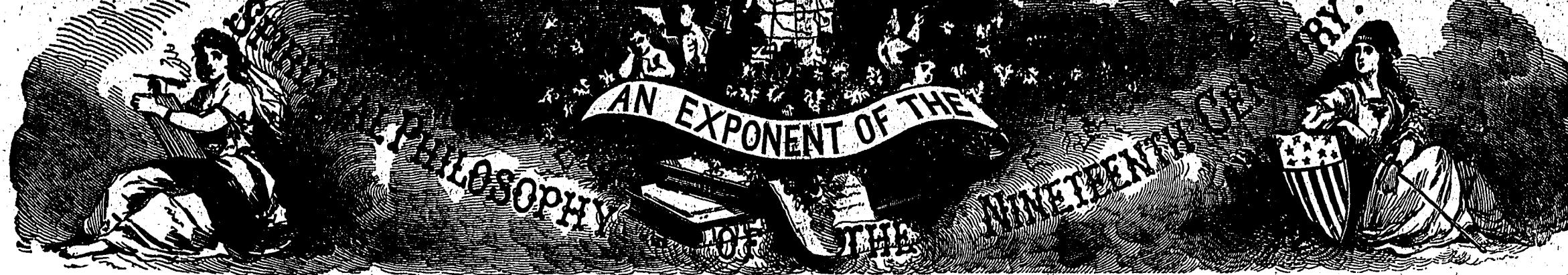


BANNER OF LIGHT.



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NO. 12.

Written for the Banner of Light.

ALTER EGO.

BY INDA BARTON HAYS.

When wapped within night's veil I slept,
And happy leaves mine eyelids pressed,
And soft forgetfulness had swept
All sense of being from my breast,
What was it when, from Dreamland near,
I called on slumberous seas away,
That, lying blind, saw all things clear,
Through dusky gloom as sunlight's ray?

What other self, by midnight train,
Sped swiftly on—my love beside—
Yet when I waked grief's bitter pain
Knew in that mystic hour she died?
And where art thou, lone soul, when night
To my still body brings around
The day's fleet pageants of delight,
Through through it all I rest profound?

Oh! shimmering veil that hangs between
These dual lives! Asleep or dead
What mortal eye can pierce thy sheen?
Who ravel out thy knotted thread?
Is this of life its holier past,
Which journeys forth such errant way?
Or is our sleep the sentient heart
That in Death's night shall know Life's Day?

Glints from our Foreign Exchanges.

Translated for the Banner of Light,
BY W. N. EAYRS.

(From Annali Dello Spiritismo.)

Prince Gortschakoff's Dream.

Frederico Wolkstager has a great reputation in Norway, Finland and Denmark. The Russians, who are a very superstitious people, have profound faith in him, and frequently make the journey from St. Petersburg to Stockholm to consult him. He has made a great many predictions, of which several have become famous. Here is one:

When Prince Gortschakoff was Minister of Russia at Stoccarda, he dreamed that while he was preparing to go to dinner his cook came to him in great excitement, pale and trembling, and told him of a frightful thing that had just happened.

He said that he had put on the spit a splendid chicken, stuffed with truffles, and had charged a young under-cook, a very intelligent Parisian, to watch the cooking of it. Shortly after he went to the spit to see how far the roasting had gone, and to his horror, discovered that the chicken had disappeared, and in its place on the spit there was the two-headed eagle of Russia with the imperial shield upon its breast. A man in decorated dress, and wearing an emblem of mourning on his arm, had taken the place of the under-cook, and a Turk, squatting upon the floor, was blowing into the fire with a bellows.

The Prince, being unable to credit the story of his faithful Gruyere, went down to the kitchen, and saw with alarm that the story was true. At his approach the man in the black garment arose, and the Prince recognized in him Count Nesselrode, who came forward to meet him, made to him a profound salutation, pressed his hand, and kissed it. The contact of the cold lips upon his hand awoke the sleeping Prince, who wrote the details of this singular dream to the great Swedish seer, Frederico Wolkstager, and Wolkstager replied that this dream foretold the war, the defeat of the Russians, the death of Nicholas, the fall of Nesselrode, and the succession of Prince Gortschakoff to the office.

This prediction, which rapidly was spread in all Russia, by its complete fulfillment, has increased the renown of Frederico Wolkstager a hundred fold.

(From Le Messenger.)

Asleep for Twelve Years.

It is at Thelennes, a little village in the district of Saint Quentin, that this extraordinary phenomenon can be seen: a young woman who has been asleep for twelve years.

Her story is a touching one, and well worth the telling.

On the 28th of May, 1832, Marguerite Bouvenval, a beautiful girl of twenty-one years, gave birth to a child. The next day the baby died. There arose in the village some gossip over this death, although it was wholly a natural one. In consequence of the rumors afloat, the law officers became aroused, and the girl went to Thelennes.

At sight of the magistrates and officers, the young mother, already sorely distressed at the loss of her child, was attacked with a terrible nervous disorder, and afterward fell into a state of catalepsy.

Since that day, now more than twelve years have passed, and during all this time she has not once awoken; her body has maintained a rigidity like that of death.

Once only, in consequence of some injury that was done her by pricking with a needle, she uttered strange cries; but her sleep has not been interrupted by any other incident. In vain have the physicians used electricity to arouse her; they have exhausted all the resources of their science; no one has succeeded.

(From La Lumiere.)

A Remarkable Apparition.

Dr. Harrison, in his Memoirs of a Physician, relates this story:

"I was once called to visit one of my patients, a man, brave, intelligent and self-reliant.

"What is the matter with you?" I asked as I felt his pulse, the irregularity of which alarmed me.

"I am somewhat agitated," he replied, forcing a smile. "An extraordinary event is the cause of my agitation. I know you will hardly believe me, for I can with difficulty only bring myself to believe it; and yet I saw him—I saw him clearly."

"Yesterday evening after tea, my niece, being indisposed, retired to her room. I sat for about a quarter of an hour by the fireside, and then, taking a candle, I went to my laboratory; for I am in the habit of going every evening, before going to bed, into the laboratory to see if everything is in good order. As I opened the door I saw, to my great astonishment, a gentleman dressed in black. He held in his hand a little candle, that cast about him a dim light. I stopped as if stupefied. Who was he, and how came he in my room? what was he doing? He did not appear to notice my presence, but went about the laboratory putting the apparatus in its proper place, like one who was perfectly familiar with such details. He closed the cases, placed the jars in order, but made not the slightest noise. Oh! I saw him—I saw him as distinctly as I now see you—but I was so overcome with fear and an undefinable feeling, that I did not dare to interrupt him. I looked on in silence."

"He went into my inner office, dismounted my telescope, shut it up; he put into its case my new chronometer; he went to my desk, took out the key, emptied my ink upon the ashes and threw my pens into the fire. Then he came slowly toward me, stopped a moment to look at me, shook his head sadly, blew out his candle and disappeared."

"I seemed to recognize the pale, sad face of this strange visitor. It reminded me of the celebrated Dr. Boyle, as his portrait appears in the frontispiece of his 'Treatise on Atmospheric Air.' As soon as I had recovered my senses I took the work from its place in my library and examined the portrait. It was he. Without a doubt he has come to warn me to make ready to close my work; it is for me a presage of my death."

"What?" said I, "you will allow yourself to be influenced by a dream—a vision? You, a brave, wise man and a philosopher?"

"Ah!" said he, "this vision, extraordinary and incomprehensible as it is, would make no impression upon me if it did not accord with the sad presentiments of my heart. Everything seems to predict my early death. These instruments that Boyle has so carefully put away in their places my hand is never again to touch."

I went back to my house, the victim of a vague and painful fear. I slept but little that night. Scarcely had I opened my eyes in the morning, when my servant handed me the following letter: "Come quickly, Doctor. Our excellent friend was stricken with paralysis this morning at seven o'clock. I fear for his life."

Two days after this he died."

A Convincing Experience.

Herr Kupsch communicates to the *Neue Spirituelle Blätter* of Berlin his experience with a new and grand medium; an experience occurring under such unusual conditions as to make it exceptionally important. He says:

"I was walking in one of the streets of Chemnitz several months ago, when it began to rain very hard, and as I had no umbrella I sought shelter in a neighboring café. A gentleman who was sitting at a table seemed to know me, and asked me immediately whether we had not met once before at a spiritual séance. I remembered him; and told him that I had been away from Chemnitz for a year; whereupon he informed me that, during my absence, a new medium of extraordinary merit had appeared in the city, and politely offered to introduce me to her. As the rain had ceased falling, we set out, and in a short time we were at her door."

Madame R—, whose full name I am not at liberty to give, received us kindly, and as I intended only to present myself and make her acquaintance, and as nothing was further from my thought than an immediate sitting, what happened was not only surprising, but carried absolute proof of the agency of unseen intelligences.

It was about five o'clock in the afternoon, bright and clear. Mme. R—, without any preliminary conversation, became at once fully entranced. Turning to me, she said, or rather the spirit that was then controlling her, "I know you," and handed to me a number of magnificent roses. What is especially convincing in this experience is this: It was the time of the year when roses are in full bloom; an hour before the rain had been pouring down in torrents; the roses that were presented to me were dripping with rain; the stems were fresh and wet; on one of my flowers a small, black beetle was crawling; from the time of our sitting down in her room, to the appearance of the flowers, only a few seconds had passed.

"When in the beginning of my report of this sitting I dwelt so minutely upon the fact of the rain overtaking me in the street, I had this point in view: to show that under the circumstances the genuineness of the phenomenon admits of no doubt whatever. Mme. R— had in no way made preparations for the sitting; but, on the contrary, our call took her by surprise. The only remuneration she would accept from us was our thanks."

(From Neue Spirituelle Blätter.)

Clairvoyance of Animals.

In the village of Oberheim dwelt a butcher whose dog sometimes accompanied him on his business trips; at other times was forced to stay at home, in which case he was always very quiet. On the 19th of October the butcher

went on one of his journeys, and left the dog at home. In the night following his master's departure the dog became very restless; he whined so long that he was let out; but once outside the house, he began to howl so mournfully that he was finally punished; but this did not make him quiet. On the next day the news was received that the butcher, at the time when the dog was howling, had fallen into an unprotected cellar in a place several hours' distant, and was killed."

(From Le Messenger.)

A Drowned Officer Appears.

On the day of the terrible collision between the *Victoria* and the *Camperdown* in which Sir George Troyon was lost with his ship, Lady Troyon was giving at her house a great reception.

What was the surprise of one of the guests to meet, as she was ascending the stairs, face to face, Sir George Troyon; she saw him afterward go into the dining-room.

This lady hastened to impart the news of the meeting to one of her friends who was passing, and added: "I must go to Lady Troyon and thank her for the surprise she has given us by finding her husband here; and I must find him also, for I wish to speak to him."

"Do nothing of the kind," replied her friend. "I have also seen Sir George, and I told his wife of it, but she was deeply distressed by my words, and told me with tears that Sir George was not here, but was on board his ship."

In Memoriam—Luther Colby.

