie sung "Sundown"; Miss Estelle Churchill recited "The Engineer's Murder"; and Little Eddie sung "Send Me a Picture of the Old Home."

Home."

Dr. Smith, President of Queen City Park, addressed the children. He never felt more embarrassed than when he tried to say something to the children. He sald forty years ago, when he was a boy, all the re-creation he had was to go to church Sundays, and the creation he had was to go to chirch Sundays, and the literature was the county paper. He told the children that forty years ago it took four days to go from his home to Boston; and he tried to impress on the children's minds the importance of improving every opportunity they have, for when they grow up some oithem must fill important places; and for them to live so their lives would be a success. He closed his reports by saving it always did him good when in remarks by saying it always did him good when in Boston to visit the Lyceum and see the happy faces before him. God bless the Lyceums.

She spoke of how happy it had made her upon entering the Lyceum when a little girl met her and asked her how it was she saw faces on a handkerchief, etc. Anntie Brown promised the children that some Sunshe would let her little control come and explain

Mrs. Butler announced the concert to be given Jan. 25, for the benefit of the Lyceum, and announced that the little "Baby Llon" would be with us on that even-

Ing.

These remarks closed the entertainment of the Lyceum, and every one went home feeling we had had a grand session.

ABBY F. THOMPSON, See y.

39 Sydney street, Boston, Mass., Station K.

## The Boston Spiritual Lyceum

Held a very interesting and largely-attended session

The Conductor, J. Browne Hatch, Jr., announced for the day's lesson, "What is the Mission of Spiritualism?" and the able manner in which it was answered by the school, after the usual intermission was gratifying indeed. Conductor Hatch was so well pleased that he thanked the children for the interest

they had taken in this subject.

The same topic was considered by the younger groups, and several bright answers were given by the little ones.

There was sixty-one participating in the Grand March led by the Guardians, Mrs. Carrie L. Hatch and Miss Alice Bill, in the absence of the Assistant-

Guardian, Miss L. Alberta Felton, who was detained at hone by the illness of her mother.

Three new names were added to the register, making a total this season of one hundred and eight, and the steady growth of the school appears more distinctly when we realize that the attendance has nearly doubled since the last Sunday of November.

The following program was presented: Recitations, Little Maud Armstrong; plane solo, Ansil Haynes; recitation, Mabel Emmons: plano solo, Mr. F. R. Watson; recitation, James Munroe. The Conductor, Mr. J. Browne Hatch, Jr., then introduced Mrs. Nettle Holt-Harding as the first Guardian of the Children's Progressive Lyceum. Mrs. Harding spoke to the children, and endeavored to impress upon their minds the importance of being less prone to anger; an excellent virtue that Lyceum workers and Spiritual-

ists may cultivate with profit to the Cause.
Conductor Hatch announced that Mrs. Harding had offered the Lyceum the use of the grounds about her summer home at Silver Lake for a picnic next sum-mer, and in behalf of the Lyceum he had accepted the

kind offer.

Mr. N. B. Austin, Past Assistant Conductor of the Children's Progressive Lyceum, was next called upon.
"My sympathies," he said, "are with the Lyceums, although not taking an active part in any. I was very much pleased with the answers given to the question last Sunday, and came again to hear them, and have not been disappointed."

Mrs. May S. Pepper was called upon, and made some excellent remarks.

Mr. Alonzo Danforth gave a reading, and Dr. Root closed the entertaining program with amusing comments on one of the warm assertions of Sam Jones.

Subject for Jan. 24, "What Constitutes True Friendship?" X. Y. Z., Clerk.

#### Haverhill Children's Progressive Lyceum.

Although failing to report the sessions for the last two Sundays, I must state that a large attendance and a deep interest manifested has invariably been

The special question for session Jan. 10, "Truth," received many able answers from both leaders and

The lesson of the day: "Disease, not God, Calls our Loved Ones Away," was defined by Mrs. Webber in her usual effective way; the necessity of being truthful was also foreibly impressed upon the scholars. Recitations by Annie Tyler, Rosie Hastle, Vern Blake, Mamie Chapman, Harry Hasseltine; duet by Sarah Senter and Ora Patterson, and the alwaysappreciated remarks by Mrs. Jones closed the ses-Special question for next Sunday, "The Golden Office Henckler, Con.

#### The Children's Progressive Lyceum of Cleveland, O. FLECTION OF OFFICERS.

The annual election of officers of the Cleveland

Children's Progressive Lyceum took place Sunday, Jan. 3, resulting as follows:

B. F. Bellows, Conductor; Mabel McCaslin, Guardian; William Bohnart, Secretary; Eva Davies, Treas-

urer: Genevra Richards, Musical Director: Victor Haspe, Librarian: Ruby Spape, Post-mistress; J. H. A Charming Spiritualistic Story. Copelaud, N. B. Dixon, Fred Welmar, Trustees.

Original Enigma.

My first is in Elijah, but not in Elias. My second is in Benjamin, but not in Bernard. My third is in Cephas, but not in Calvin. fourth is in Peter, but not in Paul. My fifth is in Seth, but not in Silas.
My sixth is in Abner, but not in Amos.
My seventh is in Gilbert, but not in Guy.
My eighth is in Herman, but not in Hugh. My ninth is in Jesse, but not in Joel.

My whole is the name of a very celebrated physician.

BLY. Ludlow, Vt.

ANSWER to Enigma in last BANNER-Heaven.

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

## Banner Correspondence.

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

#### Minnesota.

WINNEBAGO CITY .- Andrew C. Dunn writes: "A few words from this distant coast station may not be amiss to your eastern readers. The cause of Spiritualism has received a baptism and uplifting within the last few weeks that will make itself felt for all time. Light has broken into dark places, and the sun of spiritual truth has shed its rays over the minds and hearts of the people here in a very pronounced and impressive manner. I am moved to say this because of the fact that we have just closed a season of inspirational lectures and platform tests through the mediumship of that 'elect lady,' Mrs. Steelman Mitchell of Kentucky. She came on Dec. 14, at the invitation of a few spiritually-hungry souls; has given us six lectures, three Sunday afternoon and three midweek evenings; her subjects were taken from the audience, and included such subjects as 'The Atonement,' 'What Think Ye of Curist?' 'What is the Rule and Guide of Spiritualists' Conduct? etc. Her audiences comprised the best of the place in intelliaudiences comprised the best of the place in intelligence — doctors, lawyers, prea hers, etc., and all were more than pleased. In point of numbers it may be truly stated the hall was 'crowded to the very doors,' and many unable to gain admission 'went away sorrowing,' so to speak.

Her tests at the close of each lecture were very satisfactory and eminently successful. Her phase in the twest were the conversitivative new one to most present.

test work is comparatively a new one to most persons consisting of accepting sealed and securely wrapped photos from the audience in numbers as large as posphotos from the audience in numbers as large as possible, in wrappers as nearly alike as possible; then, thoroughly mixing them, she, at the direction of the audience, selects a number—one, two, three, and so on from the pile—and proceeds, by the aid of her guides, to 'read' for the benefit of him who brought the photo, thus placing his spirit-friends in communication with him, who thereby receive such messages and such such that the configure part of the truth of cation with him, who thereby receive such messages and such readings that convince one of the truth of spirit-communion. These tests are given under the strictest of conditions, and by no sort of way is collusion or other fraud possible in them. This class of tests will always carry conviction to the mind of the observer and recipient, and must be relied upon to produce the best results.

produce the best results.
The society or friends who engage and secure the services of Mrs. Mitchell will find in her a medium such as will delight her audiences, crowd the halls, and bring funds enough in at the doors to compensate and pay the bills. We have no society here; yet there are those who are willing to spread the light at their own expense, if need be, so that the world may be uplifted in truth and knowledge."

#### Pennsylvania.

"HOMESTEAD .- G. W. Kates writes: "Mrs. Kates and self have served the Spiritu dists of this place two Sundays, and one week-night. A society has been organized here, and is composed of most excellent persons. The prospects are good for effective work. Every plase needs the presentation of Spiritualism, but here where the great Carnegie Mills employ about four thousand laborers, and where great discontent has and is apt to occur, our philosophy may

have a pacifying effect.

Mr. Charles Baptie is President of the Society, and
Mr. Dixon Treasurer. We received only courtesies from the friends here. Large au liences greeted
us. Mrs. Kates was summoned to Philadelphia to attend the funeral of her grandmother, and on Sunday, Jan. 10. Mrs. Dr. J. W. James of Pittsburgh, gave tests at the meetings, and proved herself a medium of

much promise.

We go from here to hold six nights of meetings in Massilion, O., then to other places in that State.
We return to Rochester, N. Y., last of January, to
resume our work there. We will try to properly cele-

brate the Anniversary there this year, and hold a New York State Convention, in preparation for the great Jubiled in 1898 Address me 55 Comfort street, Rochester, N. Y."

NEW YORK CITY .- Tena S. Dudgeon writes: For years I was a confirmed invalid from a complication of nervous disorders, principally insomnia and gastritis. I could neither eat nor sleep. Our family physician, and numerous other medical men, did their utmost to effect a cure. With my mother I traveled for years, visiting all the principal health resorts, and famous springs in America, but of no avail.

On looking through THE BANNER one day I saw the advertisement of 'The Australian Magnetic Healer,' Louis Freedman. Without knowing why I Healer, Louis Freedman. Without knowing why i called upon him. After one visit I was able to retain a small quantity of food, and enjey a good night's rest, something I had not experienced for years. Encouraged by his wonderful power I continued his treatments without oplates or medicine of any kind, simply laying on of hands. In two mouths he completely restored me to health, and thank God, I

of your paper, and a thorough investigator. In justice to Mr. Freedman I earnestly request you to publish this statement, that all who suffer may, through his divine power, receive help. I shall be happy at any time to verify this honest assertion to all who wish to call upon me at my home, 147 West 45 street."

To the Spiritualists of the State of New York:

thorized me to call this Convention, and I hereby ask for all who can or will try to attend to at once let me know. We will endeavor to entartain two local delegates efficially appointed by each organized Society in the State. All others will obtain special hotel and boarding-house rate. A. K. Sisson, Pres. 55 Comfort street, Rochester, N. Y.

Read Ayer's Almanac, which your druggist will

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While on the passage out she goes off into unconscious ness, tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are saved. Each page of the book sparkles with the brightness of spiritualistic power, bring ing hope and comfort to mourning hearts.

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am now a well woman.

I am not a Spiritualist, although a constant reader

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BOSTON, SATURDAY, JANUARY 23, 1897.

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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.

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## Our Reasons for Gratitude.

They are more numerous than we stop to reckon. To be thankful is to be self-restrained, of an humble spirit. That all we are and possess we owe to a loving God is a truth that we should not lose sight of for an hour. What is more, we never can pay God for his precious gifts to us, and we need not hope to. In bestowing on us the riches of life alone he has lavished upon us a measure of generosity of which we cannot expect to be fully conscious. We are placed here to learn the lesson of unselfish happiness through experience. This discipline naturally takes many phases, so that our differing moods are frequent and many; now we are in a clouded state, and again the sky clears, and hope sends its sunshine all around us. Never are two days just alike. The life we are born into is naturally sunny, because it is given us by a God of love. It is we ourselves who mar the dream and distort as that spirit incarnate may converse with the picture with our inharmonies of selfishness and weakness and error. And thus, proceeding, we grow wiser and better.

Gratefulness is not a popular feeling. We are apt to think of ourselves as drifting on a chance current, and picking up what is washed by the waves within our reach. We trouble | play of its occult powers? It is well to pause ourselves little to know where the stream comes from, or where the good things we pick up come from. Whatever is pleasant in our ism. careers we are apt to take the credit of to ourselves. But when what we call evil befalls, we cast about to find some one or something has so honeycombed the orthodox pews and on whom or which to lay the responsibility. And in the face of this we easily come to think that there is not any cause but for accusation on so many pages, that he must be deaf who and fault finding. We chiefly feel grateful to ourselves, and most of the time our feelings of thankfulness are thickly clouded over with those of dissatisfaction. Most of us live in a who, looking into the abysm of the future, can perpetual habit of wishing we were something | see advancing in hosts on hosts the myriads of that we are not, and were somewhere else than where we are. The reasons we could recite for not being thankful are almost endless in has had, its season of trial. No great birth number. Everybody can find fault till he grows tired of it. Now if we were to face about, and look for reasons for being grateful instead, what a different world we should make | dence and burst the bonds of inherited bigotof it. We wrong another when we fail to pay | ry, were pursued with a rancour and cona debt of gratitude, but we wrong ourselves

much more deeply. We are bound to be grateful that we are alive and the possessors of conscious life. What | his shafts. That time has passed. He is greatlife really is we know not, and never may ly mistaken who thinks that Providence know. When He gaze upon the dead we ask stands still, and he is ret more mistaken who in despair, What is life? What is it that was supposes that all the resources of the Alhere but is not now? By naming it life we do | mighty have been revealed to man, that there | about which a great deal more is said and but deepen the mystery and cover our igno- is no capacity in the human soul for new knowl- charged. There should be an end of getting

the light of consolous thought in us. Life's. sorrow is a pairry price to pay for what has in and all there is to be known. It cannot be it such infinite possibilities of Joy. Let us doubted that new knowledges will forever think what it is to have been born where we were, and not in a less favored place-Patagonia, Lapland, or Central Africa. The gift of a favoring birth is a gift indeed. We are apt to overlook it. Think of the gift of a healthy and harmonious physical organization. How much of the happiness of life is due to the simple fact that our nervous systems are in tune, so that all the world's activities make music as they play upon us! What a boon to have had bestowed upon us this network of nerves and dome of the skull!. To whom are we under obligation for this, and are we not called by it to a sense of grateful obligation?

In respect to the feeling of personal independence we have in our worldly successeshow large a part of it all is our own? If we have succeeded, it is because humanity has taken us into partnership. Other men labored, and we have entered into their labors. A long and laborious preparation, of the deepest and holds up to him the most potent incensignificance, has preceded and prepared the way for all the business of the modern world. We have received as an outright gift all the opportunities that have made our successes possible. How great are our obligations to the intellectual life of the world. How much of all that is saddest and sweetest in human life and history has gone to the making of only a little library. Then our religious inheritance-our birth into a life made sunny by the smile of a God of love. Justice and mercy are our highest thoughts of duty. A hope that seems almost too grand and sweet to be true gleams as a vision above what was once the horror of the grave and the darkness of hell. The process of tears and blood through which our good has come was necessary, since we know only what we have experienced. Every soul is on the road toward all the best that is possible for all of us. The only hell is a purgatory in which we go through the needful stages of growth. The grateful spirit turns what is not into what is. The nearest way to show thankfulness is to try to make others happy. We can be tender and charitable to those who do not succeed in life. And we can remember that all the best things of life have come to us by inheritance; that we have no right to do merely as we please with them, and that we are under the most sacred obligation to pass on the torch of human life and happiness undimmed.

#### A Volume by Luther R. Marsh.

An advance chapter of a book in process of preparation by Luther R. Marsh, entitled 'How I Became a Spiritualist," has been kindly sent us by its venerable author, to which is prefixed an introduction by another and an appreciative hand. The whole is embellished with a supremely striking portraitlikeness of the author, presumably executed years ago. We have perused it with a pleasure and profit not to be measured in the terms of ordinary phrases. The introduction includes a living sketch of Mr Marsh from his early boyhood, revealing to the reader the stages of his progress to the highest professional eminence, his association with the most distinguished men of his time, and the activity and sweep of an intellect such as furnishes the enone's gifts and opportunities. Aside from this, however, the chief interest of the narrative study consists in the recital illustrating the methods of the distinguished author's investigation of the varied phenomena of Spiritualism, and the successive steps by which he finally settled into conviction and belief. Few attention of Spiritualist readers.

He says himself that he brought to the investigation of the subject the lessons and the years of practice at the bar, in the weighing of facts, in the discrimination of principles, and in the conclusions upon evidence. He had no other motive than to learn and know the truth. His goal was, and still is, verity. He says he will not argue with any one who has attained to no knowledge on the subject, and declares that he has not yet seen the man who, having investigated the matter as he has, disputes the actuality of the manifestations he has received or the spiritual philosophy which is built upon them. "There are some things which a man may think he knows," says Mr. Marsh-"not suspects, conjectures, thinks possible, imagines, but actually and absolutely knows. And, with me, this is one of them. I would that others-all others-had the same knowledge." The writer of the introduction to the book of which the opening chapter or section is before us, concludes it with the inquiry whether it is beyond belief that the spiritual faculty in man may become so fully developed spirit decarnate. Occult forces are becoming more and more brought into play in the physical world. Have we exhausted the realm of powers that are within us? Has the soul, fashioned after the similitude of the Infinite, been thoroughly explored and developed as to the and think and await with rational composure

the future developments of Modern Spiritual This revelation, says Mr. Marsh, has grown to such proportions, has so permeated society. invaded pulpits, has accumulated such a mass of concentrated evidence and typed its proofs will not hear its reverberations, and he blind who will not note its progress. One need not be a prophet nor the descendant of a prophet its disciples with joy on their lips and gratitude in their hearts. It had to have, and it takes place in the world without the throes of agonized parturition. Those who came early into the spiritualistic fold, who yielded to evitumely which for a time ostracised them and made them the targets at which many a conceited religionist, and infidel as well, aimed

continue to dawn on the intelligence of humanity, not only in this mortal sphere but in those ascending spheres to which we tend. To think otherwise is to limit the Creator and deny his infinity.

If there is anything capable of absolute irrefragable demonstration, he continues, proven by the eyes, the ears, the judgment of vera cious men-men of capacity, experience, integrity, and knowledge of the ways of men, it is that the spirits of mortals continue to live the storehouse of brain packed beneath the after their bodies are laid aside and abandoned forever; and likewise that, on occasions and through human organisms adapted to that end, they, though decarnated, can commune intelligently and consciously with the spirits of mortals yet enfleshed. This is Spiritualism. Whoever accepts it is a Spiritualist. He has got hold of the secret of the Universe, and is possessed of a knowledge which banishes fear, makes the change called "death" welcome, tives possible to so live here on this earthplane as to secure the most triumphant entrance into spirit life, to begin there, at the point and in the condition he left off at here, that career of constant advance through the cycles of eternity toward the perfection, wisdom and happiness of the Deity. Mr. Marsh says he had made a diligent study of the writings of Swedenborg for years before coming to the investigation of the phenomena, and his introduction was somewhere in the fifties, through a physical manifestation. Then the fact dawned on him that spirits could handle,

manipulate and control physical substances. The narrative of his personal experiences, one by one, is of the most engaging character. He visited such mediums as James B. Taylor, Mrs. Fox and one of her daughters, Judge Edmonds, J. V. Mansfield, Mrs. M. E. Williams, Mrs. Kane and Dr. Ralph Wagner Flint. The latter gave him special and complete satisfaction. In 1889 he was conducted to another medium, a woman, by spirit-leading, since which time he has not sought other mediumship, being quite content with this. She is in easy and constant communion with the spiritspheres, whether in her normal state or when deeply entranced. Through her he has received over six thousand pages of manuscript messages, as written down by an amanuensis; but even this is but a small part of the communications she has imparted. Quoting Lord Brougham's remark, that "a little cloud is rising in the west not larger than a man's hand, which will one day overspread the earth; that cloud is Spiritualism," he asserts that he was himself endowed with prescience, and saw the inevitable steadily advancing. He confesses that he has not space even to spell the names of the poets, jurists, scientists and solid men of affairs who do not hesitate to avow its doctrines. The forthcoming book of Mr. Marsh will be awaited with an eager impatience by Spiritualists everywhere

#### Increase of Insanity.

We hear more or less all the time about the increase of lunacy, often called insanity. It is not to be decied that the lunacy business is on the increase. Once it was esteemed a tragedy to have a relative in the insane asylum; now dowment of but few public characters in any it is not much more than a painful incident every one now on our subscription books would ent achievement, and will hardly fail to stim- er willingness of people to rid themselves of ulate, by the example it sets forth, to untiring relatives who are addicted to mental idiosyneffort for the similar development of many an cracies. Asylums for the reception of patients have undergone great improvement, which but serves to make the temptation the greater. They do not shock the sense as they once did, but are rather an attraction than otherwise. and their officers are pleasant, social companions. It is said that the standard of comfort all round has been raised, while the standmore interesting or instructive narratives of | and of endurance has been lowered; and this the kind have been presented to the awakened in turn has increased the readiness to wish unwelcome relatives away. So that it is not true to say that lunacy is on the increase, while it is entirely true to say that the lunacy trade is. experience he obtained through fifty-three | The standard of lunacy has been much changed. What now constitutes lunacy is by no means what constituted it in times past. Doctors, for reasons best known to themselves, are far more ready to write a certificate of insanity than

A sufficient explanation of the apparent increase of insanity in its different degrees is that the facilities for working up the lunacy business have been so greatly multiplied, thus inviting the discovery of patients, or victims, over whom no drag net of suspicion would have been thrown. The invitation, or temptation rather, was not extended to those who became the unfortunate inmates of these ingeniously constructed retreats, so much as it was to their relatives and friends who were specially desirous of getting them out of the way. The motive became one of greed on both sides. When the real facts appear, as in due time they will, it will be better understood that an increase of lunacy is one thing, and an increase of the lunacy-trade quite another. It is undeniable that the establishments for the reception of alleged insane persons have become much more numerous, besides being provided with more numerous conveniences and facilities for the prosecution of their business. Thus the more asylums the more inmates, and the greater inducements to multiply the number of inmates. It is after this manner that the number of lunatics is increased. If more people are really insane than ever before, it is because there are more who are tempted to see how their interest lies in making out those to be mentally incapable who are really not so. It is time this matter of making lunacy a regular business was stopped where it is. It has gone far enough to expose its perils of practice to every one. It is the business of lunacy that is on the increase, not lunacy itself. Spiritualists should feel specially concerned in the subject. A leading lunacy-practitioner has been known to declare his readiness to certify to the insanity of any one who professed to hear spirit voices. Other lunacy doctors have publicly put forth incentives to incarceration, of course as a matter of business, and in England have not hesitated to throw out strong hints of the existence of greater facilities given on the Continent. There is great danger in letting such things take root and grow. If they do it in Europe, it will soon enough be done here in this country of ours. Things are bad enough in this re-

spect already. The faster the insane asylums

increases also. There is more need to put a

stop to what has properly been called these

private lunacy-shops than to many others

rance of it all. But what a gift it is, kindling | edges, and that what he was taught in boy- | rid of uncomfortable friends and kindred by hood and stood by in his maturity is unerring, dooming them to perpetual incarceration as inaane and dangerous. It is wickedly in-

#### Cremation Growing in Favor.

The annual meeting of the Massachusetts Cremation Society was held in Boston on the 6th inst., and reports were read. There have been one hundred and thirty-seven incinerations during the past year under the rules and care of the Society. Six of this number were of the actual members, the Society having lost few by death. It now numbers four hundred and thirty members. The number of incinerations has increased fifty per cent,, or one half, over other years since the organization of the S ciety, during which time about three hundred persons have been cremated. Several names are specially given as among the number. Financially the Society is reported in a good condition, being clear of debt, with a balance in the treasury. The aim of the Society is to complete the crematory which it has partly built and is now using at Walk Hill street, West Roxbury, the estimated expense being ten thousand dollars. Those present at the meeting were interested in the public statement of a stockholder, that any one was free to invite both friends and enemies to join the Society. The feeling is that the law in regard to cremation is not vet quite clear, and a case now pending in the courts will be watched with interest, as determining some points.

One of these is that inasmuch as relatives of a deceased person object to carrying out expressed wishes and directions in regard to cremation, and it is therefore hoped that some binding law may result in bringing about a surety that such directions will be executed after death. The interference of opposing relatives has prevented the Society from carrying out its work of cremation in some instances. Instances were cited of the conversion of old graveyards in New York City into public parks, and the uncertainty regarding the identity of bodies which for long years had lain there. It has been stated that Washington Square was once a place of burial. Improvements and the march of progress in all cities and towns make the disturbance of cemeteries highly possible, and those which to day are considered the finest and largest may in time come to be used for distinctively other purposes. All this was urged as a reason for incineration. The Catholic Church, it is understood, under almost all conditions denies the right to the last sacrament to such as willingly uphold cremation. But if a person's body is incinerated not of his own volition, but through the action of friends, the church does not deny masses. Large numbers would, it is believed, become converts to cremation but for this. Officers were again elected to direct the affairs of the Society.

#### The Individual Spirit.

M. Edouard Hartmann, perhaps the ablest and most influential of the opponents of the Spiritual Philosophy, says:

"They are wrong who believe that my system of philosophy is incompatible with the idea of immortality. The individual spirit is, according to my conception, a group, relatively constant, of functions of the absolute spirit, functions that find in the organism that they govern the bond that unites them simultane ously and successively. If it could be demonstrated that the essential part of this organism, that is to say, those elements that constitute its form, those whence its character, its memory, its conscience, are derived, can continue to exist in a form capable of functional activity after the disintegration of the material body. I should inevitably draw this conclusion, that the individual spirit continues to live with its substantial substratum. Reciprocally, if it could be demonstrated that the individual spirit persists after death, I should conclude that, in spite of the disintegration of the body, the substance of the organism would persist under an intangible form, for in this condition only can I imagine the persistence

of the individual spirit." To this M. Aksakof replies:

"Spiritualism, from its very beginning, has proclaimed and affirmed as a condition, sine qua non, 'the persistence of the individual spirit.' It has invariably set out from this fundamental principle: "Those of the ele. ments of the organism from which its character. its memory and its conscience are derived, do exist even after the disintegration of the material body, and under a form capable of functional activity.'

If such is the formal condition imposed à priori by philosophy, Spiritualism claims to have answered it. The grand merit of Spiritualism is precisely this, that it has proved that the most mysterious questions that relate to the problem of our existence can be studied by the experimental method. From the point of view of the monistic philosophy, Spiritualism, as phenomena and theory, is easily admissible; and more than that, it is a necessity, for it completes, it crowns this conception of the universe, a conception which lacks one thing only, and this the most essential thing-the comprehension of the purpose of the existence of things and of the existence of man especial-

### Heresy-Hunting Still.

It is pretty generally known, we believe, that Rev. Dr. J. H. Vincent is a Bishop of the Methodist Episcopal church, and the founder and promoter of the Chautauqua Assembly. Those irrepressible heresy-hunters, the Presbyterians, beginning with a minister of that denomination in Alabama, have accused the bishop of asserting at a Chautauqua meeting that a belief in the divinity of Christ was not to be held an essential of the Christian faith. The bishop denies that he ever made such a statement. His Presbyterian accuser refuses to accept his denial, and declares plainly that he evades the charge, instead of meeting it. It is stated that what the bishop meant to say was, that a man's ignorance of Christ, if he aims and strives to know and obey God, need not leave him hopeless of divine favor. This ought to be a harmless theological statement, and would not need to be made at all if there were no such theological dogmas as an unreconciled and angry God and vicarious atonement by his alleged son. The matter is of not the least importance in the religious sense, since it is based on nothing more substantial than ancient myths, and derived ecclesiastical auincrease, the faster the number of the insane

His Methodist brethren appear to be disposed to rally to the support of Dr. Vincent, but his Presbyterian assailant seems nowise disposed to abandon or withdraw his mischief making charge. There are no heresy-hunters, remarks

the Boston Transcript, like unto the Presbyterians, who prefer hot theological water to cold all the time. Dr. Vincent is at present in South America, and his brethren express an earnest hope that he will return home to his work soon. It seems, says the Transcript, to be the meat and drink of these Presbyterian heresy hunters to trip up and, if possible, discipline and dethrone any minister who dares to deviate in the least from the creed as they understand it. But it is something entirely new for them to attack a minister of a different denomination. And that paper adds that the frivolous charge raised against Dr. Vincent is one that should not, and probably will not, injure him in the estimation of intelligent Christian people. And even suppose it does, say we, it will only go to prove the partisanship of self styled Christians instead of their religion. There is nothing like spirituality in it. Of such is not the kingdom of heaven.

#### A Noted London Preacher on Spirits.

Rev. Dr. Parker of London, once spoken of in strong terms as the possible successor of Henry Ward Beecher in the Plymouth Church pulpit, related in a recent discourse several stories of clairvoyant gifts and their exercise, and then commented on them. He said "there are those who tell us that such things are optical illusions, or momentary hallucinations. If we like to commit ourselves to these polysyllables, so be it; but is it not a grander thing to commit one's self to another possibility, a quite higher range of thought? Who are the fools-they who commit themselves to the doctrine of continual ballucination, and thus make themselves little better than maniacs, or the men who say there are more things in heaven and earth than have been dreamed of in any philosophy? I prefer to number myself"-said Dr. Parker-"if they will allow me, with the latter company. It is nobler in reason and finer in temper. It is more poetic and ideal in the whole cast of its being and thought.... Who are the fools, now, the fanatics or the men who say this universe is bigger than we thought it was, and that there are avenues all through its spaces along which there pass messengers from heaven, visitors from eternity?"

Dr. J. M. Peebles's valuable work, "Immortality, and Our Employments Hereafter," has been out of print for nearly a year. The numerous inquiries for the book rendered it imperative that a new edition should be issued, and in compliance with the demand the Banner of Light Publishing Co. has brought out an edition of the book, printed on fine paper, and handsomely bound in cloth covers. A portion of the edition has been bound in heavy paper covers. This work should be extensively circulated, and is admirably adapted for missionary purposes.

See descriptive advertisement on fifth page.

The Spiritualists, Theosophists and Occultists of Germany recently held in Berlin a Congress, the object of which was to form a federation under the title, "The German Occultists." The first day five hundred members took part in this congress. Among the planks of the platform adopted we find this, numbered 3: "To try to find good mediums, to develop them, and then to protect them, to watch over them and to pay them."

Mrs. J. K. D. Conant wishes it distinctly understood that she desires no one to use her name as being in any meeting without her permission, for she is liable to be advertised to be out of town, and it thereby inter feres with her work. Mrs. Conant has a good feeling toward all, and will assist all that she

Mrs. Anna Lewis, the phenomenal mag-

netic healer, is meeting with wonderful success. She will give free treatments Tuesdays, from 10 to 12. See her advertisement on the A grand concert will be given by the

Children's Progressive Lyceum at Red Men's Hall, 514 Tremont street, Monday evening, Jan. 25. Tickets 25 cents.

Dr. E. A. Smith of Brandon, Vt., thinks of going to Lake Helen, Florida, in a party that leaves Springfield the first week in February.

## Good-Bye!

A wave of regretful protest must have gone out over the land as THE BANNER'S many readers learned, under the sad caption "Goodbye," that its honored and beloved editor. John W. Day, was, in those few earnest words, taking leave of them. The writer freely confesses to a moist eye and a tightening of the throat at the thought of this man's quiet exit from the scene of thirty years' conscientious and arduous toil.

Many men have made more noise in the world than he, but few have accomplished more work with less.

It is not, however, so much what a man does, as what he is, that endears him to his fellows.

Every one who, in any capacity, has had occasion to climb the stairs to the editorial-rooms of the Banner of Light, in Bosworth street, has found at the top a man of large sympathies, broad mind, deep convictions and strong intuitions; a man to whom humanity was something more than a shibboleth, and the call of duty more than a high-sounding phrase.

To know THE BANNER-its cleanliness, its calmness, its readiness to defend and protect the weak, its love of purity and justice and its able and unflinching advocacy of an unpopular truth-is to possess a key to the character of John W. Day.