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

More than words can easily express have I been moved by the wealth of loving tokens and personal appreciation; everywhere spontaneously manifested by all classes of Spiritualists, testifying to the great worth and work of the man, tried and true, who for nearly forty years upheld with such splendid devotion and consistency the banner sheet of Spiritualism—LUTHER COLBY.

These numberless, outspoken tributes to his memory, from hearts rich with human sympathy—from the humblest as from the highest names known to our ranks, even from some who for years had not regarded him as a friend, but whose recent words of commendation are alike creditable to their heads and hearts—these impromptu tributes are the best evidences as to the character and value of Bro. Colby's life-work in the Cause that dominated his every thought.

But however hearty the bestowal of praise, nothing has been said that was not fully merited. Whatever he felt was his duty, or what he regarded was right, he did it fearlessly, though consequences might not always be pleasant either to him or to his friends. Few, even of those who thought they knew him intimately, realized the glorious measure of his mediumship. Instead of seeking its display, he guarded it with almost sacred modesty. Scores of instances, extending over many years, occurring when least expected, and under every conceivable condition, are personally known to the writer, which if related would naturally bewilder the reader, so startling were many of these manifestations.

To illustrate his intensely sensitive-ness-one instance will suffice. Quietly sitting with him one day in his editorial room, which was on the third floor, he suddenly arose from his desk, and began to stride up and down the room under great excitement, storming with angry feeling, to which he gave vent. Resuming his seat after a while he calmly began writing again, when he turned and asked, "What does all this mean?" I replied, "Perhaps it will explain itself." In the course of a few minutes a rap at the door, and a visitor entered, which did solve the problem. This pseudo-friend was a chronic critic of microscopical characteristics, whose sense of his own personal importance filled the universe. Voluble, complaining, assertive, tiresome, he had called to relieve his fault-finding spirit, and the sensitive editor had unwittingly sensed the man's antagonism the instant he entered the office, ten minutes before he appeared up stairs.

No more consistent or truer friend to mediums ever welded pen, or raised a voice in behalf of these sensitives, than this same sturdy man, who by gift of organization was a representative of this very class. His work in his interests, one may rest assured, will cease not with his departure from physical life; but with clearer vision and increased powers, he will continue, from his plane in spirit-life, to serve the cause of human progress in all spiritual ways. Of sturdy build and physical inheritance, his thought was practical, his outlook broad, his mind of universal cast. Strong in his friendships, he hated every semblance of ingratitude; stern of judgment, he was tender as a woman.

He loved justice, and abhorred all forms of oppression. While his active sympathies reached out to every class, he felt to specially condemn the nation's treatment of our Indian wards. Hand in hand with his intelligent efforts to impart spiritual light and knowledge, are to be remembered his numberless acts of gracious kindness and generosity toward others in material things. With only very limited means, he was constantly doing good in this direction, far more than many with independent resources. Unremittently contributing to the necessities of some worthy person or cause till after his own affairs were seriously crippled—these unselfish acts stand out like stars at night and reflect his goodness of heart. They bear record of him on earth and in heaven.

May his minor defects of character but serve to improve our own, and his many greater virtues be cherished and emulated by all who knew him; thus will the world continue to be better for his having lived in it.
Washington, D. C., Nov. 19, 1894.

Literary Department.

"BERTHA LEE;" OR, MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

Author of "Dora Moore," "Country Neighbors," Etc., Etc.

CHAPTER XV.

VACATION OVER.

MY readers will not forget that I am writing this record of school life in a corner of the garret. I take my time when Mr. Gray writes his sermons, or when he is visiting his parishioners. Auntie Paul is one of those persons who like to reign supreme in the kitchen, and all others are only in the way, impeding her labors. I cannot imagine what she finds to do all the time, but she is never idle; when the kitchen is in order (and she knows the meaning of the word), you will find her in the corner with a pile of old rags about her in baskets, all assorted, and she is braiding a mat; or when time forbids such labor, she is hemming towels or making holders. Under her supervision nothing is wasted, but nothing made beautiful. She is as rigid in her definition of truth as Ruskin himself; with her, "Truth is not beauty," but alas! he would find an obstinate skeptic if he tried to convince her that the unweaned stone was less beautiful than the moss-covered rock, with its mingled tints, mellowed and subdued by the masterly touches of that most patient of all artists—time.

She would like a world where no flowers grew but grain and potato-blossoms, and no vines but the squash and the cucumber. She looks with a feeling of mingled pity and contempt when I sit down with my embroidery or crocheting.

"Auntie," said I, "let me make you a neat cap, with a plain ruche and white strings; I know it will become you."

"Mrs. Gray," said she solemnly, "would you lead me away from the straight and narrow road, to the city of Vanity Fair? The fewer gewgaws we have about us, the easier we shall walk the road to heaven. Tempt me not; this poor, perishable body will soon lie in the dust, and what matter then whether this head shall have worn lace and ribbons, or only its own gray hair?"

"But, Auntie, heaven is beautiful?"

"Yes, yes, I know it, and we shall be sinless there. My dear child, you think old Auntie Paul don't know anything about woman's love of admiration and dress, but when I was a girl I loved it too well, and came near losing soul and body; but God in his mercy showed me the error of my ways, and I have never worn a bow or a flower since I professed his name."

There was no moving her; and, like Jeremiah, she clothed herself in sackcloth, and went mourning all her days for the sins of God's people. But I love Auntie Paul—she is firm as a rock, and she lets me rest upon her. I know she thinks I am a poor, weak little body, and ought never to have been a minister's wife; but I agree with her so perfectly there that her opinion does not disturb me, and I feel strong by her side. I wonder if she is going to stay with us? I heard Mr. Gray say the other day that his salary would not admit of his keeping a woman in the kitchen. What can be mean? Auntie only asks one dollar a week, a mere pittance compared to her labor, and he added also that a "kitchen education"—that was his expression—was more important to a woman than any other knowledge.

"An humble performance of household labors, and submission to constituted authority," was what God required of woman. I thought Auntie Paul would like that doctrine, but she actually curled her lip a little, and said—

"Man should beware, and not use his authority too freely."

"But you acknowledge I have the Bible on my side," said Mr. Gray; "that obedience is required from the wife to the husband, and authority is vested in man over the weaker vessel."

"When the vessel is weaker, Mr. Gray; but while I take the Bible for my guide, I still believe that resistance to tyrants is obedience to God"; and Auntie's eyes flashed for an instant, and she walked across the room with the air of an old Roman. There is something in her past history that I do not understand—some wound that rakes deep, and she winces when it is touched. But what does Mr. Gray mean? He cannot get even an Irish girl who will work for less wages than Auntie Paul, and he cannot think me capable of all the drudgery of the kitchen. Well, never mind; this garret corner is my kingdom, and I will enjoy it while I can. It is rather a sad pleasure, after all, to review my school days, and how I shrink back from writing the following chapters! Can I do it faithfully? Can I open the secret chamber of my weak heart—that chamber so long closed even from my own inspection; it is full of withered flowers, broken vases, sweet still with the perfume, but the very fragrance only recalls more vividly the lost beauty of

the vase. The dead lie there, too, in all the beauty of that hour, before

"Decay's effacing fingers
Had marred the lines where beauty lingers;"
and if I open this chamber, I shall weep again as youth weeps in its first sorrow.

There is a record there, too, tear-stained and blurred—worn and torn, as if the hand that wrote would fain have destroyed, but trembled at the deed. Come then, reader, with me. As I would take a friend to the grave of a beloved one, so will I take you with me. You were with me at my marriage, by my side when an orphan I wept over a mother shrouded for the grave. You have sympathized in the trials of childhood; come with me now, when the girl struggled (all too early, to be sure,) with the problem of her destiny, and when she first awoke to a knowledge of her duties and trials as a woman.

Nearly every day brought me a note from Addie; but all filled with the most anxious apprehensions for Miss Lincoln.

"She must die, we fear," Miss St. Leon is with her all the time, night and day. She must be a very strong, healthy woman, for she doesn't mind the loss of sleep at all, and she allows no one else to take the care of her patient. When dear Miss Lincoln is herself, you cannot imagine with what patient, loving trust she looks up to her self-appointed nurse—

"My uncle, my poor uncle; does not he miss me very much?"

"Not much," said Miss St. Leon; "I see to his comfort; he thinks less of himself than of you now; and once I heard him pray—"Oh! God, save my Mary."

"Did he?" said Mary exclaimed; "has my uncle learned to pray? Then, oh! God, spare my life; that Thy goodness may lead him to perfect trust in Thee!"

She was so exhausted after this that she fainted; and though she revived a little, she sunk again, and remained all day so low that we watched in trembling fear lest each breath should be the last. My father came that day; it was near evening; and when I first met him I hung about his neck and wept like a baby that I am; but not so much of a baby, either—for he wept, too. Yes, my great, noble, handsome father wept, too. It was a long time before I could tell him about my teacher, and how she got sick nursing me. When I showed him the scars upon my face, and told him how she went without sleep almost a week, just to save my face, and was so patient and gentle with me in all my fretfulness, he was so interested that he rose up at once, and said he, "Daughter, did you say she was dying?"

"Yes, father, she cannot live till morning."

He inquired, then, about Dr. Simpson; and I told him how kind and good he was, but very young, with but little experience.

"Perhaps," said he, "skill can save her"; and he told Miss Garland that he would go right away in the night express to Boston, and bring Dr. Kittredge. The doctor was a friend of his, and would come. We all waited impatiently for the arrival of this doctor. He was an old gentleman, white-headed, and grave and quiet in manner; and he examined Miss Lincoln, a long time before he gave an opinion. Then he looked about the house, and noticed that it was very old, and in a low, marshy spot, and the room was small and ill ventilated. He turned to Miss St. Leon—

"I can save this young lady, if you can remove her to a large, airy room in the boarding-house."

"It shall be done," said Miss St. Leon promptly; and during the day she was removed on a bed, and placed in Miss St. Leon's own room in the south-east corner—you will remember. She is there now, but no improvement as yet, and the doctor don't say a word, but he watches her very closely, and allows no one but Miss St. Leon and himself in the room. Pa came, thinking I would go away with him, but he says he is glad that I am not so selfish as to wish to leave my friend. He has brought me a heap of nice clothes, and boxes upon boxes of curiosities and nice things; but I have no heart to look at them, and I reckon now I never shall. Pa has a room at the hotel, and I go over when Miss Lincoln is asleep—they don't let me in her room, but I want to stay somewhere near. It is a great comfort to have Pa's sympathy. Oh! Bertha, I wish you could see my father—he is the handsomest man I know, and he never looked so well as he does now. His dress is nice, and his rich, dark hair, so wavy and soft, and then just the nicest whiskers you ever did see. He smokes, which you say you do not like; but you would almost fall in love with smoking if you could see him with his hookah, as he calls it—a beautiful

long pipe, with amber mouth-piece, and a tube that passes through water. I can't describe it to you; but if you could see him with his Oriental smoking-cap, and his Parli's dressing-gown, you would fall in love with him. I am afraid every day that some lady will steal his heart from me—but he would not have me long to love him then, and I tell him so—but he laughs and says: "Never fear, Addie; if you will promise never to leave me, I will promise not to marry."