We shall miss him from his accustomed place in THE BANNER establishment, but in our hearts will be treasured the memory of his loyalty to truth and fidelity to trust.

Good by to the editor, and God bless the friend, the brother, the man, John W. Day. HELEN STUART-RICHINGS.

#### Benefit Sennce and Musicale to First Society, New York City.

Mrs. Adeline M. Glading, assisted by a corps of fine musicians, will tender to the First Society of Spiritualists, New York City, a Benefit Séance and Musicale, at Adelphi Hall, Flity second street and Broadway. on Tuesday evening, Jan. 26. Admission, 25 cents. Tickets on sale at the Sunday meetings, or can be purchased of members of the Ladies' Ald Society. It is hoped all friends will generously aid Mrs. Glading and her kind volunteers in this laudable undertaking by purchasing tickets. MRS. M. H. RATHBUN.

[Report of First Society, too late for insertion this week, will be printed next week.]

J. C. F. Grumbine at Eastern Camps. Mr. Grumbine bas consented to come East during

#### Psychical Experiences.

BY JOHN NESHITT.

To the Editor of the Banner of Light:

In order to understand what follows, it is necessary to give the reader some insight into my mental attitude regarding the theological opinions of the day. I was born in good Orthodox Scotland, but for some reason could never affiliate with the theological atmosphere in which I physically existed; in plain English I was what the world calls a deist, or infidel, of the Thomas Paine stripe, from the time I was able to think, and long before I had seen any of his writings or indeed any of his school. Of course I was socially ostracised.

In 1842 I came to this country. In 1846 I married a lady in Vermont, and we at once moved to Boston. My wife died in 1854, after an illness of seventeen hours.

Now I was confronted with the question of a future life, which I had always denied. My belief was that we were no more than the trees in the forest or the flowers in the garden, succeeded by a new race, but individually blotted out. Now, however, my affectionate nature was thoroughly aroused, and demanded a rehearing of its claims, or why it was not as much entitled to a hearing in the councils of the judgment as the proud but now seemingly helpless

In this dilemma I wrote to Judge Edmonds of New York and frankly stated my mental attitude in regard to theology, together with the terrible conflict then going on between my feelings and my reason. The Judge replied, saying that for a man of my peculiar mental structure it would be necessary that I should investigate the phenomena of Spiritualism for myself and arrive at my own conclusion. To that end he invited me to his home, which kindly invitation I at once accepted.

Arriving at his house I was shown into his library, where his little daughter Laura, thirteen years of age, and a cousin of hers about the same age, were already seated. These two, the Judge and myself, were all the company. Very soon Laura, becoming entranced, began to talk; what she said was rather commonplace, but one thing astonished me; she used some Scotch words and phrases, the meaning of which I was certain that no one but myself knew. In fact, the Judge asked me if I knew what they meant. Soon her appearance began to change; a sort of convulsive shudder seemed to pass over her, when she began to give me a short address, which for beauty of language and sublimity of ideas I have never heard ex celled. The Judge was as astonished as myself, and at once inquired the name of the spirit; with inimitable grace the little maiden replied, "I was known on earth by the name of Voltaire."

Next day I visited some other mediums and saw and heard many unaccountable things, which only served to perplex and bewilder me all the more. I left New York with this conviction, that my philosophy was all too limited; that there were either powers or faculties latent in the human mind of which I was to-tally ignorant and science ignored, and which only made themselves manifest under peculiar conditions, of which conditions we, too, were ignorant. The other alternative was what the phenomena claimed for themselves, the work of men and women, once inhabitants of this world, like ourselves, but who, having passed through the change we call death, were now a step in advance of us in knowledge and power, and in consequence could influence and control us more or less; that the change we call death was really another birth, when we found ourselves in a new life, of whose grandeur and possibilities we had as yet no conception. Between these two theories one thing was clear: that my present philosophy was wholly inade-guate for the solution of either hypothesis, and

turn I was lying on my bed one night, I may say in utter misery. It was a warm night in the latter end of October. Suddenly a cold wind swept over me, and at the same time I heard a voice say in an imperious tone: "You must pray." This startled me, and at once my old arguments I had used so often came up: Pray to whom or to what? etc., etc. Again that fearful cold blast swept over me, and again that voice said in a most peremptory tone: "This is no time for argument; you must pray." I felt that I must comply, so, turning over on my-back, without the slightest idea of what I was going to say, or whether I should say anything, I found myself talking and at the same time making some sort of a great mental effort, I did not know for what; I could only catch the concluding sentence of this enforced prayer, which was this: "That this woman might be aroused from her lethargy and be made aware of her condition, that she might become a ministering angel to them she had left behind."

Strange to say, I felt greatly relieved: the old heartache was still there, but the temper of my misery was changed. A sort of grim defiance had taken possession of me. Was I not a man, and could I not suffer anything? An affirmative seemed to thrill through my whole being; I was strong, and shook base fear and whimpering grief away from me. The sudden change in my feelings I could not account for, so I at once wrote the whole experience to Judge Edmonds, and here is the gist of his

reply:

He said he laid my letter before a private circle to which he belonged, that the presiding spirit said, "Tell your friend his wife is here, but her life is so interwoven with his own she cannot take the first step in spirit life without him. On her arrival, on being told that she had left the earth, and was now a spirit, she at once looked into her husband's mind, and there she saw a blank denial of any such state. Still she was conscious some terrible thing had happened which she could not account for. She was in utter misery, and she knew her husband was no less so; communication between you was completely broken, and this, too, in the face of the consciousness of both parties that they were both alive and on earth as usual. Attending spirits, seeing the suffering of both parties, and realizing what was necessary to be done, brought their forces to bear upon you,

and compelled you to make the prayer you did,

and thus partially break the spell which held you both." This was my first personal experience, as it was my first prayer, and seemingly extorted at that. Nothing of a very striking character happened to me for several months; one thing I noted, I never so much as dreamed of my wife, although I was visited almost every night by strange, unknown characters, in whom I took no interest. This always happened immediately on retiring, and before I got sleepy, but among them all I never saw my wife, and this was what I wanted above all things, no matter if it was only a vision or dream, or if my intellect pronounced it all moonshine, poor victual was better than no bread," and

my affectionate nature was starving.

Nothing very striking happened to me for about six months. Meantime I busied myself reading the works of A. J. Davis and other ocoult writers, and I was forced to admit that, if these writers were crazy, as the world said, there was at least method in their madness. I was intensely interested in this new field, and fully determined to solve, at least to my own satisfaction, the world old problem, "If a man die, shall he live again?

Sometime about the beginning of 1855 I went to visit a brother in law. I may state here that my brother and his family were hard, matterof-fact people, neither knowing nor caring for any world but this, hence I kept my thoughts and speculations strictly to myself—as, indeed, I did for the most part at all times. I was assigned a room in the upper story, which my sister-in-law had fitted up as a sewing room. The first night I slept there I was greatly annoyed with what I thought a troubled dream. The second night was much worse, as I seemed

third and last night when I retired I was weary and despondent, only wishing I might never see the light of another morning. However, I undressed and weht to bed. No sooner had I got myself fairly covered when something caught the bed-clothes at my shoulder and threw them back on to the foot of the bed; at the same time I received a terrible shook as though from a powerful galvanic battery. Hon. H. D. Barrett, President of How I got out of bed I never knew; there is a itualists' Association, will preside. blank in my conscious life here which I cannot

When I became conscious again I found my-self sitting on the window sill and the window open. By-and-by my scattered wits began to rally again, and my first effort was to find the cause of all this strange proceeding. That any one in the house had done this was simply absurd. I then began to reason in this way: that if there was another world of animated beings which I could not see and in which I did not believe, still both them and their environment must be under the supervision of the same Su-preme Being as this present life, and as I be-lieved him all just and all powerful, I felt that he would not allow one department of his universe to have an unfair advantage over another. In this case I was helpless, and at the mercy of some power I knew not what.

I also felt entitled to fair play under any circumstances, which I did not have even the shadow of in the present case. Suddenly that snadow of in the present case. Suddenly that voice I have spoken of before, spoke clear and distinct, "You shall have fair play," and with the voice came a thrill of courage through my whole being, so I went back to bed again. As soon as I was snugly in bed, a scene presented itself that I shall rever forget. It canned as itself that I shall never forget. It seemed as though the folding doors of a parlor were push-ed apart, and there before me stood two men, and a third one in the shadow in the background. The two in the foreground were dressed in the old fashioned style, knee breeches, and buckles in their shoes. I was surprised, but not at all frightened. It struck me whether or not I saw them with my eyes; I supposed I did; but to make sure, I felt them with my hands, but they were shut. I then opened them, but I could not see them so plain; a sort of shimmer-like heated air blurred them, so shut them again. The two men walked about, but said nothing; they were beautiful looking old gentlemen, and one of them I noted had a little mole on his cheek. The light I cannot describe, nor where it came from it was exceedingly soft and pleasant to the eyes, al-though I was aware my eyes were shut; yet the whole thing was so natural and lifelike, I could discover no difference between this and the actions of my every-day senses.

At this point I fell asleep, seemingly for a few minutes. When I awoke a new scene was before me. A house in process of building, with the usual litter lying all about the build ing, was before me. One of the gentlemen had seen before was standing between me and the house; presently an elderly lady made her appearance, entered the house, and directly reappeared at one of the upper windows. There were no sashes in the windows, and the house was two stories. The lady, while looking out of the window, called to the old gentleman, say-ing, "I guess it will do." I had no idea what she meant by this, when suddenly my own wife made her appearance. She looked sad and care-worn, but what perplexed me she did not give me the slightest sign of recognition, although I thought she must see me as plainly as I saw her. This circumstance troubled me a good deal, and until the explanation came, which was very soon, I was sadly perplexed. The explanation was in these words, in a sort of whisper, but very distinct: "We will now tell you the reason why your wife did not look at you. You must bear in mind that all things are governed by infinite wisdom. Between your wife and you there exists a strong attraction, but neither of you has wisdom sufficient to guide it; had she been permitted to have looked at you, and brought the full tide of her affection to bear upon you, the result would have been that your own spirit would have without myself before I could arrive at any solution of the perplexing problem.

In this attitude of mind I returned to my desolate home. About a month after my return I was lying on my bed one night. I may say in utter misery.

Would have been a misfortune to you both; the world needs your services, and you need its discipline. Now be content; you see in this a clue to many of the so-called sudden deaths."

In justice to the read-

experiences to be simply this: Men and women cannot die-only change from one grade of being to another—as when we were born into this world we died to our former life and environments, nature providing us with a new body and new powers suited to the new life we are destined hereafter to live; that in consequence of our attractions for our relatives and friends, we must perforce cling to the world, hence must make use of such means as are available in order to awaken our own spiritual faculties so we can meet them half-way. In brief, in my own case at least, the phenomena were just what they claimed to be-the work of men and women once inhabitants of this world like ourselves, what we call spirits, now advanced to a higher plane of life, the common

destiny of us all.

Christ has well said, "In my Father's house are many mansions." He might have added that we are living in one of them now; that when this tenement is no longer habitable He will move us out into a better one. This moving process is what we call death. When our scientific brethren become fully aware of a world within as well as without, and turn their search-light on that world, a future life will be made plain to all humanity. Meantime let me commend to them Hamlet's remark:

"There are more things in heaven and earth Than are dreamt of in our philosophy. [To be concluded.]

#### Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same

week, must reach this office by Monday's mail.

De Loss Wood, lecturer, of Danielson, Ct., will speak for the Society in Worcester in April. Will accept en-gagements from societies in New England. Address Box 139, Danielson, Ct.

Mrs. S. E. Hall, inspirational speaker and test medium, spoke in Manchester, N. H., Jan. 10; has two open Sundays in January and the first in February. Would like to make engagements for the spring months. Address 27 Albion street, Roxbury, Mass. N. P. Smith, Conductor of Commercial and Rath-bone Hall meetings the past six years, will accept en-

dress 179A Tremont street, Room 39. Mrs. Fannie E. Bruce, the phenomenal test medium and lecturer, may be addressed during January for future lecture engagements care Mr. F. H. Roscoe, 151 Broadway, Providence, R. I.

gagements as a speaker and test psychometrist. Ad-

Mr. F. H. Roscoe, inspirational orator and psychometric reader, has a few open dates in February, March and April. Societies that are financially embarrassed would do well to engage him. He always draws large audiences and creates great interest wherever he is heard. He may be addressed 151 Prosdway Providence R. I. Broadway, Providence, R. I.

C. L. Walker will give his beautifully filustrated spiritual and patriotic songs at Union Hall, Lynn, Sunday evening, Jan. 24, for the Spiritualist Society. Any Society who would like an evening of art and song Sunday or week-evening, please address him at Salem, Mass.

On Sunday, Jan. 17, W. J. Colville lectured to two excellent audiences in Warner Hall, Philadelphia, and spoke to two large classes at 534 North 10th street the following day. On Sunday, Jan. 24, he speaks in Warner Hall, Broad and Wallace streets, at 3 P. M., op ner Hall, Broad and Wallace streets, at 3 P.M., op "The Blessings and Dangers of Mediumship, and at 7.45 P.M. (by request) on "Gospel Teachings and Modern Spiritualism, are they in Accord?" Jan. 25, Class in Spiritual Science, 534 North 10th street, 3 and

Helen Temple Brigham will be in Willimantic, Ct., to speak, at 2 and 7 P. M., on Sunday, Jan. 24, after which she will return to New York.

Mrs. Kate R. Stiles having decided not to attend the Lake Helen, Fla., Camp Meeting, has several open dates for the months of February, March and April. Societies wishing to engage her services can address her at 561 Columbus Avenue, Suite 8, Boston,

#### This is Certainly a Wonderful Chance.

We are aware that our people who suffer from nervous, chronic or long standing complaints do not have the same opportunity to be cured as do the residents of the great cities where the most eminent physicians and specialists reside. Dr. Greene of 34 Temple Place, Boston, Mass., who has the largest practice in the world, and who is without doubt the most sucsecond night was much worse, as I seemed partly conscious and got little or no sleep, so when I arose in the morning I was weary, exhausted and much depressed in spirits. The your case. He will surely cure you.

National Spiritualists' Association. The first grand Mass Meeting of the National Spiritualists' Association of Washington, D. C., will be held in the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, Mass., Tuesday, Feb. 2. 1897; morning at 10:45; afternoon, 2:80; evening at 7:80. The admission will be free to all ressions.

Hon. H. D. Barrett, President of the National Spir-

The very best speakers and mediums that can be secured will be present, and take pirt. Among those that have already ben secured are: H. D. Barrett. President National Spirinalists' Association: Dr. G. A. Fuller, President Mass. State Association: Or. G. A. Fuller, President Mass. State Association: Carrie F. Loring, Vice-President Mass. State Association: Mrs. Sarah A. Byrnes. Moses Hull. Mrs. Mattle Hull. Mrs. Neithe Holt Harding, Mrs. H. G. Holcombe, Mrs. Tillie U. Revnolds, Mr. J. B. Hatch. Sen., Oscar A. Edgerly, Mrs. Kate R. Stiles, Mrs. N. J. Willis, Miss. Willis, Miss. Mau e. Beckwith, Miss. Amanda Bailey, Fred Watson, Mrs. Alice Waterhouse, W. J. Colville, The Wallenthin Sisters, Master Willies Sheldon, Master Charlie Hatch, Masser Louis Bennett. J. Browne Hatch, Jr., The very best speakers and mediums that can be J. BROWNE HATCH, JR., State Agent N. S. A., Chairman of Arrangements.

#### NEWSY NOTES AND PITHY POINTS.

THE GOOD WE DO. The good we do with motives true The good we do with motives true
Will never quite be lost,
For somewhere in time's distant blue
We galu more than it cost.
And off I thick a strange surprise
Will meet us as we gain
Some diadem that hidden lies,
From deeds we thought in vain.