And so I promise him solemnly, over and over again, and the more solemn and emphatic I become, the more roguish and smiling he looks, and pushes away my curls, and looks at me so kindly, and says: "I hope it will be a long time yet before any rover steals my bonny bird away; but the time will come, darling, when you will love another than your father, and then what will become of me?"

Then I pout a little, and tell him it will never, never, never be, and I cover his mouth with my hand, and keep kissing him, so that he cannot contradict me.

Thursday morn: Miss Lincoln has revived a little.

A week later, and Addie's note brought some hope. Dr. Kittredge had left, after giving minute directions to the young doctor, with orders to be sent for at once if a change should take place—there was some hope.

Spring came, and with it sunny days and balmy breezes. The scholars gathered from places near and remote. The reputation of the school had increased, and we had girls from the sunny South, and the bleak Canadas, so that the first week was one of unusual bustle, and as more time was consumed in regulating classes, I had some hours to spend with Miss Lincoln. She was still in Miss St. Leon's room—pale and thin; but her beauty was not marred, only etherealized—more spiritual.

I never saw a more pleasing friendship than that which existed between Miss St. Leon and Mary Lincoln. The one was strong, masculine, self-relying, scorning all the delicacies and luxuries of life, with harder muscle, coarser fibre, and an insensibility to little wounds, and above the petty follies and gossip which are too common to woman-life; the other, graceful, fair as a lily, loving, warm-hearted and sensitive—keenly alive to the beauties of a wild flower, the form of a cloud, or the smile on a beloved face—shrinking from contact with all that was coarse, rude or repulsive. In one point they were alike. Like two balls, they coincided there, and like these balls, each character was so well rounded and perfected that there was no friction between them. The one point of union was singleness of heart, or, to define it more closely, each was capable of sacrificing self to duty, and no temptation could seduce them from right—the one, from strength of will and physical endurance; the other, from a love of right and a purity of heart that seemed to shrink from wrong as from pollution. If Miss St. Leon had the most to struggle with, there was the more power to conquer. They would both have endured martyrdom—the one, with the loving trust of St. John; the other, with the spirit and zeal of Luther.

As Miss Lincoln grew stronger, they had long discussions on religious topics; and the one, grateful for the kindness which had been shown, and feeling, for the first time in her life, how pleasant it is to lean, in our weakness, upon a strong arm, and trust in a stout heart, was willing to be led, to be guided, to yield whenever principle did not require resistance.

After awhile, Miss Lincoln went back to her "Uncle." It was sad to see so delicate a flower in that rude place; but she was happier than ever, for he had become more gentle and kind. We wondered if she would teach no more; but we waited day after day, till our classes were all completed, and other teachers assigned. We missed her voice, and her smile, and her enthusiasm; but we did not venture to express our disappointment, save to the members of our own class.

One evening I obtained permission to spend an hour with Miss Lincoln. It was early evening; the weather was mild, and old Mr. Mudgett sat in an arm-chair by the window, looking at the garden, and fretting at the strange ways of the new gardener.

"There he is, planting large potatoes, when small ones will yield as good a crop; and yesterday he made a strawberry bed, ten rods square, right in that moist part of the garden, just where I used to raise my best cabbages. Well, I'm an old hulk, and can never see deep water again, or I'd send that fellow to Botany Bay to learn the worth of a cabbage!"

The old man had contracted a habit of fretting at everything, and could not well learn new ways, but Mary bore it all patiently, for he allowed her now to read the Bible to him, and never annoyed her with his infidel opinions. As the poor, worn out body decayed, the spirit seemed to catch some glances of a world beyond—as more beautifully expressed by another—the old, battered tenement received more light "through chinks which time had made."

Mary had just finished clearing away their humble tea, and was seated with her knitting-work near the old man's side. She wore a simple gingham frock, her only ornament an oval brooch, antiquated in style, but very pretty with its settings of pearls and jet. It was a gift from Addie, and was one among many others that had belonged to her mother. Mary's hair, which had been out during her fever, was now growing finely, and curled in natural ringlets. Her old bloom had returned in part, just tingling her cheeks with a delicate rosy hue, and I thought I never saw her wear such an expression of perfect peace and serenity.

Mr. Mudgett always welcomed me as cordially as his gruff nature would permit, and I sat down on the doorstep and told him about our garden at home—a subject which always interested him—and when my father pruned his trees and trimmed his grapes, to all of which he assented, and said he was glad there was one sensible man left; but the young folks at the present day were all a pack of fools, and thought that those that went before them did not know an apple from a cabbage, or a potato-bail from a grape. It was a great task to make the old man comfortable at night, as he was his own doctor most of the time, and considered himself quite equal to any graduate of the schools; like most who doctor themselves, he had a multitude of potions, and set times for their application. His arms must be rubbed first so many minutes with one liniment, his feet so long with another, a woolen cap must be tied round his head, a hot stone wet with rum applied to his feet, a flannel wet in the same delicious liquid on his chest, and any one to have seen Mary and myself preparing him for his nocturnal rest might have imagined us swathing a mummy, like the ancient Egypt-

ians. There were as many ceremonies to be gone through in the morning, and a most exacting routine of duties through the day, and there never came a pleasant "Thank you, Mary," or an expression of satisfaction; but only a glum assent if things suited him, and a rude murmur if they did not.

"Oh! Mary," said I, when we had finally answered all his demands and left the old man alone, while we sat awhile in her own little room, "how can you bear all this? How can you live from day to day and bear all this so patiently?"

She did not answer me at once, but opened a book that lay on the table, and read aloud:

"Let us bear patiently what God sends; for impatience doth but entangle us like the fluttering of a bird in a net, but cannot at all ease our trouble, or prevent the accident; it were therefore better that we compose ourselves to a patient than to a troubled and miserable suffering."

God, who in mercy and wisdom governs the world, would never have suffered so many sadnesses, and have sent them to us, but that he intends they should be the seminary of comfort, the nursery of virtue, the exercise of wisdom, the trial of patience, the venturing for a crown and the gate of glory.

In this world you are but a stranger, traveling to your own country, where the glories of a kingdom are prepared for you; it is therefore a huge folly to be much afflicted because thou hast a less convenient inn to lodge in by the way."

"And this is the way you teach yourself patience, dear Mary?"

"It is the only way to do it effectually; and, Bertha, it is by such chemistry that the ills of life may be transmuted into blessings. Remember it; and when trouble comes, wait patiently, and God will deliver you—or, if he does not, you may know that the discipline is what you need. There was a time when my spirit chafed against my lot in life; but I believe that my heavenly Father placed me here for a wise purpose, and I have learned not only to be contented but happy. It is certainly one step toward happiness to know your duty, and my path is so plainly marked out for me that I cannot mistake it. You know my early history, and can understand why I would not forsake Mr. Mudgett in his old age. I thought my sickness was a trial almost too hard to be borne; but it has given me a most precious friend—one who has led me from a path of error."

"You don't mean," I said, in some astonishment, "that you subscribe now to all Miss St. Leon's views—that you have adopted Mr. Calvin's creed?"

I was sorry that I had spoken thus, as soon as the words had left my lips; for an expression of pain passed over my friend's face, as if I had recalled sad memories.

"I mean," said she, "that a creed which produces such characters as Miss St. Leon cannot be very bad. She has shown me—that I ought to have seen for myself—that I was fanciful, imaginative, and craved a religion that would satisfy that want of my nature, while I should have been seeking the truth. I fear that you are too strongly prejudiced against Mr. Calvin. I think he is one of the few who believe his creed, and act accordingly; he may have more zeal than discretion, but give him credit for sincerity."

"Now, Mary, you will come back to school; we miss you very much."

"No!" said Mary, decidedly; "I must tell you what I told Miss St. Leon to-day, when she urged my return. I am not willing to place myself in any position where I cannot be perfectly free in my religious opinions, and where the same liberty of conscience is not allowed to all. I was humbled and dismissed because I investigated and thought for myself. I would not willingly submit to the same ordeal again; so, dear Bertha, I fear you will think me a proud little woman, with too much independence for my poverty—for here I am with only ninety dollars a year (my uncle's pension) for our support. But he needs my care; and so, following good old Jeremy Taylor's advice, I try to trust in God, and thus cast out anchor for my soul, to keep it from shipwreck, though I cannot keep it from storm."

She sat still a moment, my hand in hers—what could I say? poor little me, who had neither spiritual knowledge, nor the strength which comes from trials nobly borne!

As we sat thus, some one tapped lightly on the window, and Addie's bright face peeped in.

"Let me in at the window. If I come round by the door, Uncle Mudgett will be sure to poke up his head, and say, 'What's that mad-cap here at this time of night for?'"

We aided her to spring in, when she produced from her pocket a little box.

"There, Mary, I knew my dear, good father would bring it!" and she opened the cover, and displayed a valuable gold watch, and a little card on which was written:

"For my daughter's friend, with the gratitude and kind wishes of

ARTHUR STANLEY."

"I wanted him to come and bring it himself; but he said, 'Oh no, Addie! I don't want to see any more Yankee schoolma's. Miss Garland is well enough in her way, and I have the highest respect for her; but she is stately and cold as a granite mountain covered with snow. Miss St. Leon has a man's soul in a woman's body, and we men have a special partiality for feminine women; and Miss Crooks, who made such tremendous efforts to entertain me to-day—I am afraid a second interview would send me back to 'old Virginia' by the express line direct! I am under great obligations to your friend, Miss Lincoln; and I never paid a bill more cheerfully in my life than the one Dr. Kittredge presented yesterday; but I would rather pay two more than have to sit face to face with a prim Yankee schoolma'am another hour, whose face is like an Egyptian mummy, and whose words remind me of the old hymn, 'Hark, from the tombs a doleful sound!'"

I laughed heartily at Pa's notions, and feeling a little roguish, I told him I would inflict no more Yankee schoolma's upon him; if he did not think Miss Crooks interesting and beautiful, he certainly wouldn't like Miss Lincoln's black eyes, and yellow skin, and long neck; and then she was good, too, as good as Miss Crooks, and might make him feel his own deficiencies in that respect. Then he laughed and went to smoking, and I ran over here with the watch.

"Why, Addie," said I, "how could you describe Miss Lincoln in that way?"

"I was in a wicked mood, I suppose; but come, Bertha, we are already late for study hours."

As we ran through the garden, Addie said—"Wouldn't it be a joke now if Pa could see Miss Lincoln, and not know her by name? Now do contrive some way to bring it about."

I had seen Addie's father, and was not surprised at her warm admiration and love for him. Their affection was mutual, and they

seemed perfectly happy in each other's society.

The next day was bright and warm, and Addie proposed a ride on horseback to her father. He was delighted with the idea, and asked her to invite one of her companions; but as saddle-horses were rare, that arrangement could not be made, and I was therefore to take Addie's place on her return, and ride a few miles on a fine but gentle-spirited saddle-horse.

"Where will you ride?" Mr. Stanley asked, when I was mounted.

Now there was an old road that led to the ocean, shady and pleasant, on which were a few farm-houses, and further on, toward the water, some fishermen's huts; a bridge was thrown across the water, which we could pass, and then find ourselves on one corner of a long, barren, sandy island, which runs for some miles near the shore.

It was very pleasant to watch the waves dash against the beach, and see the vessels coming in and going out. As we rode along, I observed the hut where old Mr. Mudgett once lived, and where, near which, Mary Lincoln's mother was shipwrecked. I told the story; my companion was much interested, while, from design, I omitted the name of my teacher. I gave a faithful account of old Mudgett, adding that he was a sailor during the last war with England, and could tell some amusing incidents.

"You must procure me an interview with the old sailor," he said, "and I will manage to endure his gruffness for the sake of a sailor's yarn."

This was just what I desired, and therefore proposed to ride home by the way of Mudgett's house. We were always in the habit of going to it by the garden path, but the front of the house faced a narrow street, leading to the village. The door was open as we passed, and the old man sat just inside, watching with the interest of second childhood any passer by. Mary was not in sight, but the old man was unusually gracious as I rode near, and when I introduced Mr. Stanley, returned the salutation with more gentleness than I had ever seen him manifest to strangers: a little conversation ensued, and when the war was referred to, Mudgett seemed to forget his rheumatism and his temper. My horse was restive, and when Mr. Stanley proposed to call at another time, the old man said—

"Come in the morning, and I'll spin you some yarns maybe you'd like to hear."

"That's an original," said Mr. Stanley to me; "even a crab-apple has its sunny side, and though the old fellow has perhaps had a hard battle with life, I'll find one mellow spot in his heart. To-morrow I'll chat with him while Addie is at her recitations."

The next day found him seated by the old boatman, wondering, as he afterwards said, how that delicate blossom "our Mary," as Addie and I called her, but "my darter," as Mudgett expressed it, came to be budded on so rough a stem. She was dressed, as the day before, in a delicate pink gingham, with the brooch, which attracted Mr. Stanley's attention, from its similarity to one worn by his first wife before their marriage.

Mary had never seen Mr. Stanley, so that they met as strangers.

"I am told you were on the ocean during the last war, and took part in the struggle."

"Yes, I fought the British till I was taken prisoner and placed on board one of the prison-ships, and you may guess whether I have any love for the old country left. But the last war was nothing to the first; perhaps you don't know that I served in that, too."

"It seems hardly possible," said Mr. Stanley. "I was a youngster of eighteen. Didn't I hear the cannon of Bunker Hill, and didn't I stay behind when all the folks run for their lives, because the 'regulars' were coming?"

It was one Friday afternoon, April 21st, the second day after the battle of Lexington was fought—the news ran like wild-fire through the town, that the British soldiers were on us, and were cutting, and slashing, and killing all before them. Such a tumult you never saw before—men, women and children running in all directions to escape the regulars, while men rode through the town, screaming, "Fly for your lives! They are behind you!" One man yoked in his oxen, and taking his own family and his neighbor's, drove off to escape the soldiers. One woman ran four or five miles, and then sat down on the steps of a meeting-house to nurse her child, and found, to her great horror, that she had brought the cat, instead of her baby!

I thought I should be left alone in the town. I was calling a boat, and was sitting down on the sand, eating my bread and cheese, when the alarm came. I went home and loaded my musket, and then finished my lunch. I had been longing for a shot at 'em ever since them guns talked so loud at Breed's Hill. After awhile the town was still as a graveyard, and I went up into the street with my musket on my shoulder, but saw nobody but Colonel Hudson. He was so fat he could not run, and he stood at his door with his musket loaded.

"Going off?" said I. "Going no," said he; "I'm going to stop; and shoot the devil." "I'm your man, then," said I; and we watched all night; but not a red-coat showed his face in the town, much to our disappointment, and who started the rumors has never been found out to this day.

But I'll tell you something that happened the next January. You've noticed, perhaps, if you are an observing man, that there is a sand-bar at the mouth of the river, which prevents vessels from passing except at certain stages of the tide. They are trying to get a breakwater at the port; but I can tell 'em it will do no good. Water has put the bar there, and water'll keep it there, spite of all man can do. But it's an ugly place for vessels, sometimes. Well, one morning, Joe Stanwood and I were looking out to see the brig Sukey, which was taken by one of our privateers, when we spied, several miles from land, a British ship off the bar. The wind was easterly, and threatened a storm. She tacked often, and we could not imagine for some time what it meant; but it occurred to us that the English booby had mistaken our bay for Boston harbor, which was then in possession of the British. Here was a chance, then. We kept our own counsel, letting into the secret only those who were needed for the expedition; and starting with three whale-boats, we rowed out to offer our services as pilots to the poor Englishman. We could help him over the bar. We selected our captain, and when we came near he hailed the ship, "Where from and whither bound?"

The captain, not guessing our purpose, answered, "From London, bound to Boston. Where are you from, and where bound?"

Captain Boardman shot off a lie in return, like a boat going with the tide.

"From Boston. Want a pilot?"

"Yes," was the reply.

"Then heave to, and I'll come aboard."

They heave to at once, like good friends. Our boat was rowed to the ship's gangway, and our captain went on board, and, gentleman that he was, went to the quarter-deck, shook hands with the captain, asked the news from London, etc. While he was talking, the other boats rowed near, and we went on deck with our arms, and were paraded across the gangway. Our captain then left the quarter-deck, and ordered the ship's colors struck! Didn't the captain open his eyes, and didn't the crew stare at us, and didn't they look all round to see Boston, and find out that General Gage was too far south to help them then?

We didn't hurt 'em, though. I have wished since we had treated them as they treated our prisoners. But we made a good thing of it, for we found the ship loaded with wine, and porter, and vinegar, and hogs, and sour-kraut; and in six hours from the time we started, we were in port again with our prize."

We have just given a specimen of Mudgett's reminiscences. They amused his listener, and he called often, and would smoke a cigar while the old boatman smoked his pipe.

Mary Lincoln listened to these stories, as she had often done before, with patience. They were worn threadbare to her, but if it amused the invalid to relate them, she was happy.

Her quiet ways, her refinement and beauty, could not escape the notice of the connoisseur in woman's charms, as Addie's father professed to be; and one day he said to his daughter:

"That Mary Mudgett (pity she has not a prettier name) would grace a queen's court. Wonder where she picked up so much knowledge. I spoke of the Greek war to-day, and I found that she knew more about it than I did. You must make her acquaintance, Addie; and don't let your Southern pride be a barrier to the possession of such a friend. Our family have pedigree and position sufficient to choose our friends where we please. Come with me to-morrow, and see this old boatman's daughter (not his daughter, though). It is plain enough there is no blood of his in her veins; and who knows but the little waif thrown up from the sea may have as pure blood as that of which the Stanleys boast?"

Addie bit her lips, and listened to her father, and he went on, expatiating upon "our Mary's" charms, and half vexed that Addie expressed no more interest.

"Well, my daughter, what say you to a call upon the old boatman this afternoon?"

"I will go, father, on one condition—that you'll not laugh at my Yankee schoolma's."

"Bless your heart, child, I never laughed at them; only I do not fall down and worship them. You are so warm-hearted that you carry your admiration too far. Miss Garland is greater than Zenobia to you, and Maria Theresa and Queen Elizabeth combined are not equal to one-half of Miss St. Leon; and as for Miss Lincoln, though it was the name of your grandmother, and a proud old English name in our State, I am heartily sick of it; and now she is well again, and you have compensated her for her labors, let us say, 'Peace to her memory.'"

"I like the name better than Mudgett," said Addie, trying hard to pout a little; but the suppressed smile chased the frown away.

Her father looked annoyed.

"You remember, Addie, a rose by any other name would smell as sweet. But like as not that is not her name. I wonder if she has no clue to the name of her parents. It is strange no one has taken more interest in the girl. Why, I'm as much surprised as if I had found a diamond in Berkley Swamp."

"Oh, father! don't be so warm-hearted as to carry your admiration too far," said Addie archly.

"You are incorrigible," replied her father; "now, to pay for your impudence, put on your bonnet, and go with me to Mudgett's."

They did go, but found the old man alone; Mary had gone to her mother's grave. They walked thither, and found her trimming the grass and setting out some English violets.

"I have often heard Aunt Mudgett say that this was my mother's favorite flower; but I have never been able to get a root till this spring; their perfume is very sweet."

"They are very common in the old country," said Mr. Stanley; "I have gathered them in the meadows very often."

"Were you ever in Lincoln?" asked Mary.

"What—in the rare old city of Lincoln, on the Witan, in the County of Lincoln? Yes, indeed; that was where old John of Gaunt lived; and the tomb of his wife, Catherine, is yet to be seen; and the old Cathedral itself is worth a voyage across the Atlantic to see. It is very rich and beautiful, and its bell, called the 'Great Tom of Lincoln,' is said to weigh five and a half tons. I spent days there, wandering about the anient remains, and I never wearied of the Saxon, Norman and pointed arches, doorways with turrets, walls, mullions of windows, and other rare relics of the past, enough to set Scott's old Antiquary, Oldbuck, in a furor of talk."

While they were talking, Mr. Stanley had seated himself on a fallen tombstone; Mary was on a large stone near her mother's grave, and Addie had thrown herself on the grass by her side, and was in her usual position, her head resting in Mary's lap. Her father was so interested in relating his reminiscences, and Mary in listening, that neither of them noticed her at all, till she, becoming impatient—for the old city of Lincoln had no particular interest for her—said abruptly—

"Why, Mary, what do you care for the old relics? Come, let us walk to the top of the hill."

But Mary was reluctant to go; she would like to hear more, and speaking low to Addie, said—

"That was my mother's home, I believe."

At that Addie started up.

"How did you know that?"

"It is on the back of the picture, and Aunt Mudgett says she used to scribble the name on a paper; and I have a bit of paper, with a picture of the old Cathedral upon it, which she drew."

"Let me see," said Addie, as she drew the picture from Mary's bosom, and opened the locket.

"To Mary Lincoln, of Lincoln—from Robert."

"Why, father," said Addie, forgetting everything else, "that is where Mary's mother lived, and where Mary was born!"

Mr. Stanley looked from one to the other, wondering what it meant.

"Excuse me, Miss Mudgett; but I am puzzled to know what this means. I had heard something of your history, but supposed you bore the name of your adopted father."

"Father," said Addie, her roguish eyes danc-

ing with mirth, "allow me to introduce you to my friend, Miss Lincoln, the Yankee schoolma'am!"

Mr. Stanley, with all his natural and acquired ease of manner, was a little perplexed how to proceed, but rallying his gallantry, said—

"I am happy to acknowledge my mistake, and do not regret that it was a mistake. As to you, my little madoon, I cannot censure you very severely, for I believe I did absolutely refuse all acquaintance with Miss Lincoln, while I introduced myself to Miss Mudgett, and, if I remember right, gave her the name."