O toiler in a weary land, Work on with cheerful face, And sow the seed with lavish hand, With all the gentle grace That marks a brave yet loving soul, A soul of royal birth. And golden harvests shall enfold
Your own bright, blessed earth. — Waif.

If a man can write a better book, preach a better sermon, or make a better mouse-trap, than his neighbor, though he builds his house in the woods, the world will make a beaten path to his door.— Emerson.

Rest is not quitting this busy career; Rest is the fitting of self to one's sphere. 'T is the brook's motion, clear without strife, Fleeing to the ocean after its life. 'T is living and serving the highest and best;
'T is onward, unswerving. And this is true rest.

Like flakes of snow which fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake which is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character. ter.-Jeremy Taylor.

If we want greater spiritual blessings, we must determine to have them; and we must press in their pursuit with all the dead-earnestness which characterizes men who want earthly possessions, and who get them because they will have them.—Trumbull.

Join the choir invisible Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity;
In deeds of daring rectitude; in scorn For miserable aims that end with self: In thoughts sublime that pierce the pight like stars, And, with their mild persistence, urge man's search

To vaster issues.

There are three kinds of people in the world: the wills, the won'ts and the can'ts. The first accomplish everything; the second oppose everything; the

An interesting point in heredity is shown in the conduct of the young King Alexander of Servia. The founder of the family was a swineherd. The young monarch, who is now only nineteen, reverts to his ancestors, not only in his phenomenal strength, but also in his sense of humor, both of which he exhibits by a playful trick of knocking his courtiers' heads to-

To become properly acquainted with a truth we must first have disbelieved it, and disputed against

A POETIC GEM.

He finds not gold who will not stoop to seek; He is not strong who was not first made weak; He is not good who would not better be; He never sees who never longs to see.

He shall have water who is sore athirst: He shall have love who loves not self the first; He shall have life who would for others live; He shall have all who freely all would give. From "The Seen and the Unseen," by John H.

We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves .- George Eliot.

## MEETINGS IN MASSACHUSETTS.

Lynn .- T. H. B. James writes: The Spiritualists held interesting services Sunday at 33 Summer street. At 2:30 they held a test, healing and developing circle. Able remarks by several. Many recognized tests and spirit messages were given by Mrs. Lizzle D. Butler, Mrs. D. E. Matson, Mrs. Atlee M. Lefavour, Mrs. Herrick, Mrs. C. A. Sherwin and others. Dr. I. A. Pierce, Dr. S. M. Furbush, Altred E. Warren, Mr. J. H. Bicklord and Mr. Williams, administered magnetic treatment to many.

ment to many.

At 7:30 P. M. Misses Lena and Elsie Burns, musical selections; Mrs. M. K. Dowland. address on "The Teachings of Jesus"; Mrs. D. E. Matson on "The Spiritual Fierd," also tests and messages.

Next Sunday, at 2:30, test, healing and developing circle by the same mediums, and others.

At 7:30 Prof. C. L. Walker will give his beautiful diorama from every country, and musical entertain-

At Mrs. Dr. Dowland's meeting, at 130 Market street, At Mrs. Dr. Dowland's meeting, at 130 Market street, Tuesday and Friday evenings, Jan. 12 and 15, much good work was done. Tuesday evening Mrs. Dr. Dowland spoke on 'The Proof of Spirit Communion's, Mrs. L. A. Prentiss, Mrs. Lizzle D. Butler, Mrs. Annie J. Brennan and Mrs. Vina P. Goodwin, many recognized tests and spirit messages.

Eriday evening Dr. F. E. Murray remarks on "Gris."

nized tests and spirit messages.

Friday evening, Dr. E. F. Murray, remarks on "Spiritual Work"; Mrs. Dr. Dowland on "Duty of Spiritualists to Seek for Higher Knowledge"; Mrs. D. E. Matson on "Spiritual Workers"; Capt. J. Balcom on "Lite"; Mrs. Lizzie D. Butler on "Lite Beyond"; also a test séance of an hour's duration.

Cadet Hall .- Lynn Spiritualists' Association-Mrs. A. A. Averill, Sec'y, writes: Jan. 17 we had with us Mrs. Annie E. Cunningham of Boston, who delivered a very interesting discourse, and gave a large number of accurate tests and messages, nearly all being recognized. W. H. Thomas and several friends composed au orchestra who kindly gave their services, playing several fine selections, which were greatly enjoyed by the large audience present. enjoyed by the large audience present.

Next Sunday Mrs. Tillie U. Reynolds, inspirational speaker and test medium, will be with us.

Lowell.-George H. Hand, Sec'y, writes: Jan. 3, May S. Pepper was to have been our speaker, but by reason of illness she cancelled her date. Charles T. Wood of Boston was secured and gave the Society

Wood of Boston was secured and gave the Society two very entertaining lectures, and east horoscopes for several persons.

Jan 10, Miss Blanche Hazel Brainard, "our own little medium," gave two very interesting lectures, subjects being "The A, B, C, of Spiritualism" and "Cast Thy Bread Upon the Waters," followed by delineations correct in detail.

Jan. 17 Mrs. Effie I. Webster of Lynn lectured and gave delineations to a fair afternoon audience and a packed house in the evening. Mrs. Webster is a phenomenal test medium, and should have her time fully occupied in public work. This Society endorses her as a true spiritual medium.

BANNER OF LIGHT on sale and subscriptions received.

Salem. - "N. B. P." writes: Rev. Moses Hull of Chicago, Ill., occupied the platform of the First Spirtualist Society Jan. 17, and delivered two very interesting discourses. Subject atternoon, "If a Man Die, Shall he Live Again?" Evening subject, "The Resurrection of Jesus in the Light of Modern Spiritualism." Both of the subjects were explained in a very simple way by passages and quotations from the

Sunday, Jan. 24, Moses Hull will again be with us. Friday evening, Jan. 29, the Old Folks Concert held Dec. 31, 1896, will be repeated, with many new attractions and changes. Prot. E. J. Holden will present his stereonticon views, with illustrated songs.

BANNER OF LIGHT for sale, \$2 per annum; \$1 semiannually: 50 cents quarterly.

Springfield .- T. M. Holcombe writes: The meetings in Ladies' Aid Hall continue to be successful and well attended by earnest and intelligent audiences. Sunday, Jan. 10, Mr. W. H. Bach took for his sub-ject, "What Bearing has the Religion of Spiritualism upon the Nineteenth Century?" which was handled in his usual forceful manner.

Last week Mr. B. F. Foster of Boston occupied the hall for three successive evenings, giving scances for from New York, excephysical phenomena, which were very successful, ington street, Boston.

drawing good audiences. We hope to have him with us again in the near future.

Last Sunday Mr. Bach through illness was unable to occupy the platform, and his place was very acceptably filled by Mrs. H. G. Holcombe, President of the Ladies' Aid of this city.

Cambridgeport - G. A. R. Hall - Patriotic Band of Spirit Return Society.-L. J. Akerman, Conductor, writes: Sunday, Jan. 17, morning circle increased both in numbers and spirituality. Afternoon and evening meetings were well attended; good harmony and good mediums. Mr. Scarlet was with us in the afternoon al o Mr. Hardy, Mr. Clark and Mr. Nichols.

Evening session - Invocation by Mrs. Ackerman; singing; tests by Mr. Hardy, Mr. Clark and Mrs. Ack-

BANNER OF LIGHT for sale.

Lawrence. - A correspondent writes: Sunday, Jan. 17. Jennie K. D. Conant, the BANNER OF LIGHT medium, occupied the platform of the Lawrence Spiritual Association afternoon and evening. She spoke to large audiences, her subject being "Disappointto large audiences, her subject being "Disappointments in Life," which was handled in a masterly manner, followed by tests; all satisfactory. Mrs. Conant is not a stranger with us, and always has a hearty

Waltham .- M. L. Sauger, President, writes: Jan. 17 we had with us Mrs. Ju'ia E. Davis of Somerville. Her tests from articles read were very pleasing. She was so well liked that she was reëngaged before leaving the hall. Our audience was the largest of the season. eason.
Our Lyceum is doing well.

Fitchburg. -Dr. C. L. Fox, President, writes: Dr. C. L. Willis, of Boston, the able speaker and test medlum, occupied the platform Sunday, Jan. 17. Dr. Willis has filled several engagements for us satisfactorily. Societies wanting a first class speaker and test medium should write him for open dates.

Maverbill. - O. H. Writes that Mrs. Carrie F. Loring lectured to a very attentive audience last Sunday. She will also officiate next Sunday. Thursday, Jan. 21, at 7:45 P. M., séance by Benj. F.

#### A New Spiritual Society in Springfield.

To the Editor of the Banner of Light:

Recently there has been organized a new Spiritualist Society in Springfield, Mass., known as the Church of the Spirit, which I fully believe is destined to do a good and great work for the cause of Spiritualism. This Society has been organized on the basis of a church, with the especial object of disseminating the knowledge of immortality as revealed by psychic phenomena; maintaining of lectures upon scientific, literary and ethical topics; the establishment of a regular Sunday service, a Sunday school and library of liberal and spiritual books; also the ordaining of its ministers, and the attainment of a het-ter moral and spiritual state for all mankind. The covenant, or basic principles of this church, are as

follows:
"It accepts the idea of an infinite, eternal, self existent Source of all life and unchangeable law, in which there is neither variableness nor shadow of turning, but whose divine economy has provided sources for the solace of every honest spirit, and hope for every aspiring soul, through the ministration of angels.

"It likewise accepts the fact that there is a diver-

sity of gifts bestowed upon humanity: to one is given the word of wisdom; to another, that of knowledge; to another, faith; to another, healing; to another, the working of wonders; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; and the possession of one or more of these gifts constitutes what is known as mediumship.
"This church still further asserts that for the trans

"This church still lutther asserts that for the trans-gression of every physical, moral and spiritual law, the individual shall personally pay the penalty. "And finally, this church will aim to promulgate the divine principles of love, truth, peace, justice and unselfishuess, which will ultimately bring in the era of universal brotherhood."

of universal brotherhood."

Although this church was organized only about two months ago, it now numbers over fifty members, and is steadily gaining in strength and influence. This month the desk is occupied by that able and earnest worker, Mrs. Carrie F. Loring. The writer will occupy its platform the first two Sundays in March, three Sundays in April, and five in May. The officers of this church are all earnest and consistent workers, and will do all that lies in their power to

once its success.
Officers of the Church of the Spirit—President, H.
Hawkins: First Vice President, H. A. Budington; Second Vice-President, A. Benner, Clerk, D. N. Sackett, Corresponding Secretary, L. A. Cummings; Treasurer, C. I. Leonard; First Director, M. R. Rillings; Second Director, L. W. Bertrand; Third Director, B. F. Farrar. GEO. A. FULLER, M. D.

## Lake Helen, Florida.

To the Editor of the Banner of Light:

As the time approaches for the opening of the Southern Cassadaga Camp-Meeting, and as so many New England people are making permanent homes on the grounds, and others seeking information in regard to accommodations for the season, a few words of general import may be in order.

The weather during the past week has been rather chilly, and a little fire has been agreeable most of the time, but the cool wave has subsided, and I am now writing with doors and windows open, and wearing a cotton dress with perfect comfort.

The building epidemic remains unabated, and the

camp is last assuming proportions astonishing to many people who are acquainted with the early efforts of Northern enterprises of this kind.

Northern enterprises of this kind.
Dr. H. H. Brigham, of Fitchburg, Mass., who built one of the prettiest cottages of last season, is with us.
He is now building a large house for renting purposes in close proximity to the hotel. It is to be built so that t can be heated, nicely furnished, and the rooms will be very desirable.

The Association has erected a large apartment

house, and furnished the same for light housekeeping.
This building is constructed with three rooms en suite, the centre one being a kitchen, to be used jointly if rooms are rented separately. The rooms are furnished with first-class beds, one comfortable, table, chairs, rocker, etc. The kitchens have one cook stove each; kettles, teakettles, spiders, cubbards, tables, brooms, dustpans, palls, dishpans, two of each. Other fur-nishings required must be supplied by the occupants. Special traveling rates have been secured via Clyde & Mallory Steamship lines and Florida East Coast Railroad, for parties of ten or more. For special in-

Railroad, for parties of ten or more. For special information about Clyde line of steamers, write to H. A. Budington, 91 Sherman street, Springfield, Mass. Arthur Sinclair, Agent, 366 Washington street, Boston, Mass., will give special rates and dates of sailing on the Mallory lines.

The meetings commence Feb. 14, 1897, and continue until March 31. Some of the best inspirational speakers will be with us. C. Fannie Allyn, Carrie E. S. Twing, W. F. Peck, George P. Colby, W. W Saturn, H. A. Budington (a representative from the National Spiritualists' Association) and others, will occupy the platform. the platform.

Mrs. Colby Luther is expected this week, to remain several months. If her health will permit, we hope to hear from her durids the meeting. Materializing, slate-writing, trumpet, trance and healing mediums will be present.

The outlook for the coming meeting is brighter than ever before. Many people are already on the ground, and a general good time is anticipated.

EMMA J. HUFF, Cor. Sec. S. C. S. C. A. Lake Helen, Fla.

#### The Vermont State Spiritualist Association

Will hold its twenty-eighth Annual Convention in Grand Army Hall, Montpeller, Vt., Friday, Saturday and Sunday, Jan. 22, 23 and 24, 1897. In addition to the Vermont speakers who are invited

and expected to be present, the managers are fortu-nate in securing the services of Dr. W. B. Mills, of Saratoga, N. Y., a fine test medium. Mrs. Sarah A. Byrnes, lecturer, of Boston, Mass. Good music will be (urpished.

Election of officers for the coming year, and other important business, will come before the meeting.
The Central Vermont Railroad will issue round-trip ckets at fare and one third, from the following stations: Rurlington, Essex Junction, St. Albans, Cambridge Junction, Richmond, Waterbury, Middlesex, Barre, Northfield, Roxbury, Braintree, Randolph, Sharon, White River Junction and Windsor.

The Rutland Railroad will make rates as follows:

Ludlow to Mootpeller and return, \$5.37; Rutland, \$4.33; Brandon, \$3.69; Middlebury, \$3.01; New Haven Junction to Montpeller and return, \$2.69.

The Montpeller and Wells River Railroad will sell round trip tickets at reduced rates. The Barre train

service will run a train to Barre after each evening session, and on Sunday will run a special train to Montpeller, returning to Barre soon after the evening

Hontpetter, recuiring to desire the session.

A cordial invitation extended to sil.

By order of the Board of Mandagers.

JANUS CROSSETT, Sec'y.

Waterbury, Vt., Dec. 28, 1896.

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## SPIRIT Message Department

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought y labor—should be forwarded to this once by mail or left at our Gounting-Boom 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 of evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the condens to receive no doctrine put forth by spirits in these solumns 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.

JOHN W. DAY, Chairman.

#### SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE R. D. CONANT.

Report of Séance held Dec. 11, 1896.

Spirit Invocation.

Thou all pervading Spirit, we recognize thee in all We can see thy expression in the flowers and in the mineral and in the vegetable and in the human being expressed through all matter, and thy loving face as it seems to shine like the sun through the dark clouds that oftentimes surround the human soul-oftentimes the dark clouds of superstition, of ignorance-and we realize that in their weakness there are many times sadness and rebellion. But when the spirit of progress, of light, of patience and perseverance and thy divine love shines forth in our soul, then we behold the sun of knowledge as it breaks through those dark clouds, and gives us strength and wakens up the spirit, that we comprehend more of the

Again we have met at the open door that brings the two worlds in close communion. We realize this morning how much is needed to stir up the lives of those in mortal, and awaken them to the consciousness of right, of justice unto others. Oh, may those dear loved ones who may have the privilege of communicating this morning, be inspired with still stronger power, that they may send forth the glad tidings of immortal by and bring it to the hearts that will receive it.