"All's well that ends well," said Addie. "But there's the bell for recitation. Oh, dear! Miss Lincoln, I wish you were my teacher again in history; but good-by, I'll take the shortest road," and away she ran over the hill to the Seminary.

[To be continued.]

The Electric Light in the Cure of Diseases.

The principle by which we live and move and exist, is sustained directly from the rays and emanations of the sun. The air we breathe is actinized, the blood is vivified, the nerves and muscles are electrified. Life is disseminated by them through the universe. We are upheld by them in health, and are healed by them of our various sicknesses. It was a literal truth which suggested the figure of speech to the prophet: "The sun of righteousness will rise with healing in his wings."

Next to this occult life-principle which appears thus immanent in the sun, is its counterpart, electricity. Participant of the same energy, it exhibits the same universality and power for life and health. Scientific experiment confirms this abundantly.

In a recent lecture Prof. Kendrick of London has conclusively demonstrated the distinct electrical action of living bodies. There are no fewer than fifty species of animals that are known to be electric batteries; and the proof is convincing that every form of life has its equivalent of the electric force.

The Professor, by means of a very sensitive galvanometer, demonstrated the effects of animal electric currents, and conclusively determined the whilom disputed question whether an electric current actually issued from a human being. He placed a solution of common salt in two flat vulcanite dishes, and then slowly inserted his hands. The electric phenomena appeared at once; and as he put in finger after finger it was sensibly increased. When the muscles of the arm were contracted it was greatest. If he contracted the muscles of the right arm the magnetic needle was deflected to the right; if the muscles of the left arm, it was deflected to the left.

An agent so intimately related to the vital force which energizes our bodies, ought certainly to be better understood. Its influence on life and health exceeds all that was fabled of magic or is hoped from medicine. It will build up anew the exhausted body, eliminate impurities of the blood resulting from ill habits, as of the use of alcohol or narcotics, etc. The difficulty of applying it has been at last overcome. The apparatus employed by the Electric Light Medical Institute, "The Pelham," 74 Boylston street, it is conceded, is an effectual means for the purpose. Intelligent physicians and eminent scientists are alike enthusiastic in commending it. The healing virtues stored up in the Electric Light, similar to those of the sunshine, as well as more convenient to employ, are thus placed in our hands.

New Publications.

THE BOOK OF THE FAIR.—The seventeenth part of this able and magnificent work increases the interest in the series. As a thing of art its mission is complete; but its grandeur lies in the historical descriptions, the authentic statements, the fine fiction in its many sentences, and its convenient size and arrangement. The illustrations are accurate and finely executed. The last number is devoted mostly to the fine arts, and the reproductions are faithful to the fullest degree. One would think he were in the presence of the paintings which are represented. This is also true of the whole series. From every standpoint the work is above criticism. As a memento of a grand occasion the "Book of the Fair" is without equal. It is as good as if one made the trip, and will serve as an excellent review. The little ones will use it as an educator, the older ones as pleasure. Everything is in the highest style of the art, as the Exposition was the highest in the line of productions. The Bancroft Co., Chicago and San Francisco.

BACK COUNTRY POEMS. By Sam Walter Foss. Cloth, pp. 258. Boston: Lee & Shepard.

Jingling, breezy, natural, these poems strike home to the heart. Whoever has lived in the country will be impressed with the humor, pathos and intelligence which pervade every line. Whoever likes to read homely philosophy, coupled with healthy humor, will find much to commend, much to enjoy. Some of the poems strike home to the heart, because of the insight into human nature which they present, and not a few are classical and profound. Mr. Foss's style is a change from the conventional, but it is none the less meritorious and pleasing. The dialect which he often indulges in is given in a faithful manner. The book is finely illustrated.

TALKS WITH MOTHERS.—No. 3.

HAPPY BABYHOOD.

Every mother wants her baby to thrive, because a healthy child is a happy child. The question of how the baby shall be fed is demanding the attention, as never before, not only of the mothers in the land, but of the entire medical profession also, because it is now realized how much the health of a child can be influenced by proper nutrition during the years of babyhood. As the result of the improper feeding of the infant, the vitality of the child is impaired, and he grows up weak and puny. In these days when artificial food is being so generally resorted to for infants, the demand for a substitute for mother's milk has brought out many foods for which great claims are made. Gustav Mellin, an English chemist, was the first to discover and combine the requisite properties necessary for an artificial food, and with his discovery the rational feeding of infants commenced. Mellin's Food is the only perfect substitute for mother's milk, and it has done more to make babies strong and healthy than anything else that has ever been invented. Mellin's Food possesses all the requisite heat and flesh producing and bone-forming constituents necessary to give a child health, vigor and vitality. Infants are exceedingly fond of it and thrive upon it when nothing else can be retained upon the stomach. If they have been weak, fretful and troublesome they become happy, healthy and active; bright eyes, rosy cheeks, firm muscles and a strong constitution are the inevitable results of using this excellent preparation. Mellin's Food, being highly nutritious and easily digested, is also perfectly adapted to the wants of invalids and convalescents.

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Banner Correspondence.

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

Massachusetts.

BOSTON.—G. W. Whitney of Hotel Adelphi, Roxbury, Mass., writes at length of a materializing séance recently given by Mr. Fred W. Tabor at his parlors, 519 Shawmut Avenue, in this city: "Upon entering his séance room we were invited to examine the cabinet usually used on such occasions, and which stood in an alcove of the room. We found it to be simply a recess, some four-by-six feet, formed by suspending curtains of dark material by an ornate piece of wire, some four feet from the ceiling, from which point they extended to the floor."

Before entering the cabinet Mr. Tabor invited three gentlemen, among whom was the writer, to accompany him to an adjoining room, where we examined his clothing, and found him dressed entirely in dark material. After thoroughly searching his pockets, the sleeves of his coat, etc., and finding nothing, the room was then lighted by a small kerosene lamp placed in an angle of the room formed by the chimney and the wall of the house on the opposite side of the room from the cabinet. The lamp we found resting in a wooden box fastened to the wall some ten or twelve feet from the floor. In front of this box was a sliding panel from which extended a small cord across the ceiling of the room down to the cabinet, to a point within easy reach of the medium's hand. When sitting in his chair behind the curtains Mr. Tabor's control takes charge of the light, and by means of this cord regulates the degree of light, making it more or less brilliant according to the ability of the spirit manifesting to withstand it. Two doors leading from this room were then locked; Mr. Tabor passed behind the curtains, when almost immediately, in less time than it takes to tell it, a form, some three to four feet in height, appeared at the opening, clad entirely in a white robe, which extended to the floor. This was 'Little Jimmy,' one of the cabinet spirits. He greeted the friends present, many of whom he had met before, in a very pleasant manner. He is a very bright little spirit, and forms a very attractive feature of Mr. Tabor's circles. He treated us, during the evening, to some wonderful exhibitions of the power that spirits possess over matter.

A large apple, fully as large as a tangerine, was handed to him by the writer. After keeping it for awhile it was called to the cabinet, and told to go to the cabinet; when some five feet from the floor, and directly through the material of the curtain, in full view of those present, I received the apple. I was then asked by the spirit to find the apple in the cabinet, where he put the apple through the curtain. I thoroughly examined the cabinet, but could discover not the slightest rent or break anywhere in the fabric, thus giving us an illustration of the ability of spirits to so disintegrate matter as to be able to pass solid substances through solid material without breaking a thread, or leaving a trace behind. Another feat performed was the removal of a sugar doll, some eight inches in length, and weighing perhaps half a pound, which I positively knew for a fact stood on the mantel at the opening of the cabinet, and on the opposite side of the room from the cabinet a distance of fully ten feet from it. This doll was pushed through the curtains from the inside of the cabinet, and received by a gentleman present who is a well known resident of an adjoining city in this State, and who had been invited by 'Little Jimmy' to come to the cabinet; he had no other means of knowing what was about to transpire. To enumerate all the many and varied manifestations I saw given at this séance would occupy too much space.

I regard Mr. Tabor as one of the most convincing mediums for materialization I have ever met, and I have had no little experience in the investigation of this phase of the Spiritual Philosophy. There have been times when his séances are at times so wonderfully natural, and bear such a vivid resemblance to the forms and features they were while here in the mortal.

BOSTON.—Levi Sommers, of 71 Brookline street, writes: "I have for some time been quietly investigating Spiritualism, but have never considered myself a Spiritualist until I left the parlors of Mrs. C. M. Sawyer, 24 Worcester street, in this city, where I had the privilege of attending one of her séances. There were twenty-five ladies and gentlemen present."

Mrs. Sawyer has a cabinet constructed of tongue and grooved lumber, in one corner of her spacious parlors. Before entering the cabinet, Mrs. Sawyer (for the purpose of testing independent voices) put a piece of paper in the cabinet, and placed over her mouth. As no plaster was available, a piece of paper was used. It was firmly attached by the aid of mucilage. Immediately upon entering the cabinet, voices were heard of several intonations and were continued for several minutes. Upon Mrs. Sawyer's reappearance it was with difficulty that the paper was removed, as it adhered so firmly to the face. Mrs. Sawyer then again entered the cabinet, and my suggestion, a large bound book of music was placed on her lap; a sheet of blank paper was placed thereon; her hands were placed on the paper, and with a pencil lines were drawn showing the position of each finger. A piece of mosquito netting was then tacked diagonally across the cabinet between Mrs. Sawyer and the aperture, or door. It was fastened in such a manner that the lady present behind the netting could not get through without tearing the netting. The tasks were all on the opposite side of the medium. It was impossible for her to reach them. The lights were partly turned down, but there was sufficient light to plainly discern every person and object in the room.

In less than a minute after the curtains were dropped by the lady who acted as manageress, Mrs. Sawyer, the form of a man appeared at the aperture, and greeted the audience. He stood in plain view of the audience for a moment, and then retired. The voice of a child was then heard, who gave the name of 'Maudie.' I learned she was one of the controls with Mrs. Sawyer. She said the man that had appeared was Elton Downer, the managing control of the cabinet.

A number of hands and arms were seen protruding from the cabinet, some of them passing directly through the curtains. There were as many as a dozen hands in full view at one and the same time. A little child about one year old was seen on the floor vainly attempting to speak. Its prattling voice was plainly heard, and found a response in the heart of several mothers present. Then came the form of a young man giving the name of Harry. He was immediately recognized by his father and mother. They both went up to the cabinet, and talked to and embraced him. An elderly lady with gray hair, and wearing a cap, appeared, and was recognized by a gentleman as his mother. A lady then appeared, and called me to the cabinet. To my surprise and utter astonishment there stood my wife, holding her eldest son, who was as plainly and as clearly as when in life. There can be no doubt about it. It made me a Spiritualist, a confirmed Spiritualist now and forever.

Before the séance ended the form of a lady appeared. Her clothing was saturated with water; water was dripping from her hair; she had the appearance of having been drawn from a river. She was recognized by a lady present as her sister, who had been drowned. During the séance the childish voice of 'Maudie' was often heard. I consider her one of the most intelligent controls I have ever listened to. About twenty forms appeared, and in some cases two at the same time. With but one exception they were all fully recognizable to the medium. In the least I was a perfect stranger to Mrs. Sawyer. She is a lady of pleasing address and refined manner, of medium height, with a mass of blonde curly hair, and quite short. My wife was tall and slender,

with black hair, the direct opposite of Mrs. Sawyer.

If such an array of facts under the conditions would not make a man a Spiritualist, I do not know what would. I only wish I could do full justice to the wonderful powers possessed by Mrs. Sawyer.

LYNN.—"Wildner," under date of Nov. 11, writes: "Mrs. Helen T. Brigham has just closed a most successful engagement with the Society meeting in Providence Hall. Her lectures, never sensational but always of a high order, have called out some of our most cultured people, who have listened with rapt attention to her inspired utterances, voiced in the most refined and beautiful language. Her last one in particular, upon 'The Influence of Spiritualism, Socially, Politically, and Religiously,' was full of good, telling points, and highly appreciated."

In response to a solicitation from her guides for subjects for poems 'which were original and not too commonplace, in order to demonstrate to skeptics the fact that their treatment was entirely impromptu and not studied,' the following were given, viz.: 'Is It True?' 'Brotherhood as It Should Be'; 'Lynn, the Larger Boston,' and 'Watchman, What of the Night?' which were treated in a very satisfactory manner, eliciting merited applause from her hearers."

Dr. G. W. Fowler, in a few brief and well-chosen remarks, expressed the opinion that no one could reasonably doubt the originality of treatment, giving indisputable evidence of direct inspiration, and closed by moving a vote of thanks to Mrs. Brigham and her inspirers, which was unanimously carried."

BOSTON.—W. S. Ripley of 88 Court street attests to the power possessed by Geo. B. Emerson for healing at a distance. He says: "I am reminded of a cure performed through his instrumentality upon the person of my father, Col. Orison Ripley of Paris, Me."

Rheumatism of an inflammatory character, with enlarged and crooked joints, made labor upon the farm almost impossible. Calling upon Dr. Emerson, he appointed a certain day and hour for a sitting. Living at a distance from the post office, the letter was not received until after the sitting was held and the cure performed. Upon the day and hour appointed, as he was at work in the field, he felt, all at once, free from pain, saying to the boy at work with him, 'I feel as young and strong as when only sixteen years old.' The power found and cured him in the field at the hour appointed, which cure was complete and permanent."

Illinois.

CHICAGO.—A correspondent sends the following account of meetings held in that city on the 11th inst.:

The Spiritual Research Society meets at Lodge Hall, 11 North Adams street, at 2:30 and 7:30 p. m. Mrs. C. Scovell gave an inspirational address and readings. First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Mrs. Mary C. Lyman and others tested and read messages, and answered questions from the audience. Mediums' conference at 10:30; afternoon at 2:30. Subject: "The Light of a New Morning Has Dawned." Evening, at 7:30. Subject: "Truth Crowns Her Conquests in the Victory of Justice." Children's Lyceum at 1:30. Harmonical circle Wednesday at 8, at 404 West Randolph street. Mrs. Lyman spoke and gave readings.

The Progressive Society, at Masonic Home Temple, 3120 Forest Avenue. Children's Lyceum at 1:30 p. m. Services at 3 and 7:30 p. m. Mrs. O. E. Daniels lectured afternoon and evening, assisted by Dr. J. M. Temple, the celebrated test medium of San Francisco.

The People's Spiritual Church of Spiritualists held Sunday evening services at 7:30 at Aldine Hall, No. 1, 151 Randolph street, near La Salle St. Rev. C. W. Foster, Horn Spoke. Subject: "The Political Revolution of the Age," concluding with phenomenal tests.

Spirits' Endeavor Society, at the residence of Mrs. Sarah E. Bromwell, 1300 Hoyne Avenue, near Lake street, at 3 p. m. Subject: "The Signs of the Times."

Mrs. Anna Orvis addressed the Society of Spiritual Union at 7:45 p. m. in Nathan's Hall, 1848 Milwaukee Avenue. S. M. Burnstead, President.

First Society of Spiritualists. Cora L. V. Richmond spoke at Hooley's Theatre at 11 a. m. Subject: "Struggling After the Occult, and How to Gain It." Sunday school was in Orpheus Hall, Schiller Theatre, at 12:30.

The North Side Society held services at Schlotthauer's Hall, corner Sigel and Sedgewick streets, at 2:30 and 7:45 p. m. F. Gordon White, medium. Subject: "Proof of Immortality."

Pennsylvania.

PHILADELPHIA.—Mrs. T. M. Locke forwards the following testimonial to the work of Dr. J. P. Thornedyke in that city: "The undersigned, officers and members of the Spiritual Conference Association, desire to express their heartfelt thanks for the approval of the manner in which we have been served during the month of October, 1894, by Dr. J. P. Thornedyke."

In his sincerity and earnestness of purpose to place the truth of the Spiritual Philosophy before the people, being the first speaker to introduce to our notice the work of a visiting missionary in the ranks of Spiritualism a field that had been hitherto almost entirely neglected. His character readings and delineations from dates of birth were also new to us, and correct to such a degree as to convince the most skeptical. We therefore feel that such a course has been beneficial to our society, and heartily recommend Dr. Thornedyke and his wide-awake methods to societies in need of a reliable speaker. President, Samuel J. Wheeler; Vice-President, Thomas M. Locke; Second Vice-President, C. A. Hammar; Cor. Sec'y, Julia R. Locke; Rec. Sec'y, Charles L. G. Frorer; Historian, Mary R. Galloway."

Maine.

PORTLAND.—H. C. Berry writes: "The platform of the First Spiritual Society, Mystic Hall, was occupied on Sunday evening, Oct. 28, by Mrs. A. W. Smith, who gave a very interesting lecture on Spiritualism. The first session day evening, Nov. 7, the Society held a meeting at East Deering, Me. The exercises were opened by the President, N. H. Lord, who introduced Mrs. A. W. Smith of Portland, the speaker of the hour. She spoke eloquently, giving a beautiful address explanatory of the Spiritual Philosophy. After singing, Mrs. M. B. Reddon gave numerous names of spirits present. The large audience was very attentive, and we trust an interest was awakened that will lead to an investigation of the subject by many."

New Hampshire.

MANCHESTER.—David Thayer, President, writes: "Mrs. Abbie N. Burnham of Boston delivered a fine discourse before the Association of Manchester Spiritualists on Sunday evening, Nov. 4, before an appreciative audience. Her logical treatment of the subject, and her graceful delivery were so pleasing that at the close of the lecture she was immediately engaged to speak again on Sunday evening, Nov. 18."

THE BANNER comes weekly as a welcome messenger of truth."

New York.

BUFFALO.—A correspondent writes: "The Children's Spiritual Lyceum meets every Sunday afternoon at 3:30 in A. O. U. W. Hall, corner Main and Court streets. The first session day evening, Nov. 7, was held Nov. 7. Among the pleasing features of the occasion were several addresses from friends of the movement, and excellent music by Mr. and Mrs. George Schlageter."

Careful Attention

To the faithful feeding of the cows producing the milk received at our condenseries is vitally important. We rigorously prohibit the use of foods not qualified to produce pure, wholesome milk of superior quality of the Gall Borden Eagle Brand Condensed Milk.

Twenty-five Years of Mediumship.

On Friday, October 19, Mr. J. J. Morse celebrated the twenty-fifth anniversary of his public work in the cause of Spiritualism, when a large and distinguished audience met at his residence in Onaburgh street, Regents Park, London, Eng., to do honor to the occasion. "The musical portion of the proceedings was contributed by the following, whose talents are too well-known to need comment here: Miss Samuels, Miss Alice Hunt, Miss Everitt, and Mr. Leigh Hunt. Mr. Morse alluded to the anniversary which those present had met to celebrate, and gave some reminiscences of his labors in the early days of the movement, mentioning the names of Mr. Dawson Rogers and Mr. Shorter, as among his earliest associates in the work."

Mr. Dawson Rogers, in congratulating Mr. Morse upon the long period of useful work he had performed, dwelt upon the change that had come over public opinion, as reflected in the press, during that period. The obloquy and invidious which were excited by Spiritualism in the past had now almost died away, and there was a suggestion in the tone now adopted by the press that its conductors had a suspicion that Spiritualism might be right after all. He paid a high tribute not only to the quality of Mr. Morse's work, but to the unflinching courage and forbearance which had throughout distinguished his efforts. Mr. Morse had, with rare tact, avoided all the violent methods of parading his work, and the privileges of cliques; in fine, he quarreled with nobody, but labored on broad and catholic lines.

Mr. G. E. Aldridge, on behalf of the workers in Birmingham, Walsall and Wolverhampton, felicitated Mr. Morse on the anniversary he was celebrating, and gave expression to the feelings of brotherhood and unity that animated the well-wishers of Mr. Morse, and the cause which they all desired to uphold.

Miss Rowan Vincent, in a few well chosen words, expressed the good feelings of those more particularly associated with Mr. Morse in his work in London, the members of his library, and of the Marylebone Association of Spiritualists.

The guests then partook of refreshments, after which "Tien Sien Tien," through the instrumentality of his medium, expressed the feelings of the workers on the anniversary of the day. After an appreciative allusion to the twenty-five years of faithful service rendered by the instrument he was using, "Tien" remarked that in Spiritualism there had come into the world a force, subtle, yet powerful, that had overborne all opposition directed against its progress, and had triumphantly vindicated itself.

After more of encouragement and approving retrospect, the "Chinese Philosopher" gave place to the "Strolling Player," who well supported his character of humorist, keeping his auditors in almost continuous bursts of merriment, interspersed with many "wise saws," however, and much valuable advice.

Thus concluded a pleasant and profitable evening, upon which, as well as the era of earnest labor which it celebrated, we heartily congratulate Mr. Morse.—D. G.

MY DEAR BROTHER MORSE—Mrs. Wallis and I give you cordial and hearty congratulations on your twenty-fifth birthday as a medium and spiritual worker. We wish you most sincerely many happy returns of the day, and hope that the work you have done in the past, good as it has been, is but a foretaste of the work for "Humanity and the Truth" which you are destined yet to accomplish under the wise guidance of those angel-friends who have so lovingly led you for the past quarter of a century. Accept the enclosed useful "silver tokens," as invitations of the fraternal love and regard we bear you on this your "silver wedding day" to Spiritualism. With all sorts of good wishes and affection, ever your co-workers, E. W. AND M. H. WALLIS.

164 Broughton Road, Penzance, Cornwall, England, Oct. 22, 1894.

[The above fraternal epistle—one of many—is accorded a place here, as coming from two of Mr. Morse's oldest friends in the ranks of our workers. It is indeed cheering to see one worker appreciating and honoring another. The letter is an honor to the senders and the receiver. Harmony and good feeling among the workers is an example to us all.—EDITORS L. & B.]

Passed to Spirit-Life.