We see, oh! thou great Spirit, this morning as we are approaching the season of the year in which so much care and time is spent to make others happy; and oh! may we carry this same spirit the year round, seeking every day, every hour, yea, every minute of our lives, to make some soul happy, for we know that it is through making others happy that we enjoy much ourselves. Bless us while we are here, give each one strength according to his or her work, and inspire each one to the conditions of the responsibility that rests upon each and every one, and thy name shall have the praise now and forever. Amen.

## INDIVIDUAL MESSAGES.

## Abigail Marshall.

Good-morning, Mr. President. Well, I am awful glad that I have the privilege of stepping in this morning, as the good chairman said I might take part, for I have been around here so much. I have been very anxious to reach those that are still in the earth-life, and although time has elapsed as the mortal speaks of it since I bid good bye to the mortal things, vet it don't seem to me as though time had been so very long, and the changes that have come around among those that we left in earthlife perhaps show more than the years, yet I know it is quite a number of years since I stepped over on to the other side, and I am very anxious to return on account of hearing them say so many, many times: "If spirits return, why don't they come to us? and why don't they do this and that?" etc.

I should like to say to them that the spirit worketh mysteriously. Although not a Spiritualist while in the body, I have learned much of the beautiful communications and communion of soul to soul since I have been in spirit. I had those also in earth life that were liberal, but still did not present themselves as exactly a Spiritualist, and yet I can see them questioning themselves so many times as to the whys and the wherefores of the natural laws that govern spirit-control, because now as the Christmas holiday is approaching, and each one seems to be thinking of others, and some are thinking of those that have joined us, yea, later than I, and wondering what the next year will bring, because mortal minds are always calculating ahead or explaining or questioning what is before them.

I should like to say to you, Fannie: "Be thou careful, and do not be too anxious in connecting with the few conditions that surround you," and should say, take care of the present conditions, and we will try and lead and adit is not best for the children of earth to know all that is before them; and yet I do not say where you exhaust your vital forces, and sometimes seem to be over-worried, which I don't Joseph to know also that mother is all right, and that father is also with me here this morning, and want them all to realize that although the family is now scattered in different parts of the country, yet we give our influence and they get ours, so for that I wish them all Godspeed.

I say to you, dear children, there is much to learn. Don't criticise until you know better the laws that govern, for there are so many things that the mortal does not vet understand. message, I think, will be received with thankfulness. I have done the best I could under the conditions I have for dear ones. The spirit needs the conditions, the same as you mortals do, and that is why I speak as I do. My name is Abigail Marshall. My home was located in Oseka, N. Y., although 1 have friends through New York State who will remember me.

## Joseph P. Hazard...

Well, good morning, Mr. Day. I like to call am going to say, good bye.

you by your name, for while I was a member of the physical body I knew you well, also do I well remember our old co-worker, Mr. Colby, but I have been attracted here this morning by that good old mother of Israel, as she expressed her sentiments with so much meaning that it seems almost like giving me an inspiration this morning to follow my friends and co workers; and we are not silent, if the body she gets raps, and she says, "Is this you, Mary has lain silent, and I really question whether the body has lain silent when we come to un derstand evolution, and realize the many changes that are going on around all the time. But the thought that has interested me this morning very forcibly was that the spirit needs every condition, the same as mortal people, because I was always an investigator, and tried to collect whatever knowledge I could, and I felt that I, too, would like to give a little of my experience in spirit, for there was nothing I enjoyed more while in the body than to review my experiences in the various countries and places, and the various lessons I learned from observation while I was in earth-life; and I know there are many yet, even the so-called Spiritualists, Mr. President, who seem to ignore the idea, or if they do n't really ignore it, they certainly do not give the condition to the I did not tell you where this letter was to go spirits that shows them that they want them to

They seem to have a conception that when the spirit separates from the mortal that it can come back under any and all circumstances, or at least bend to their narrow ideas to comfort them. Now, Mr. President, perhaps it will not be out of place this morning to say to all. for I know there are some anxious to know the truth, anxious to realize the truth, and to know if the spirit can come back, how it comes and under what conditions is best, so that they can be received naturally and tangibly. My experience while in the earth-life was that those that sought honestly, quietly and harmoniously had no trouble in knowing the various phenomena that Spiritualism to day demonstrates; but I want to say to all that because the mortal body is laid aside, and the spirit is liberated from the environments, it does not change the disposition of the party, does not change ideas or identity, hence I found that if the spirit returns it is very apt to come back in its own way, trying to bring love, consola tion and happiness to the loved ones left be hind; but when they seem to think that the spirit will manifest through all circumstances merely to gratify selfish desires, they make a mistake, for we might say unto all why doth not God manifest, and prove to the world that there is a great ideal God, because it is to us the demonstration of life?

I want all to seek, for if thou seek thou shalt find, but seek honestly, because thy spirit is developed, and you are to become conscious of the spirit within. I want to encourage all that are working for humanity, and say to them, the weeds are slowly growing in our beautiful garden, superstition and dogmatic influences are not as yet all destroyed, but the forces that will rise superior to these weeds will bring forth a harvest of enjoyment, and these forces are the forces of truth and forces of immortality, and they shall rise and prosper, and they will grow, yea, through eternity.

My brother Thomas is with us this morning. and also Isaac, and all others connected with us; for we have a large family, and father and mother are here. We are almost all on the spirit side, but I have those still in earthlife who were very close to me in my associations through friendship that I want to encourage; and I have many who are enlisted in this great army of Spiritualists, and I want to say to all, hold fast and be at the roll-call. for there are many who have joined us since I passed over, and there are still others coming: but that victory is ours, and the truth shall reign now and forever; and we, as friends of the Cause, when they cooperate and assist in harmony, each one by a kind word, a kind heart, will strengthen the Cause.

Should like also to say that I am glad to sense from the spirit side that the Veterans' Union, and so many other organizations connected with our great Cause, bring themselves to the service so as to be identified as the army of life; and I say, God bless all, and seek, each one to cooperate with strength, with power, with money, with whatever may be needed; and may the good old BANNER still stand on its foundation and rock that it was built on, and may it be sustained and upheld in its grand work for humanity; and we know we shall assist as far as our hearts and our influence will go.

Mr. Chairman, I will not hold the instru ment any longer. It seems almost impossible that I am again speaking to the world of mortal life, but I hope the voice that sends forth these sentiments will be accepted for the truth, as a brother anxious to know, and anxious for the mortal to know, that the spirit survives the body. You can put me down, Mr. Chairman, as Joseph P. Hazard. I think you will remember me. You remember my brother Thomas? well, he is here this morning, and just as radical as ever. My home was in Peacedale, North Kingston, R. I. I want my Rhode Island friends to know that I am still in spirit with them.

## Emmeline Alden.

Good morning, Mr. Chairman. I can hardly hold the medium this morning, because it makes my head feel very badly, because before I passed on to the spirit my head ached helped me, for there are many that pretend all the time; but I am anxious to reach father vise how best to do; because you know the and mother, and I am very anxious also that as they sometimes think they are. Now I am spirit of God works mysteriously. Sometimes they shall know that I don't suffer any now; and I want them to know I am so much better and happier, and I desire them to feel that I this to send forth a conception or idea that am; and also I have met my Mabel, and I want there is any trouble ahead of you, but I see them to know that we are all together. Grandma is here, and so is grandpa, that is, grandma and grandpa Kenniston; and I want them to think is needed; but I want William and feel that when Christmas time comes around help her. I should like to say to her, follow and they think they haven't got anything to out the propositions that are now offered you; do, I want them to think of us, even if we are it will be all right, Nancy-for that is her not in the body, because we know their thoughts when we are in spirit, and for them not to be blue or discouraged; and, Mr. Chairman, they tell me that this letter will reach them, because it goes into your paper, that goes into so many different places, but my people don't take your paper, and they don't | Mass. I hope some one will notify my wife of know much about Spiritualism; but there are those around in the neighborhood that do, and and I would like to say, Mr. Chairman, that my I think that they will show it to mamma, and I want her to know truly that it is her little Emmeline; and if you will just say Emmeline Alden was here this morning, and my home, like also to tell them to not be discouraged, that is, where my mamma lives, is in Philadel- | that I shall yet reach for them. I have promphia. Penn.

I feel that somebody will show it to her, and I know if she sees it it will make her think, | ing, and I feel that she has got discouraged be- | medical experimentalists. even if it does n't make her believe I can come | cause she don't get the manifestations that she to her. Now this will do this morning, and I | desires, and I want to say to them all, that we | callous indifference to animal and even human am more than pleased at the privilege; and I | cannot always use the chemical forces when | suffering? We cannot profess to sympathize

· Mary Ann Atkinson.

Good morning, Mr. Chairman; I think I can do just as well as that girl did. My name is Mary Ann Atkinson; I have not been out of the body so very long, and they are very anxious that I should communicate to my friends if there is any way of doing so; because my sister sometimes sits down at the table, and Ann?" and I will answer "Yes"; and then she will ask me over again, and sometimes l can answer her, and sometimes I cannot, and then when I cannot she sometimes does not think it is me; so I came here to send this letter, so that she could have more encouragement. I want to say to father and mother, and to the dear loved ones, that I do know what they are thinking about, and what they would like to do, and I want them to know I will help them all, for I can if they will sit down and feel more confident, and not get so out of patience, for the spirit does not manifest as quick as they think it does, and I would give more; and you tell her if she will give me an opportunity I will make it all right, and when she receives this letter, and answers it. I will send her another sometime; so this will do for now. Oh! but I will now. I want it to go to Bridgeport, Ct. Thank you very kindly.

#### Mary A. Crosby.

Good-morning, Mr. President. Well, truly. how homelike I feel this morning because I have this privilege of speaking through your valuable paper, and I, too, was somewhat familiar with your work while in the body, but I felt so much at home when I came in here, for I used to enjoy your circle here so much, and I used to enjoy your messages; and as years roll on, I felt I was strong in the spirit even if the physical was not very strong-

I feel this morning a good deal as many of the others who have approached this circle with a desire of comforting those who are yet in earth-life, and also that I can comprehend to some extent the changes and conditions that have oftentimes come to those in the body; but I want the dear loved ones to know that they are not struggling alone. I want them to realize that we are still in sympathy with them, because I know the spirits are with them; and yet they sometimes get so discouraged that a word from some channel helps to encourage them a good deal and give them more strength.

I am perfectly at home, Mr. President, right here in Boston, and I shall be well known here. and especially in Roxbury and Dorchester, Mass., for there I spent a good deal of my last years of earth life, and I feel that I would like to send some encouraging words, but words fail to give expression this morning; if I could only sit down and talk with the dear loved ones as I could while I was in the body, but I cannot hold the instrument very long to send a very long communication, but will say to them all: Be of good courage; all things will work out for your good, and father is with me this morning, and many of the others who would like to voice their sentiments; but time does not permit it, so I shall merely say: I wish you all a Merry Christmas and a Happy New Year, as this message will not come out until after then. I feel that when you receive it, it will do you all good.

My name is Mary A. Crosby, and I am ever so much obliged to you and all the kind friends for giving me this privilege, so I will not intrude any longer, and will bid you good by.

## Archibald Clayton.

Good-morning, Mr. Chairman. Well, I sup pose this place is open for the saint or sinner, whether they believe or whether they do n't believe. It is a happy thought to find one place where all are made welcome, and I think that is what religion ought to be; but that is not what it is, because if you don't believe in something, or by some name, why, you are not counted much. Well, now, Mr. Chairman, I suppose people called me peculiar because I could not see why human life ought to be senarated in so many sections so far as people's ideas go; and hence I lived one of those lives that I think was hard work for the mortal to know what I was, what I believed, for I hardly knew myself.

I was taken out of the body somewhat sud denly, and the sudden change, perhaps, brought me to a consciousness that I was really closer to a Spiritualist than anything else, afthough 1 was not familiar with the philosophy or phenomena.

Speaking of death, I don't know as I dread ed it. but it was sometimes a mystery to me as to how we would appear, or would we be extinct after the separating of the mortal form. I want to return, because I left a wife and three children struggling with life; and perhaps it will not be out of place to say that my wife differed very much, as far as religious points were concerned, from me, because I could not understand things as I do to-day; and I think she was in the same position I was -she did not understand me. But I want to say to her, and all, that when we reach the spirit-life we find our level; we find what we have built: so I suppose that those who are left might think I have not changed on the spirit-side for good; but I thank God that my honest intentions and my unpretentious ideas to be awful good, and are not, perhaps, as nice not going to flatter my own life nor am I going to criticise others; all I want you to say is to tell my wife that we shall meet again, that I shall understand her and she will understand me; that I do know how she has struggled, and I admire her conditions to-day: I see how the children oftentimes worry her, and I wish to name.

I want to encourage all, and say that Archibald Clayton is here this morning, and my home, when I left the body, was in New Bedford, Mass. My family has moved since then, | ment of celestial glory. and it seems to me that they are in Fall River, my letter, and I will try and do more.

## Eva Emery.

I would like to send just a few words of comised to write through the hand of one of my sisters, and she has been sitting for slate writwe want to, for we cannot always get the right with the paltry flings flung at the story of the

conditions, so as to give you what you desire, but if you will just be patient, in due season we will work out all right, obserfully and hon eatly. I can handle your hand better than I can handle the slates, and that is really the great difficulty, because I sometimes have to overshadow the brain to get control of the muscles of the arm; then she thinks it is her own self that is writing, and not the spirit, but I want to say to you, Carrie, that when we get full control of the muscle of the arm, that we oan write independent of your own brain, and if you will only give us a little time, I know it is tedious to wait, but we want to convince you that truly it is something independent of your own magnetic power that is doing it, and I hope this communication will be understood as it is meant to be this morning, because I have been requested to try and explain things through THE BANNER, and I have done this assertion of Christ power in the midst of modthrough THE BANNER, and will try and do more later:

Say that mother is with me in spirit, and I should like to come closer to them in earth life, and especially those that do n't believe anything in the beautiful philosophy.

Just say that Eva Emery is here, and you vill locate me where I want this letter to go, in Bangor, Me. My sister is there, and they will understand the rest. Thank you very kindly, Mr. Chairman, for waiting for me this morn ing, for it truly would ave been a great disappointment if I had not been able to send these

Messages to be Published.

Dec. 18.—Timothy H. Morse; Roland Reed; Mary J. Richmond; Mary Elizabeth Buck; Louise Bryant; Oliver Bryant Wood; Emina Lockwood.

Dec. 21.—Sarah Morrison: Maria Mecison; Capt Henry Franklin Libby; William White; Ida Wetherbee; Frank

Wilder.

Jan. I. — Edward Sexton; Emeline McClellan; George Franks; Mary K. Peabody; Frankio Davis; Effic Atkinson; Fred. F. Simpson.

Jan. 8.—Mrs. Jeannette Clark; George Dillingbam; Capt. William Rhoades; Mary Sanborn; Ida Hutchinson; Marion Marrill.

William Khoaues, Mary Ann Merrill.

Jan. 15.—James Watson; Sarah Penney; Mary Ann Me-Laughin; William Stewart Phillips; Mary S. Wellington; Benjamin F. Harris.

#### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

From "Hidden Way Across the Threshold."-J. C. Street: "When Moses smote the ruck in his wrath, and Christ blasted the fig-tree, their spiritual work on earth was ended. All Hierophants and Adepts know that if, in a mood of passion or violent anger, the operator calls for spirits and the higher forces to unite and give him their aid, they act then and there for the last time through that individual. The spiritual reign of that soul, so long as it remains in the our leight of that soid, so long as it remains in the mortal form, is ended then and there."

OURS.—[By Ferdinand Moore, New York.] What is

your opinion in legard to the truth of these state-ments?

Ans.-Without the slightest desire to give a decided answer in opposition to any author's views on so doubtful a question as the historical accuracy of either of the Biblical incidents referred to in the quotation from the interesting book named, we should certainly, if called upon to explain the blighting of the fig tree, take a diametrically opposite stand from that accepted in the quotation.

We do not consider there is a shred of evidence to prove that the Christ ever weakened. much less lost his power, by the performance of any rash or unwise act; but then our Christideal differs widely from that of Ernest Renan, Franz Hartmann, and many other writers of 'Lives of Jesus."

The true Adept, or Hierophant, certainly never loses his temper, for, all pretentious claims to the contrary, no one has really reached the standing of an adept without previously gaining all victory over the lower passions. Jesus was never so strong as in the final moments of his earthly conflict, and as the specific mission of the Christ in the world was to demonstrate immortality, nothing could possibly have been gained by circumventing the designs of his foes and preserving his physical frame from crucifixion.

Whether as a historical or an ideal character. or both, the central hero of the gospel story should be taken as a whole and the entire char acter studied before any one ventures the rash assertion that any act of his life weakened his power.

Let the earnest student of the biographies contained in the four distinct (though not inharmonious) gospels, study the facts recorded later than the narrative of the act which has called forth so much needless criticism.

. The story of the fig tree is related in the twenty-first chapter of Matthew. The twentyeighth, which is the final chapter of that gos pel, gives a triumphant account of the resurrection from the tomb, signifying clearly that, in the mind of the writer of the account, there was no slightest belief that Jesus ever lost his power; but, on the contrary, the record says that the Christ must necessarily undergo all the sorrows and trials incident to the completion of his terrestrial mission and his attain-

We know of people who never miss an opportunity to air their "advanced ideas," who consider cruel vivisectors much higher types of humanity than Jesus. But what silly cant must be at the bottom of a creed that howls with indignation over the "cursing" of a fort to my dear ones of earth life; and I should shrub, and then rejoices in the scientific benefits accruing to mankind through the wholesale torture of sensitive creatures, such as dogs and many other highly organized animals, in the inquisitorial death-chambers of modern

Why all this rant over a vegetable, and this

world's greatest hero, as we consider them foolish, as well as lieartless, and utterly foundationless from a soberly, rational point of

It has always been an Oriental custom to teach in symbols, and to illustrate important truths by means of vivid object-lessons.

The Palestinian fig-tree ought to have had fruit if it had leaves, as both were rightfully expected together, and as on level ground figtrees in full leaf were discernible a long way off, travelers seeking refreshment naturally anticipated fruit when they discerned from afar a fig-tree in full foliage.

To remove a misleading object was an act of philanthropy, and we only hope a good many institutions to which a fruitless tree exactly corresponds, may soon be removed from out the path of struggling humanity by a reern society.

We need scarcely add that though we differ radically concerning the applicability of the doctrine to the conduct of Jesus, we do sincerely teach that a misuse of psychic power does cause a lapse from grace, and does interpose a barrier to the further advancement of a probationer.

#### The Decline of Idealism.

To the Editor of the Banner of Light:

Idealism has lost much of its precedence in this philosophic age, and classic productions in verse belong to the historic past; but these lofty conceptions of master minds, uttered in poetic measure, will never lose their influence over human hearts.

The classic epoch has waned only to revive in a new and broader era; to establish nobler standards; to achieve more magnificent imagery: to exalt sentiment to purer purposes; to compass higher visionary realms and to actuate the celestial in man.

The poetic fire slumbers in the bosom of the Infinite, subject to the seismic law of evolution. An incessant eruption would exhaust the natural reservoirs of rhythmic energy and produce stagnation in human brains.

Periodic activity is a principle of the cosmic universe; diurnal change; the recurrence of seasons; the intermittence of fruit and vegetable harvests; the rise and fall of theories; the ascent and decline of specific forms of government, are all pertinent illustrations of the Provident plan.
When the rhythmic era dawns again in its

melodious orbit the afflatus will be commensurate with the long period of rest; pent energy will escape in torrents as philosophic energy is escaping now; the song impulse will plough deeper channels in intellect; versification will become a sublime art; our venerable poetic lore will fossilize and become obsolete, and the new muse will transcend the old as supremely as porphyry transcends granite.
We are emerging from the thralldom of tra-

dition and entering a period of reconstruction; the death of the old merges into the birth of the new, just as the oscillations of a pendulum complete the circuit of power.

The desultory productions of rhyme which characterize the present day are erratic fomentations of that wave of afflitus about to descend upon our planet from cosmic zones. They are prophetic tongues of inspiration issuing from the crest of the impending billow, premonitions of that inundation which will immerse the legends, the myths, the allegories and the superstitions of tradition in oblivion.

Decadence treads in the wake of maturity: it is the counterpart of growth, the shadow cast upon the dial of time when evolution passes a meridian of progress.

The decline of Idealism has marked its maximum in the materialism now ruling the world, but its intrinsic value is not lost. As a factor in enlightenment it has played

a supreme part, and like a delicious truit drain ed of its nutriment must be discarded; only the shriveled casket remains. As a moth enshrined in its chrysalis, the rhythmic muse has slumbered for generations, but a virgin life expands before her, covering pregnant areas of divine imagery. Throes of

parturient ambition quicken the lethargic form, and anon the fluttering wings of aspiration will escape to soar in majesty over the minds of men. Each age in planetary development eclipses its predecessor. The scale of progress is an unbroken chain, and what we deem artificiality is but the foil by which actuality is gauged. Superstition, per se, is a more or less fantastic

embodiment of that degree of super-truth to which the age evolving it has attained: it is always inherently religious, however grotesque its formulation may be, and always transitory, like the human perception conceiving it. We, with our vaunted wisdom, are constructing future superstitions; our profound theories will crystallize into tradition centuriés hence, when the fruit of our blossoming thoughts have

been garnered by posterity; the false always overshadows the true as the glitter of tin-sel outshines the sleep of gold. Fiction is the fabric of illusion, the antithesis of verity. Romance is the effervescence of sterling sentiment. Poetry is the diction of the heart. Science and philosophy are the bulwarks of eter-PAUL AVENEL.

#### Honest Cure for Tobacco Habit. One can't tell the truth too often. Tobacco is inin-

rlous to health, disturbs the heart, causes pervousness. SURE-QUIT, an antidote chewing gum, destroys craving, restores the system to its normal condition. 25c, a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

#### The Free Use of Water in Typhoid Fever Commended.

The Bacteriological Review commends the practice of water-drinking in typhoid fever, the importance of subjecting the tissues to an internal bath having, it appears, been brought prominently to the notice of the profession by M. Debove of Paris, believed by some to have been the first to systematize a mode of treatment. The practice of that eminent physician consists, in fact, almost exclusively of waterdrinking, his requirement being that the patient take from five to six quarts of water daily, this amounting to some eight ounces every hour. If the patient subsists chiefly upon a diet of thin gruel, fruit juices or skimmed milk, the amount of liquid thus taken is to be subtracted from the quantity of water. The important thing is to get into the system and out of it, a sufficient amount of water to prevent the accumulation of ptomaines and toxins within the body. Copious water-drink-ing does not weaken the heart, but encourages its action by maintaining the volume of blood; it also adds to the action of the liver, the kidneys and the skin, and by promoting evapora-tion from the skin it lowers the temperature. -Scientific American.

## Pillosophy.

\*\*\*\*\*\*\*\*\*\*\*

Of making many pills there is no end. Every pill-maker says: "Try my pill," as if he were offering you bon bons! The wise man finds a good pill and sticks to it. Also, the wise man who has once tried them never forsakes

## .. Ayer's Cathartic Pills..

#### MARGUERITE.

MASSACHUSETTS BAY, 1700.

The robins sang in the orchard, the buds into blossoms grew; Little of tuman sorrow the buds and the robins knew! Sick, in an alien household, the poor French neutral Into her lonesome garret fell the light of the April

Through the dusty window curtained by the spider's warp and woof,
On the loose-inid floor of hemlock, on oaken ribs of

The bed-quilt's laded patchwork, the teacups on the stand, The wheel with flaxen tangle, as it dropped from her sick hand!

What to her was the song of the robin, or warm morning light, As she lay in the trance of the dying, heedless of sound or sight?

Done was the work of her hands, she had eaten her bitter bread; The world of the alien people lay behind her dim and

But her soul went back to its child-time; she saw the sun o'erflow With gold the basin of Minas, and set over Gaspe-

The low, bare flats at ebb tide, the rush of the sea at flood, Through inlet and creek and river, from dike to up-

The gulls in the red of morning, the fish-hawk's rise The drift of the fog in moonshine, over the dark coast-

She saw the face of her mother, she heard the song she sang; And far (ff, faintly, slowly, the bell for vespers rang! By her bed the hard faced mistress sat, smoothing the wrinkled sheet, Peering into the face so helpless, and feeling the ice-

With a vague remorse atoning for her greed and long abuse, By care no longer heeded, and pity too late for use. Up the stairs of the garret softly the son of the mistress stepped, Leaned over the head-board, covering his face with

his bands, and wept. Outspake the mother, who watched him sharply, with brow a frown,
"What! love you the Papist, the beggar, the charge

of the town?" "Be she Papist or beggar who lies here, I know and God knows
I love her and fain would go with her, wherever she

"O mother! that sweet face came pleading, for love so athirst, You saw but the town charge; I knew her God's angel at first."

Shaking her gray head, the mistress hushed down bitter cry; And awed by the silence and shadow of death draw

She murmured a psaim of the Bible; but closer the young girl pressed, With the last of her life in her fingers, the cross to

"My son, come away!" cried the mother, her voice "She is joined to her idols, like Ephraim; let her alone!"

But he knelt with his hand on her forehead, his Ups to her ear, And he called back the soul that was passing: "Marguerite, do you hear?"

She paused on the threshold of heaven; love, pity, surprise, Wistful, tender, lit up for an instant blue cloud of her

With his heart on his lips he kissed her, but never her cheek grew red,
And the words the living longed for he spake in the

ear of the dead.

And the robins sang in the orchard, where buds to blossoms grew;

Of the folded hands and the still face never the robins - John Greenleaf Whittier.

#### January Magazines.

MCCLURE'S MAGAZINE .- In the current number are reproduced all the known portraits of Benjamin Franklin, painted or drawn from life. Also excellent notes giving the history of each picture. Mr. Charles Henry Hart is editor of the series. Mr. Hamlin Garland contributes a paper on "Grant as a Cadet at West Point." There are two most romantic stories that are not fiction, yet the fiction of this number has the usual freshness, and vigor of this magazine. Of the former is Lida Rose McCabe's history of the the former is Lida Rose Mc'Cabe's history of the "Martha Washington" case. The S. S. McClure Co., 141-155 East 25th street, New York City.

THE CENTURY .- One of the first articles in the current number likely to attract the attention of the reader is a new story by Chester Bailey Fernald, author of the "The Cat and the Cherub"; the title is "The Lights of Sitka"; it is told in sailor lingo. "A Girl of Modern Tyre," by Hamlin Garland, depicts life in a Western town, and has striking pictures by Thulstrup. There are many papers by prominent writers, among which are "Lenbach, the Painter of Bismarck," by Edith Coues; "Speech and Speech-Reading for the Deaf," by John Dutton Wright; "The Ladies of Llangollen," by Helen M. North-all of them illustrated-and the "Absurdity of War," by E. L. Godkin. The Century Co., Union Square, N. Y.

ST. NICHOLAS.-The new serials in this magazine are now well past the opening chapters. "Master Skylark," the hero of John Bennett's story of Shakspeare's time, goes to Coventry. "The Last Three Soldiers" in Mr. Shelton's serial, who were left at a signal station on a mountain top, receive astounding despatches. "A Boy I Knew," by Lawrence Hutton, proves to be very like boys of to-day. The short stories of this number are of a kind that will appeal to wide awake boys and girls. There are many poems, jingles and pictures in profusion. The Century Co., Union Square, New York.

RECEIVED: Modes, edited by May Manton, 132 White street, New York, N. Y. Kindergarten News, Milton Bradley Co., Springfield, Mass. The Phrenological Journal, Fowler & Wells Co., 27 East 21st street, New York, N. Y. The Independent Pulpit, J. D. Shaw, editor and proprietor, Waco, Texas. The Coming Day, edited by John Page Hopps, London, England. The Ladies' Home Journal, the Curtis Publishing Company, Philadelphia, Pa. The Woman's Home Companion, Mast, Rowell and Kirkpatrick, Publishers, Springfield, O. Will Carleton's Magazine, Brooklyn, N. Y.

## Reception.

The Bridgeport Spiritual Union, "O. I. S." writes, tendered a reception to Mrs. Ida P. A. Whitlock on Monday evening, Jan. 10. A large number was pres-

The musical and literary entertainment offered was very fine indeed, several of the artists being wellknown as Bridgeport's best talent. Mrs. Tomlinson, widely known as a singer in church and concert, favored the company with two fine solos; also, Mrs. Thornton, Mr. Gardiner and Mr. Ladd. Prof. John-Thornton, Mr. Gardiner and Mr. Ladd. Prof. Johnson, of New Haven, rendered two selections in a masterly way, which were fully appreciated, as the enthusiastic encore demonstrated. The elecutionists yied with each other, and it was hard to decide which was best, as all were so good. Those who read were Miss Bishop, Mrs. Brown, Mrs. Judd, Miss Hubbell, Miss Rowland and Miss Cheeseman—the two last named belong young misses who though small ways by no being young misses, who, though small, were by no means least. Mrs. Whitlock responded to a call, and, for a few minutes, spoke to the audience in a very pleasing manner, after which the informal part of the feception began. Many congratulated our sister upon

her work, expressed regret for her short stay, etc.

Lee-cream and cake were served to all who desired. The many young people who were present desired to dance, so Prof. Johnson offered to furnish the music, and, for about an hour, all who cared to, young and old, tripped the "light fantastic." About 11 o'clock the "good-byes" were said, and each one went home feeling that a very pleasant and profitable evening had been spent. It is hoped the Union will have many more just such pleasant evenings.

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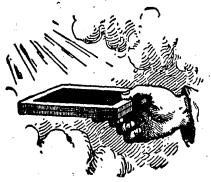
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Oct. 17.

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BOSTON, SATURDAY, JANUARY 98, 1897.

#### MEETINGS IN BOSTON.

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Grumbine. Wednesd by evenings, at 1½, sociable, conference and phenomena. Other meetings announced from
the clatform. A. H. Sherman, Sec'y.

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School—meets every Sunday morning in Red Men's Hail,
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Rathbone Holl, 564 Washington Street, corner

Bathbone Hall, 694 Washington Street, corner & Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11,2% and 7%; Tuesdays at 1 o'clock. Mrs. M. Adeline Wikinson, President

Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule. Pastor, will hold services every Saturday and Sunday at 2% and 7% P.M.

Hollis Hall.—The United Spiritualists of America (incorporated) hold meetings S indays, at 11 A. M., 2% and 7% P. M. Joseph A. Greene. President. Elyslan Hall, 820 Washington Street .- Meeting

Bundays, 11 A. M., 2% and 7% P. M.; Wednesdays, 2% P. M. Pridays, 2% P. M.; Saturdays, 8 P. M. Mrs. A. R. Gilliland Eagle Hall, 616 Washington Street.—Meeting at 11, 2% and 7% Sundays. Thomas Jackson, Conductor. The First Spiritualist Ladies' Aid Society meet

every Friday afternoon and evening-supper at 6 P. M.-at 241 Tremont street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester. The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 7 Park Square, the third Thursday, a7.30 P. M. C. C. Shaw, President; Wm. H. Banks, Clerk, No. 77

Btate street, Boston The Spiritualistic Industrial Society meets at 7 Park Square every Thursday afternoon and evening; supper at 8%. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

Arlington Hall, corner Dover and Washington
Streets.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6½ P. M. Mrs. M. A.
Brown, President; Mrs. Abbie Thompson, Secretary. Harmony Hall, 724 Washington Street.—The Band of Harmony Meetings, Sunday, 11 A. M., 2½ and 7½ P. M., Tuesdays 2½ P. M., Wadnesdays 2½ and 8 P. M., Thursdays, 2½ P. M. Mrs. K. E. Paruell, President.