From Boston, Mass., Oct. 22, Mrs. Mary E. Gardner, wife of William H. Gardner, aged 62 years 8 months and 22 days. She was ever faithful in life's duties; a good wife and mother, a kind friend and neighbor. Her companion, two daughters and a son, will miss her maternal presence, and her friends will miss her cheerful and helpful presence. Rev. Samuel B. Craft, Secretary of the Children's Mission, who officiated at her marriage, attended the funeral. He told of the years he had known her, her loving care for the sick, and her constant work that she might do all the good she could; and in conclusion said: "You are going to lay away the form she has worn with reverence and trust, but is risen; her spirit presence will often be with you."

August 19, 1894, Harriet Maud Gardner, aged 18 years. The departure of this young friend to the other life has cast a gloom over the family circle which only time can remove. Little did she or any one imagine that when she left her home so light-hearted and cheerful that the singing time would soon be drifting over, and she would never return in the form. The interment was at Forest Hill.

MARY L. FRANK.

From his residence in Wilson Co., Kan., Oct. 30, Pembroke S. Booth was born in Delaware Co., N. Y., seventy-six years ago. He was one of the first to accept the glad tidings of spirit-return, and was a constant subscriber to and close reader of the BANNER OF LIGHT from its first issue until the time of his decease. Bro. Booth was a model man in the community, where he has dwelt for the past twenty-five years. E. G.

[Obituary Notice not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents per line must be added. The notice must be accompanied by a check or money order, and must be received before the close of the day. No notice admitted under the above heading.]

"Female Sufferers,"

"Hear me! I was discouraged, broken-hearted. I was so ill with female trouble I could not walk or stand, and had to be assisted to my feet when arising from a chair. My head whirled, and back ached, but worst of all was that crowding-down feeling in my abdomen. A friend told me of Lydia E. Pinkham's Vegetable Compound; her faith won mine, and now I am well. Oh how can I return thanks to Mrs. Pinkham! Every woman troubled with uterus or womb troubles can be cured, for I cured me, and will them."—Mrs. Kerhaugh, Juniata St., Nicetown, Penn.

This great medicine destroys poisonous germs, cleanses the system, strengthens the womb, and corrects all irregularities.

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THE MASTERKEY, or, Reason and Reasonable—A treatise on the laws of Mind and Modern Spiritual Phenomena. By MAREUS R. K. WRIGHT. Price 25 cents. For sale by COLBY & RICH.

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WHAT AILS MY NERVES?

They Are Almost Driving Me Crazy.

They Won't Let Me Work and They Spoil My Pleasure.

Here is a Way to Have Nerves Like Steel. Just Read This.

Thousands of people feel this way. Their nerves are weak and irritable; they pass sleepless nights, waking in the morning tired and unfreshed, with bad taste in the mouth and dull feeble head. They feel nervous, blue and discouraged, often having a sense of anxiety and apprehension, as of some impending danger.

They feel they have lost their nerve power, and much of their energy and ambition. They often declare themselves as "feeling just good for nothing." This was so with Mrs. N. H. Clark, a prominent and well-known lady of Meriden, Ct. She writes the following unusually interesting letter:

"For some time I have been fearfully prostrated with nervous weakness. I was continually without strength, and unable to do my work. I was completely tired out, and my nerves were so weak I was good for nothing."

"I could not sleep nights I was so weak and nervous, and when I arose in the morning I was as tired as when I went to bed, and sometimes even more so. I was entirely used up and miserable. I had no appetite, and the little food I could eat distressed me awfully."

"I had a constant fear and dread that something was going to happen. I also had a cough and bronchitis. I employed doctors and took medicines constantly, but without benefit. At this time a friend who had used Dr. Greene's Nervura blood and nerve remedy, and been cured by it, advised me to try it."

"I had not used the first bottle when I could plainly see more good results than from all the other medicines I had ever before taken. The good I derived from this most wonderful medicine was marvelous."

"I can sleep well, and my nerves are strong and quiet. My appetite is good, and I can eat anything without distress. I heartily recommend Dr. Greene's Nervura blood and nerve remedy to everybody, for I believe it to be the best medicine I have ever found, and a great boon to mankind."

"You who are sick and suffering just remember this: Dr. Greene's Nervura blood and nerve remedy is the medicine that cures, and it is exactly what you want. There are countless numbers of persons in just this condition. They are not sick with any particular disease, but are out of order—have weak nerves and tired bodies. They have lost their snap and energy, and work becomes an effort."

"You need Dr. Greene's Nervura blood and nerve remedy. It will cure you. It is purely vegetable and harmless, and is the discovery of Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. He can be consulted free, personally or by letter."

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A Family Physician and Guide to Health. BY T. A. BLAND, M.D., President of the Eclectic Medical Society of the District of Columbia.

This is a book of great practical value, by an author of progressive views, large experience as a physician, and a writer of great ability and popularity.

OPINIONS OF THE PRESS. The Boston Herald says: "The directions in this book for the treatment of disease are correct and sensible and the part How to Keep Well, is full of excellent suggestions, and will be eagerly read. The book will not be endorsed by all physicians, but there is a great deal of good advice in it, and it will be found well worth what it costs."

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WHAT AN EMINENT PHYSICIAN SAYS. "Dear Dr. Bland: I have read your book with pleasure and profit. It is a most valuable family physician and guide to health. I am a doctor, and I am a great deal of good advice in it. I have given it to every body, the health of the people would soon be greatly improved." AUG. P. LIOUWILL, M.D., Boston, Sept. 24th, 1894.

Fine paper, beautiful print, elegant and substantial binding. 202 pages, 12mo. Price \$1.00. For sale by COLBY & RICH.

Hypnotism: Its Facts, Theories and Related Phenomena; With Explanatory Anecdotes, Descriptions and Reminisc

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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles.

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 17, 1894.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

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

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large. COLBY & RICH.

Doctors Waking Up.

In the Old World, at least, such practitioners seem now to be arousing themselves to a realization of the importance of that system of treating nervous troubles which their fathers denounced under the name of "Mesmerism," but the sons have rechristened "Hypnotism"—under which cognomen it finds free entrance to the most exclusive scientific and medical circles. It is, after all, really encouraging to witness any tendency toward leniency regarding liberal ideas (even under new names) on the part of these "tite barnacles" on the ship of the public weal.

It is stated on good authority that during the past year more than a hundred books and brochures devoted to the discussion of hypnotism have been issued from the press. This single fact is sufficient evidence of the extent to which therapeutic experiments in hypnotic suggestion are exciting the attention of physicians and awakening the interest of the general public. One of these publications, and perhaps the most important, has recently been put forth in Berlin, whose author, Dr. Grossman, prints communications from thirty of the most eminent professors and physicians of Europe, relating the results of their experience in the application of hypnotic suggestion to the healing of disease. Two of these gentlemen in Amsterdam report that from May 5, 1893, to June 30, 1893, in the institution over which they had charge 1098 patients were subjected to this treatment; and that of this number 23.28 per cent. were entirely cured, 23.69 per cent. were permanently improved, and 21.02 were slightly bettered.

Dr. Wetterstrand of Stockholm has used this method of treatment in seven thousand cases, and Dr. Bernheim of Nancy in twelve thousand cases, and both are strong endorsers of it. The latter unhesitatingly declares that the study of hypnotic suggestion should be made obligatory in all medical schools, and that a physician who in these days ignores the psychical element in disease, and is ignorant of the part it plays in pathology and therapeutics, is no better than a horse-doctor, and should confine himself to veterinary practice. Dr. Kraft-Ebing of Vienna makes the point of the influence of "auto-suggestion" in the production of disease. It is astonishing to learn the number of ailments and morbid conditions of this sort that originate in the nervous system, and are indicated by pains, paralyses, and other symptoms of hysterical, hypochondriac, and neurasthenic affections. Though they are not merely imaginary complaints, they cease with the removal of the "auto-suggestive cause," which may be effected by hetero-suggestion or any change of scene that banishes it from the thoughts.

It is shown by the experiments of a distinguished physician of Munich on eight thousand seven hundred and fifty persons of different nationalities that only six per cent. were unperceptible of the hypnotic influence.

A new weekly paper devoted exclusively to the defense of Spiritualism, and entitled *La Sombra de Hidalgo*, appeared in Mexico on the 15th of July. The editor, Señor Hipólito Salazar, announces his program: "To combat with energy the errors inculcated by bigoted religions to uphold the banner of liberalism; to oppose with vigor, fanaticism, theocracy and every form of tyranny. Our motto will be Justice, Equality and Love."

Psychical Research.

A committee of the English Psychical Research Society, of which Prof. Sedgwick is Chairman, has, as previously noted in THE BANNER, been pursuing its task of investigating the spiritual phenomena for six years past. Some of the most distinguished English scientists are members of this Society. They profess to desire only to arrive at the truth in relation to the whole matter. This is a recent proposition laid down by their committee of investigation: "Between deaths and apparitions of the dying persons a connection exists which is not due to chance alone. This we hold as a proved fact. The discussion of its full implications cannot be attempted in this paper, nor perhaps exhausted in this age."

The committee has examined seven thousand persons in the pursuit of its studies of the subject, and holds that the evidence furnished does "afford some argument for the continuity of psychical life and the possibility of communications from the dead." One of the committee, Prof. Myers, says in regard to it: "I have no wish to press or hurry any man's belief, but I think that if the testimony which points in this direction continues to flow in as our 'Proceedings' and 'Journal' show it to have flowed in during the eight years since 'Phantasms of the Living' appeared, it will soon become a rare exception for a student who attaches importance to any part of our evidence to refuse to admit the occasional occurrence of various forms of posthumous communication. But if this be once thoroughly admitted, if the significance of this prodigious hypothesis sink deep into the mind, it is plain that all theories as to the nature of telepathy between living men—nay, as to the nature of earthly life itself—must pause in suspense while the character of this telepathy in ex-celsis, of this transcendent life, is studied as far as human powers allow."

This is at least the right attitude for the human mind to take, whether scientifically inclined or not. It is an increasingly notorious fact, no longer capable of suppression, that both the English and American Psychical Research Societies have become so loaded with evidence of spirit-communication that they find it necessary to admit the only rational conclusion. The world moves. Shall Spiritualists relax their work at a time so fraught with results as this?

Spiritualism and Theology.

"You don't know what plague has fallen on the practitioners of theology," said Dr. Holmes in his "Professor at the Breakfast Table." "I will tell you, then. It is Spiritualism." "Spiritualism," says the Professor, "is quietly undermining the traditional ideas of the future state, which have been and still are accepted—not merely in those who believe in it, but in the general sentiment of the community—to a larger extent than most good people seem to be aware of." He asserts that "this Nemesis of the pulpit comes in a shape it little thought of," and "ends with such a crack of old beliefs that the roar of it is heard in all the ministers' studies in Christendom." "You cannot have people of cultivation," continues the Professor, "of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life."

MORSE'S LIBRARY, 20 OSBORNE STREET, REGENT'S PARK, LONDON, N. W.—The winter course of Friday evening meetings for Spiritualists and inquirers were resumed at this address on Friday evening, Oct. 5, under the management of Mr. J. J. Morse. These meetings commence at eight o'clock every Friday evening, and will continue until April 26, 1895. The report of the one convened in honor of Mr. Morse's "silver-wedding" to spiritual membership is given on our third page. THE BANNER endorses with emphasis all the good wishes expressed toward this worthy worker on that occasion.