Hiawatha Hall, 241 Tremont Street (near Eliot Street).—Meetings Sundays at 14 A. M., 2½ and 7½ P. M., also Thursdays at 2½ P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

Commercial Hall, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 2% P.M. P. Smith, Chairman. The Boston Psychic Conference and Facts Meetings, every Sun lay evening, at the Woman's Journal Parlors, 3 Park street. L. L. Whitlock, President.

America Hall.-Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman.

The Home Rostrum.—Spiritualist meetings will be held every Sunday and Thursday evening at 7½ o'clock. Dr. E. M. Sanders, President, 21 Solev street, Charlestown. Good Templare Hall-1 Johnson Avenue, Charlestown ist.-Wednesday and Friday evenings. Mrs. E. J. Peak

Chelsen.—Spiritual meetings every Sunday evening at 74 at 206 Broadway. Charles H. Heavner, Chalrman. Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Cambridgeport-59, Massachusetts Avenue, Temple of Honor Hall: At 2½ P. M. and 7½ P. M. Settled speaker, Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon. The Ludles' Spiritual Industrial Society meets he second and fourth Fridays, at 631 Massachusetts Ave., lambridge Lower Hall, Cambridgeport. Mrs. M. M. Nich-le Pescident

Owing to the great increase of meetings in Boston,
THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce
that reports of services held on Sunday only can
that reports of services held on Sunday only can
the reports of services held on Sunday only can
the reports of services held on Sunday only can
the reports of the residuants hereafter—though an be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings.
Our directory of Boston meetings will, however, be continued as heretofore.

The meeting opened with music by Mr. Watson, followed by Miss Warren, who sang for her first selection, "Two Little Shoes and a Riegiet of Hair." (by Prof. Longley), an invocation by Mr. Tisdale, and another song by Miss Warren. Chairman Allen then intro-

duced Prof. Tisdale, who said in part:
This morning I desire to impress upon you the beauties and wonders of life and death as they are re-

The trees of the forest are nature's beauty, and they stand with all their beauty until the tempest takes them down, and they lay and decay, but they do not die, for as the years go on, they work into the soil, and produce life in the lily and rose, and then that which was apparent death has become the very life. Thus in the power of destruction becomes the structure of

The very same action is in the life of man. Nature knows no discouragement. In the death of the tree, if you will put on the spirit lens you will see the decay progressing, and see that every fibre is being put into life, manifesting that there is life and no death.

What appears to you as death after all is only a refining process. This is sufficient evidence that man's progressive law lives.
As nature speaks to me from the forest and sings to

me from the streams it fills me with its beauty. I see the upholding of the universal man. By reading the book of nature my heart is filled

with it beauty and the rise of man.

Nature is beautiful, and the beauty is experienced

nature is boats and the ceasity is experienced in the flowers of nature; the song of the brook has inspired the lives of the poets of all ages.

Nature is so beguttful that all artists have tried to copy it, but most have failed.

Man stands in the vestibule of the great temple and

hears the Spirit, and he wonders. It is his religious sentiment. Spiritualism is a sublime thing, and it is not to be spoken vulgarly of Spiritualism is the Eternal Power that has shaken the world.

Mr. Tisdale closed his lecture with a very beautiful

After another song by Miss Warren the Chairman introduced Mrs. Nettle Holt Harding, who prefaced her seance with a grand talk. She said:

When we go into the Church we are not told that we shall see our friends again; we are told that we have the characteristics.

shall see Jesus. Now I would prefer to be told that I shall see and talk with my mother and father when 1 pass into the other world. That is what Spiritualism teaches us. Mrs. Harding closed the meeting by giving many fine tests.

In the evening the services opened by a plane sole by Mr. Watson, followed with a song by Miss Warren, after which Mr. Tisdale took for his subject, "Spirit-ualism as a Science and a Religion," and gave a very able address—one that should have been listened to by all Spiritualists and liberal-think ng people. Mrs. Harding, being introduced, gave her final seance for this Society during this engagement, and it was her best, giving a great many tests and messages that were well received by all.

I would say that if any Society is in want of a lect urer and test medium for next sea on, it would do well to write Mrs. Harding; we consider her a very On Sunday next Mr. Tisdale will be the speaker

of sunday next Mr. Isdate with the the speaker both morning and evening, and Mrs. William Peyser of Providence, R. I., will give tests. Mrs. Peyser comes to us well recommended, and, as it is her first engagement with this Society, we invite you all to take this compartingly to hear her. this opportunity to hear her.

this opportunity to hear her.

The sale of the BANNER OF LIGHT was the largest of the season to day. This goes to show that as a paper it is the best. If you have not read it, buy one at this hall as you enter. Do n't delay, as the chances of getting one when you go out will be very small.

During the mouth of February the platform will be occupied as follows: The first Sunday Mrs. Carrie F.

Loring will lecture and give tests. The balance of the month Dr. Geo. A. Fuller, President of the Massachusetts State Association, will be the lecturer, and that setts State Association, will be the lecturer, and that celebrated medium, Mrs. May S. Pepper, will give

Don't forget the mass meeting of National Spiritualits' Association at the First Spiritual Temple on

Tuesday, Feb. 2.
Prof. A. E. Tisdale and Mrs. Nettie Holt Harding

will be tendered a reception at Gould Hall by the Helping Hand Society on Wednesday evening, Jan. 20. All are invited to be present and join in the festivities. Supper will be served at six o'clock.

The Helping Hand Society held its regular meeting Wednesday, Jan. 13, Mrs. Carrie L. Hatch, President, in the chair. The usual business was transacted, and supper served at 6:30. The evening exercises took form of anniversary exercises, in commemoration of the fifth anniversary of the Helping Hand Society
—a report of which will be given next week, want of space making it not possible now.

lain: 'After alsong Mr. B. Foster gave a grand séance; the manifestations were very fine, and beyond a doubt proved the continuity of life.

Afternoon seasion, usual opening exercises; Mrs. Nutter pave several very excellent tests; Prof. Ferguson, several songs. The following mediums took part: Mrs. Woods, Mr. Rollins. Mrs. Jennie Rhind, Mrs. Knowles, Mr. Manserge, Mrs. Ballou and Mrs. Wilkinson; tests, readings and remarks were of a very flue order, and all well received and understood, Evening service, a short address by Mr. Manserge; Mr. and Mrs. Tyler rendered several beautiful songs throughout the evening a number of very flue tests. throughout the evening; a number of very fine tests, readings and messages were given by the following mediums: Mrs. Nutter, Mrs. Emma Oliorne, Mrs. Baker, Mrs. Wilkinson and several others.

Indian Council Friday evening, Jan. 29, at eight

BANNER OF LIGHT for sale.

First Spiritual Temple, corner Exeter and New bury Streets.-A correspondent writes: Mr. J. C. F. Grumbine continued his ministrations before a large audience. The subject chosen by the guides Sunday, Jan. 17, was, "Is Spiritualism Demonstrable?" and the speaker showed that, since the time of Piato and John Locke, the thought of the world has been confined to the two extremes of interpretation, idealism and materialism, and both were established upon what seemed to their advocates to be undeviable data. The predicates of the philosopher and scientist should not, however, shape nor, determine absolutely the cri teria and scientific spirit of the world, so far as an investigation or a definition of the truth as illustrated by the facts of life are concerted; for, while all processes of evolution and education are interrelated, yet what was the need of past generations is not perforce the need of men to day. Criteria are useful in measuring the level of human research, capacity and understanding, but should not be made infallible standards for measuring the revealments of spirit. The prejudice of men of science toward Spiritualism.

The prejudice of men of science toward spiritualism, which was more aggressive some forty years ago than to day, is due to the traditional standards or criteria of science, or what is termed science.

A certain doctrine of causality which accounts for a certain or the largest range of phenomena in the empire of nature, is the basis of the scientific spirit or attitude of men of science toward novel and alleged extraneous data and sources of knowledge. It was this doctrine that made rationalism possible, and while it exalted reason on the one side, debased it on the other, and swept away all data that could not be intelligently explained by the naturalist's theory of caus-

ality.

All branches of science were affected by this predi-lection of men of science, and thence all alleged suppernaturalism. all data of a super-mundane origin, as spirit phenomena, were either regarded as visionary or set aside as impossible. Now the real and true attitude of the scientist should be a reverent and humble spirit, and he should approach spirit phenomena as well as nature; not to conform them to his theory of causality, but rather to discover the lacts, then the nature and law of these facts, that he may perceive the spirit of life that permeates them. The speaker argued that Spiritualism has two methods by which it presents its data to the world, the inductive and deductive methods; one through experience and the sense world, the other through the perceptions and the spirit-world. Man is one in his consciousness while conscience is the coordinate and source of al science and prescience.

There is no authority higher than conscience, through which all inspirations of truth forever flow. Conscience, like spirit, is a priori in its origin and induc-tion. Whatever is the seeming causality of nature as science reveals it, spirit is primal and absolute; and spirit proves its being by these two methods, which appeal to man on the subjective and objective planes of life as both a spiritual and material being.

Facts which appeal to the senses and reason in the

sphere of the outward, material, or mental consciousness, are capable of demonstration—they can be sensed that is, they appeal to the sensory through the senses. On the other hand, the facts that appeal to the perceptions, from within and not from without, from intuition and not from tuition, are capable of realization. The difference between the two methods hes in the fact of their relation to the spirit; one deals with the material world, as such, inwardly from without, and the other deals with the spiritual world outwardly from within. Both methods furnish their own proofs, arguments and data of the nature law, and eternality of spirit.

The seer is one who realizes his and your spiritual

being, not through phenomena, but through the inte-rior illumination and inspiration of his own spiritual perceptions. This is why Jesus and kindred souls were misunderstood and misprized. The world could not reach his starry and exalted height and state. It must needs receive the data of the senses; hence he gave the phenomena because the world could not perceive spirit per se. So is it to day in the dispensation of spirit through modern Spiritualism. We do not undervalue the office, nor use, nor place of the phenom-Goston Spiritual Temple, Berkeley Hall.

J. B. Hatch, Jr., See'y, writes: As usual our hall was well filled Sunday morning, Jan. 17, to listen to the leading to the property of the property lecture to be given by Prof. A. E. Tisdale, the blind ation and adeptship, not one's ability through mediumorator, and to receive messages through the mediumship of Mrs. Nettle Holt Harding of arriving at the real nature of the soul is to empha-size divinity in humanity, and to illustrate the immasize divinity in himanity, and to illustrate the imma-nency of spirit. It is to show that there is no irrecon-cilable conflict between matter and spirit, evil and good, error and truth, science and religion, b.t what as spirit is one in its polarities, blending the negative with the positive, as both is one in an eternal sphere of inspiration, so evolution will lead the world through the demonstrations and realizations of the spirit into the true state of being wherein the angel will be exalted, and the serpent will be crushed under the foot of man, and where the light of the soul will shine that all may perceive that God, in a circle of light within and around the shadow of material life, is the causality of spirit that is eternal and unchanging in its es-

sential nature. The subject for next Sunday at 2:30 P.M. will be 'Religion Not a Religion."
Mr. P. L. O A. Keeler gave another excellent seance

both in the morning and evening, and there will be physical manifestations in the light next Sunday at II A.M. and 7:30 P.M.

A remarkable feature of the séance at the Temple

in the evening was the taking off by the spirits of Mr. Keeler's vest, while buttoned, without removing the coat. The written messages are numerous, and go to the persons in the audience while all the other dem-onstrations, of a remarkable character, are presented in broad daylight.

Mr. Grumbine is still receiving applicants for his

classes in correspondence in psychometry, clairvoy-ance, inspiration and psychopathy. Send a stamped and addressed envelope for circulars and terms. Ad-dress Station B, Boston, Mass., until Feb. 1.

The First Spiritualist Ladies Ald Society -Carrie L. Hatch, Sec'y, writes-met as usual Friday, Jan. 15, with Mrs. Allbe, President, in the chair.

The evening session was opened with a vocal duet by Miss Ella Wakefield and Miss Amanda Balley.
Mrs. N. J. Willis was the speaker of the evening. It is beautiful, it is grand for you to gather together in scial life, and to do charitable work, and we are glad to be here, and to know you are gathered together to honor and gain knowledge from the world's one grand religion—Spiritualism, and as you breast the wavelets religion—Spiritualism, and as you breast the wavelets of another year, and count up the successes, and the efforts of the work of the past year, we realize that to-day there is a demand for the consecration of every man, woman and child to the cause of truth.

Mrs. Nicholas, the President of the Cambridge Ladies' Aid Society, made brief remarks. Miss Balley sang several selections. Mr. J. B. Hatch, Sen. made extended remerks, which were well received.

extended remarks, which were well received. Mr. Bird gave a reading, "The Blacksmith's Story," which was well rendered. Mrs. Shackley paid a loving tribute to our arisen sister. Mrs. Gliman, one of our oldest members. This closed our evening meeting. The lad next Friday. The ladies are requested to meet at 2:30 P. M.

America Hall. - A correspondent writes: We held a large circle on Sunday morning last, and the unusual harmony was productive of fine spiritual re-

Alternoon and evening meetings were well attended, and our many hearers had the pleasure of listening to the following able talent: Eben Cobb. Mrs. E. A. Collier Mrs. A. Howe, Mrs. A. Forrester, Mrs. E. J. Peak, Mrs. A. P. McKenna, Mr. C. Elliot, Mrs. M. Knowles, Mrs. G. M. Hughes, Mr. L. Quimby, F. A. A. Heath, Dr. C. Huot, Mrs. B. Robertson, Mrs. Religible, Vocal and instrumental much was furnished. lows. Vocal and instrumental music was furnished by Prof. F. W. Peak, assisted by Mr. George Rimbach, cornetist, of Rimbach Band fame. BANNER OF LIGHT for sale.

The Ladies' Spiritualistic Industrial Society-Miss C. M. Manning, Sec'y, writes-met at Park Square Hall, Jan. 14.

Business meeting called to order at 5:30, followed, in the evening, by plano solos by Mr. Burhoff; speaking and recitation by the President; also remarks by Mrs. W. S. Butler, Dr. Smith, Mr. Edwards, Mr. Tuttle and Dr. Huot; recitation by Mr. Bird; speaking and tests by Mrs. Ackerman and Mrs. Bird.

The Society has met with an irreparable loss in their Treasurer, Miss M. L. Moore, who has passed to a higher life.

Hollis Hall-United Spiritualists of America .-A correspondent writes: Meetings opened by President Greene in Chair. Mrs. M. J. Butler was present and gave a beautiful address on spirit-friends and

Spiritualism.

Morning circle opened by Dr. Badger. Great heal ing power was given out by him; some beautiful thoughts were given by the different speakers. The

Bathbone Hall.—A correspondent writes: Sunday morning services opened with organ voluntary by Prof. Ferguson, and singing; invocation by chap-

fine readings; Mr. Rolline gave excellent remarks on the philosophy of true Spiritualism, also tests; he is a very fine medium. Evening Service-Voluntary by Mrs. Pairbanks, fol-

lowed by song acrylos by Prof. Pleroe; Miss Wheeler and Mrs. Smith gave tests, all recognized; Miss Wheeler read articles.

Don't forget grand sacred spiritual concort Sun-

BANNERS given to all mediums, and for sale at the

The Ladice' Lyceum Union-Abbie F. Thomp son, Sec'y, writes-met in Arlington Hall, Wednesday afternoon and evening, Jan. 13. Business meeting called at five o'clock, President M. A. Brown in the

It being Children's Night, the evening exercises were in charge of "Little Eddie," After finely singing a song, he aunounced that Lillian Goldstein would read; singing, Lottle Leavitt; recitation. Little Miss Stirling; song, "There'll Come a Time," Sadie Falconer; dance, Miss Leo Hanson; duet, Little Eddie and Lillian Brennan; reading, Little Belle Page; Little Eddie and Lillian Brennan; reading, Little Belle Page; L ttle Eddie by request sang "Palm Branches," ac-companied by Estelle Churchill. This closed the en-

tertainment by the children.

Then Mrs. — appounced the presents would be distributed to the children and each child of Lyceum No. 1 received a nice little present, for which they were all delighted.

Next Wednesday is whist night, and the 27th is young people's night; they always have something grand at their entertainments. Supper at 6:30.

Elysian Hall .- A correspondent writes: Spiritual Associates held three sessions Sunday, which were well attended. Mediums who assisted us: Mr. Martin, Mr. Nourse, Mr. Turner, Mr. Brooks and others. The afternoon session was opened with song service, followed by remarks and tests by Mrs. Gilliland: tests by Mrs. Robertson, Mrs. Peak, Dr. Huot, Mrs. Millan, Mr. Hancock, Dr. Amerige, Mr. Brooks. All received

BANNER OF LIGHT on sale.

tests, and were well pleased.
Evening—Many good mediums took part.
Mr. Walker's atereopticon views on Tuesday evening were the finest of the work, and our friends were so well pleased that we are to have him again in Feb ruary with new views.

The 26th the Fosters will be with us. All bring

own slates. BANNER OF LIGHT for sale at all sessions.

Ragie Hail. - A correspondent writes: Circle opened with song service; invocation by Mr. Jackson. Dr. Amerige took charge of the circle. Mediums: Mrs. M. A. Ogden of Bridgeport, Ct., Mr. Kenney, Mr. Geo.

Hancock, Mr. Kinski and others.
Afternoon service opened, as usual. Mr. Hilling
gave some fine remarks on "Equily," followed by tests
by Mrs. Fish, Mrs. Kelly, Mrs. M. A. Ogden and Mr. Evening service-Duet by Mr. Townsend and Mrs

Chapman; remarks and tests by Mrs. M. A. Ogden, Dr. Amerige, Mrs. Putnam. Mrs. Katson; song by Mr. Townsend; tests by Mr. Jackson and Mrs. Kelly, Mrs. Mattle A. Ogden is a remarkable test medium We hope to have her with us soon again. BANNER OF LIGHT for sale at the door. Mr. T. Jackson goes out to hold circles.

Harmony Hall, Band of Harmony .- A correspondent writes: The developing circle made many conscious of mediumistic powers, Mrs. Stratton, Mrs. J. Woods, Mrs. Parnell and Mr. Emerson assisting with evidence of spirit presence.

Afternoon subject, "The Growth of Spiritualism and the Decline of Theology," followed by a great number of spirit communications through the mediumship of Mrs. Parnell, Prof. Hilling, Mrs. C. A. Wood, Mr. Quimby, Mrs. J. Woods, Mr. Emerson and Mrs. Guiterrez. Mrs. Guiterrez.

Mrs. Guiterrez.
Evening subject, "Where is Heaven?" Mrs. Ratzel, Mrs. Guiterrez, Mrs. C. A. Wood, Mr. Quimby and Mr. Emerson assisted with giving tests. Mrs. M. A. Moody, Music Conductor; Mrs. K. E. Parnell, BANNER OF LIGHT for sale Thursdays and Sun-

Hiawatha Hall .- A correspondent writes: Sunday, Jan. 17, the three sessions were well attended, and of a nature to give satisfaction to all.

Dr. Smith, President of Queen City Park Camp-Meeting, gave very interesting remarks. Inspirational remarks and poems by E. H. Tuttle. Mrs. W. S. Butler also gave remarks. Poems by Mrs. B. Robertson and J. E. Bird. Clear and convincing tests and readings by Mr. and Mrs. O. F. Stiles, Mrs. C. B. Hare, Mrs. M. Knowles, Mrs. A. Woodbury, Mrs. E. R. Brown, Mrs. R. P. Fish, Mrs. I. Field. Mrs. Dr. Bell. Mrs. F. E. Bird, Mrs. M. Ratzel, Dr. C. E. Huot, Dr. E. Mathews, E. H. Tuttle. Plano solos were finely rendered by H. C. Grimes. ly rendered by H. C. Grimes. BANNER OF LIGHT for sale each session, also

Commercial Hall, Spiritual Phenomeua Society, N. P. Smith, President .- N. P. S. writes: Meeting Thursday, 3 P. M., Jan. 14, large attendance. Address and psychometric delineations by N. P.

Smith; tests and readings. Mrs. A. Woodbury; remarks by Mrs. A. P. Gutlerrez: tests by Mr. G. W. Quimby, Mr. Marstou, Miss Annie Hanson Kibble, Miss A. J. Webster, Mrs. Fish. Mr. Baxter sang solo. Mrs. Mary F. Lovering, planist.

## MEETINGS IN BROOKLYN.

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

Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1024 Bedford Avenue (near DeKalb Avenue), ever Sunday evening at 80'clock.

The Advance Spiritual Conference meets ever Saturday evening in Single Tax Hall, 1188 Bedford Avenue Good speakers and mediums always in attendance. Seatifree. All welcome. Herbert L. Whitney Chairman; Emily B. Pugglas Sacir. B. Ruggles, Sec'y

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 327 Franklin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kurth, President. Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue,—Meetings Sundsy at 5 P. M. Mrs. L. A. Olmstead. Medium. Speakers and lecturers regularly provided.

Mediums' Progressive Meetings.—Suudays, 3 P. M. Arlington Louge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager. Jackson Hall, 515 Fuiton Street.—Mrs. L. A. Oimstead holds a Spiritual Class every Wednesday evening at

8 o'clock.

Brooklyn .- "H." writes: On Sunday, at 3 P. M. a fair audience assembled at the Mediums' Progress

ive Meeting, on Nostrand and Gates Avenues. Mrs. E. A. Cutting, Conductor, opened with an in-

vocation, followed by remarks. After singing, Mr. H. D. Barrett, President of the National Spiritual ists' Association, was greeted with applause. He spoke on the needs of the hour and a revival of the spoke on the needs of the hour and a revival of the spiritual work. His words were soul inspiring and highly interesting. Mr. Walker, who is accompanying Mr. Barrett, spoke of the interest manifested throughout the State for a State Association and the aid of each Spiritualist; his remarks were well received. Mrs. Cutting rendered remarks of welcome to the President, Mr. Barrett and Mr. Walker, after which she introduced Mrs. Falkney of Bostop, who gave readings, etc. Mrs. Ashley followed with remarks and a few tests. Mr. Walter Hayward closed with some choice remarks on the development of mewith some choice remarks on the development of me-diums and their work in the Cause, then giving way to his guides, who rendered some fine tests. Our work

The People's Spiritual Mission, 1810 Fulton street-" N." writes-held its regular meeting as usual on Sunday evening, at 8 o'clock. After singing, Mr. Metcalf rendered an invocation. Mr. Delarie, Chairman, read a poem, "There is no Death." Mr. Walter Hayward, one of Brooklyn's favorite mediums, spoke of "The Co-Workers in the Field," giving many tests. Mrs. McGibney closed with remarks, readings and tests. We have had a day of

## RHODE ISLAND.

Providence .- A correspondent writes: The People's Progressive Spiritualist Association, who hold meetings in B. T. Hall, No. 728 Westminster street, had for speaker and test medium on Sunday evening, Jan. 17, Mrs. Fannie E. Bruce of Fall River, Mass. This was Mrs. Bruce's second appearance, and although the night was stormy our hall was filled to the doors. Her remarks were on "How and Why she Became a Spiritualist and a Medium." Intensely interesting from the beginning to the end.

She gave some twenty-five recognized tests, that were considered by all remarkable for their correctness, as to names, dates, etc. Our speicty has engaged

ness, as to names, dates, etc. Our society has engaged Mrs. Bruce for the 24th and 31st of January. Miss Ollie Hunter, our sweet little singer, sang a solo, and Mr. F. H. Roscoe, our President, presided. On Monday, Jan. 18, Mrs. Bruce held two grand test circles, one at 3 and one at 8 P. M. Both were largely

Providence .- F. A. Parmelee, Sec'y, writes: At the meetings held at Columbia Hall, Sunday, Jan. 17, by the Spiritualists' Association, Mrs. Russegue spoke on "The Uses of Religious Endeavors" in the spoke on "The Uses of Religious Endeavors" in the afternoon; in the evening on "Life and Death as Viewed from a Spiritualists' Standpoint." Handled in a masterly manner, they held the attention of the audiences from beginning to end, and there must have been many present who felt instructed by having been

present to listen to the inspired words that fell from the lips of the giffed speaker. If the public at large could realize our speaker's worth, as we do. I think many would avail themselves

of the opportunity to hear her speak. Pawtucket. - John Marre, Beo'y, writes: The Spiritual Association of this city met Sunday evening,

Jan. 17, in St. George's Hall. Mrs. Abbie N. Burnham of Malden was speaker and gave best satisfac-

Sunday, Jan. 24, Mr. Joseph D. Stiles of Weymouth, the phenomenal medium, will be with us, and we expect a large audience to greet him.

#### MISSOURI.

Bt. Louis.-Serlbo writes: Sunday, Jan. 10, was a noteworthy day in the lecture course of the St. Louis Spiritual Association.

A large audience assembled in the forencon, and a much larger one in the evening, to hear the discourses and music, and to witness the mediumship of the distinguished speaker and medium, Mr. J. Frank Baxter of Boston, now giving an extensive series of lectures

As following the "week of united prayer," estab-As following the "week of united prayer," established by the evangelical church. Mr. Baxter took for his subject in the forencou, "Prayer, and its Efficacy." Prayer, in the sense of aspiration, as a relief to pent-up sorrow, for a sympathetic and psychological effect, or even for favors, it addressed to a rightful and accessible source, he endorsed; but for the accomplishment of selfish purposes, and to a personal food effect of the light happeness, and to a personal control of the second selfish purposes, and the personal control of the second selfish purposes, and the personal control of the selfish purposes, and the personal control of the selfish purposes, and the personal control of the selfish personal control of the s God, at that, in the hope of turning natural events and seasons, he characterized as folly.

in the evening Mr. Baxter considered "Jesus; the Man. Spiritualist and Medium," and wooderfully pleased as well as astonished his hearers. His lecture was really an elaboration of that fine poem so fa-millar to Spiritualists, and written by Miss Doten, en-titled "Ecce Homo," which Mr. Baxter read in connection.

At the close of the evening discourse a forceful and

convincing descriptive scance was given by Mr. Bax ter. Nearly every name and delineation was accom-panied with marked proof. It was in every sense a A public reception was tendered Mr. Baxter on Fri-

day afternoon, Jan. 15, at Howard's Hall, and a large number of strangers took the opportunity to form his acquaintance.

Mr. Baxter will serve the society in St. Louis from now on till March.

#### PENNSYLVANIA.

The Philadelphia Spiritualist Society, Handel and Haydn Hall, N. E. corner 8th and Spring-Garden Streets.-Thomas M. Locke, President, writes: We have with us during this month Prof. Wm. M. Lockwood of Chicago and Mrs. Maggie Waite of California. This combination is drawing crowded houses. So anxious are the people to listen to the grand scientific truths demonstrated by Bro. Lockwood and the phenomena given by this most wonderful instrument in the hands of the spirit-world, Mrs. Maggie Walte, that we find it impossible to accommodate the crowds

We recognize Bro. Lockwood as one of the ablest expounders of our philosophy on the platform to-day, and predict a grand future for him. The time has come when the thinkers of this age demand not only speakers of his type, but a demonstration of the same in such a way that it appeals to their common sense

and reason.

Prof. Lockwood and Mrs. Walte have both become great favorites with our people, and we hope to have them both with us again in the near future.

#### CONNECTICUT.

Norwich .- Mrs. J. A. Chapman, Sec'y, writes: Sunday, Jan. 17, Miss Lizzie Harlow of Haydenville continued her ministrations for the Norwich Spiritual Union

Mrs. May S. Pepper, the gifted test medium, opened the afternoon service with an invocation: after which a forcible and interesting address by Miss Harlow from the subject, "Let There Be Light," treated from a spiritualistic standpoint.

The evening service—after an address by Miss Har-

low upon "The Mission of Death," which was a fit-ting theme to consider as a prelude to the remarkable séance given by Mrs. May S. Pepper and her guide, "Bright Eyes," a number of messages, names and delineations were given, which were pronounced marvelously correct.

Next Sunday Miss Harlow and Mrs. Pepper will

## MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet ings at the Berkeley Lyceum, 4th street, between 5th and 6th Avenues, where the BANNER OF LIGHT can be had Services Sundays 11 A.M. and 8 P.M. Afternoon meetings for facts and abenomena at 3.

The New York Spiritual Temple holds its meetings at Peterkin's Academy, 127 Columbus Avenue, on every Sunday—afternoon meetings at 3, for facts and phenomena. Services at 8 P. M. H. C. Underhill, Sec'y.

The Spiritual and Ethical Society bolds meetings at Adelphi Hall, Broadway and 52d street. Sundays at 11 a. m. and 8.P. m. Speaker, Mrs. Helen T. Brigham.

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

Spiritual Temple, 127 Columbus Avenue.—H. C. Underhill. See'y, write: Sanday, Jan. 17. an intelligent audience assembled for the afternoon session, with President I. Randall Sanford in the chair. We had a glorious, harmonious, and "full of the spirit" meeting.

Dr. William Franks gave a forcible, though brief,

address, relating some of his experiences and the op-position be met with, after he became a medium, from his own family, who were all stanch, orthodox Christians. He stated that if members of the "new truth would come out and make a *public* stand, and by their living "practice what they preach," Spiritualism would have many converts from the outside world, He could say for himself, and he also related other cases that came under his notice, where Spiritualism had made better men and women—one where a young map who was wild, drapk, and had many bad habits, when I believe and know that my mother and sisters in the spirit-land are near, and can see my actions, how could I grieve them?" and he became a

model and useful young man in society.
Dr. Frank's address was followed by many tests, all of which were recognized. Mrs. A. C. Henderson gave us one of her character-istic and witty short talks for the Cause before giving

her psychometric readings, all of which seemed to be recognized, and she was justly applauded. In the evening Mrs. Henderson gave a lecture, followed by readings.

New York.—M. J. FitzMaurice, Sec'y, writes: On Wednesday evening, 13th inst., the Ladies' Aid Socie-ty entertained their friends at Adelphi Hall. Attractive musical selections were acceptably rendered by Mrs. Quesada, Mrs. Watkins and Mrs. Parsloe while Mr. McKenzle recited "That Old Sweetheart of Mine" with good eff ct.
Refreshments were served at 10 o'clock, after which

Miss Lillian Chapman played for daucing, that con tinued until nearly midnight.

The Society will meet every Tuesday at 2 o'clock at the new residence of Mrs. J. S. Cadwell, 127 East 63d street. All are cordially invited to meet with us and become interested in the work.

W. J. Colville is now the regular lecturer at the School of Psychology, 3 Rutherford Place. Stuyvesant Square, New York, where his lectures are occurring on Tuesdays, Thursdays and Saturdays at 3 g. m., and Tuesdays and Thursdays, at 8 P. M. also. All letters etc., for him may be sent to that address.

# RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair itching, scaly, crusted scalps, all yield quickly to warm baths with Cuticura Soar, and gentle anointings with Cuticura (ointment), the great skin cure.

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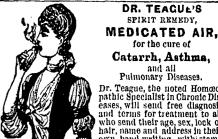


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