Madame Blin, whose conviction at Mans for the "unlawful practice" (?) of medicine we recently referred to, has lately, it appears, won for herself and her cause a notable victory. The Court of Appeals at Angiers, at its sitting of the 28th of June, has reversed the decision of the lower court, and Madame Blin is acquitted. Referring to this case, Mr. Louis Auffinger, editor of *La Chaine Magnétique*, says that it is a verdict of which the magnetizers may well be proud.

Verdade e Luz of San Paulo, Brazil, reports the publication of a new spiritual paper in La Franca, a city of the state of San Paulo, under the title of *Perdido Amor e Caridade*. It is the organ of the group Esperanza e Fe, that meets in that city, and enters the lists to fight for the defense and propagation of the doctrines of Spiritualism.

"C. H. B." writes us from New York City: "What I value most in THE BANNER is your tolerance; and, as a rule, the entire freedom from vilification peculiar to your writers. Perfect freedom of thought-action is true religion."

La Lumière announces the appearance of a new Spiritualist journal, entitled *La Vie d'outre-tombe*, at Charleroi, Belgium, edited by M. Causin. It is especially devoted to the education in Spiritualism of the working people of the valley of Charleroi.

Every reader of this issue of THE BANNER should carefully consider the contents of our "Correspondence" department—third page.

"CLEVELAND NOTES" are unavoidably deferred to next issue. Many thanks, Bro. Lees, for your kindness in forwarding them.

"Wilder" pays a well-merited tribute to the inspirational powers of Mrs. Nellie J. T. Brigham, on our third page.

Read the announcements made on our fifth page by the National Spiritualists' Association.

"The Life-Work of Mrs. Cora L. V. Richmond," by H. D. Barrett, of which an account is given on fifth page—is now in press. It will be sent as soon as issued for \$1.50, to all who will subscribe now, and send the money. After the book is out the retail price will be \$2.00. This offer is only open until Dec. 1. Send P. O. order to Mrs. Cora L. V. Richmond, Ridge Avenue, near Greenleaf, Station Y, Chicago, Ill.

Fred. W. Tabor will hereafter, owing to ill health, hold circles only Monday and Friday evenings at 8 o'clock, and Sundays at 2:30 o'clock. The change desired in his advertisement on seventh page did not reach this office till too late for this week.

Address to the People.

The liberal practitioners of the art remedial in Massachusetts have issued the following address to the people. It was adopted at a meeting held at 559 Columbus Avenue, Boston, Thursday, Nov. 15. This address has appeared in most of the daily papers of the city, and is thereby calculated to call wide attention to the matters complained of:

The spirit of medical legislation is partisan, selfish and intolerant. Its objects are wholly pecuniary; its end the increase of the incomes of colleges and their graduates, by restricting practice to a favored few.

History and experience in other States prove medical legislation to be monopolistic, insidious, augmentative and cumulative, proceeding stealthily step by step, depriving rivals of inherent rights, ruining their vested interests, little by little, year by year, while invading the sacred constitutional liberty of their patients.

The first mistaken step in this State is the new law against the less than three-year practitioners of the present, and all non-graduated doctors of the future, a simple entering wedge for further restrictive legislation.

The annual discourse of the Massachusetts Medical Society, entitled, "The Legislative Control of Medical Practice," by Reginald H. Fitz, M. D., Hersey Professor of the Theory and Practice of Physic of the Medical Department of Harvard University, published in five numbers of the *Boston Medical and Surgical Journal*, referring to the "regular" law "irregularly" passed by the last Legislature, declared that:

"If it had no other merit, it provides for the appointment of State officials to execute the law, and offers a constant, impartial (?) and efficient means of recommending to the Legislature any necessary amendments in the future."

Various obnoxious amendments are therein advocated. One reads: "The Examining Board should have the power of refusing or revoking licenses for cause, and should be able to subpoena witnesses, hear testimony and decide." (No appeal, decision final.)

Thus the incoming Legislature is to be urged to make the present partisan Board of medical licensure, which is to be composed of five members, no appeal, empowered as a prosecutor, judge, jury and executioner, to convict and punish non-graduates and graduated specialists who advertise, and revoke certificates already issued. This amendment will effectually dispose of another respectable and considerable class of practitioners during 1895.

The action of the Treasurer of the Massachusetts Medical Society, who also happened (?) by a significant coincidence to be Secretary of the Board of Registration, in withholding certificates from non-graduates entitled thereto, while issuing them to graduates, which fittingly illustrates the partiality that may ever be expected of a partisan Board, naturally alarmed and aroused the neglected but legal claimants. Their criticism of this unjust and unauthorized discrimination, against the results of which the Board is now compelled to issue certificates to a few non-graduates; but the Treasurer of the Massachusetts Medical Society, as Secretary of the Board of Registration, has, it appears, exhibited to a reporter a "large volume" of "doubtful cases," whose certificates are still withheld.

If a dilatory policy enables the Board to "hold over" this "large volume" of doubtful cases, until the amendments sought are secured, still another large class of honorable practitioners will be legally, but unjustly, outlawed.

As the dearest interests and liberties of practitioner and patient, or patient and practitioner, are inseparable, we would be derelict in duty if in this connection we fail to direct public attention to another and equally dangerous assault upon the sacred precincts of the home, the precious privileges and immunities of the family circle, as well as upon constitutional liberty throughout Massachusetts.

We refer to the recommendation of the State Board of Health favoring legislation subjecting all sufferers from alleged "dangerous diseases" to the unrestrained power of said Board, in part as follows:

"That the law now in force in regard to smallpox be extended to include other diseases dangerous to public health. 2. The establishment of salaried medical inspectors, who shall notify the local authorities of the existence of all conditions affecting, or likely to affect, the health of their districts, and advise with said authorities as to the best methods of controlling the same."

We submit that when "the law in force in regard to smallpox shall be extended to include other diseases dangerous to public health," the State board, in connection with the so-called inspectors, will be empowered to make most unwelcome visits to our homes, which have hitherto been popularly and properly considered "castles" which none dare invade uninvited.

So, also, they make rules and regulations, and insist upon compliance therewith, relative to all the details of housekeeping and home-making. And, what is more and worse, they may dictate and enforce such care and treatment of our loved ones in our own homes as their prejudice, caprice, discretion—or indiscretion, ignorance or intelligence may dictate.

And if we refuse or rebel, they may carry the child, wife, husband, or guest, or inmate of our homes, in spite of our protests, to experimental hospitals established for the benefit of boys and girls attending medical colleges, at the expense of the victim.

Against all these forms of oppression and injustice we emphatically protest, and pledge our best individual and joint endeavors to resist. Realizing that we are confronted by a powerful combination of interests, and in view of the fact that we have no confidence in an intelligent and liberty-loving public for vindication of our position and for moral support and earnest cooperation.

Just as we go to press we receive a report of the services at a reception tendered Mr. Walter Howell, at the Hotel St. Nicholas, San Francisco, Cal., Nov. 7. We shall give the account to our readers next week.

Children's Progressive Lyceum Entertainment.

The second popular entertainment under the auspices of the young people of the Children's Progressive Lyceum, for the benefit of the Lyceum fund, was held at Red Men's Hall on Tuesday evening, Nov. 13. There was a large audience, in which were many strangers, showing the increasing interest manifested by the outside public in the Lyceum work.

The program was a strong one, and was represented by the following: Walter J. Hayes, piano solo; Miss Lillian Rich, song; Messrs. Ernest L. Porter and John H. Wilkins, banjo duet; Willie Sheldon, reading; Mr. Walter B. Howes, violin solo; Little Eddie, song; Messrs. Mark Abrams and Maurice Tyrode, reading; Eddie and Ralph Ransom, song; Miss Rosa Johnson, whistling solo; Miss Florence Sylvester, recitation; Mr. Irving, recitation. At the conclusion of this portion of the exercises, in which there were many recalls, the laughable comedietta, entitled "A Double Shuffle," was presented, under the direction of Mr. George S. Lang, with the following cast: Fred Somers, a collegian who starts the mischief, Mr. B. G. Russell, 3d; Jack Hilton, a fellow collegian and athlete, forced by fate to become a rival; Richard Wentworth, Mr. Ernest L. Porter; Richard Wentworth, Professor of Entomology, transformed temporarily into Jack Hilton; Mr. George S. Lang; Belle Somers, Fred's sister, who poses as May Singleton; Miss L. Albert; Helen; May Singleton, Fred's fiancée, who changes name and station with Belle; Miss Eugene G. Bowen; Ellen, a servant; Miss Grace Dudley. All the characters were well taken, and the play was interrupted by applause.

The committee of the young people, under whose direction these entertainments are given, are well pleased with the support and encouragement received from the friends of the Lyceum, and feel justified in continuing their efforts in the same direction.

INVING PRATT, Sec'y of Committee.

Letter from Mrs. Williams.

We are in receipt of a copy of the following letter, written to the editor of *Light*, London— but forwarded by Mrs. Williams to the spiritual press generally—in reference to her recent experiences in Paris:

To the Editor of "Light":

Sir: It was more in sorrow than in anger that I sat in last week's *Light* that you had stopped the press in order to insert an anonymous telegram from Paris to the effect that I had been caught cheating, and warning people against me. The secular press will eagerly use that telegram against Spiritualism; but my friends in America will, I think, remember my honorable record of seventeen years of mediumship, and will be indignant at the treatment I have received. I venture to affirm that they will not believe that I have been caught with masks and wigs; but that they will say that the new editor of *Light* has been betrayed into an action not only unjust and cruel, but very ill-judged; for he has played into the hands of the enemies of Spiritualism, and even into the hands of the least scrupulous and most cowardly and brutal of those enemies—the "fraud-hunters" and "spirit-grabbers." From what I have heard, Spiritualism in England is hardly in so vigorous and healthy a condition that it can afford to allow its leading organ to do that kind of thing.

It is my intention, and also that of my business manager, Mr. MacDonald, immediately to make an affidavit of what actually occurred in Paris; and these affidavits, accompanied by all the documentary evidence connected with my coming to Europe, and followed by a brief account of my mediumship, will be published in pamphlet form as soon as possible. In the meantime, I request you—as I think you will acknowledge to be only fair—to allow me to state as briefly as possible in your columns, how it is that I came to Europe, and how I have been treated here.

In the spring of this year, I received from Mr. Herman Handrich, Secretary to the Swiss Consulate in New York, a letter, dated March 12, informing me that he had been commissioned by Mr. Max Kahn, editor of *Die Weltanschauung*, to find a materializing medium who would go to Europe, and visit Germany and Russia under his (Mr. Kahn's) guidance; and asking me to accept that work as being "a most reliable medium for your grand phase."

I accepted; and Mr. Handrich, who is known to a large circle of literary friends in Europe and America, kindly sent me a copy of his reply to Mr. Kahn, in which he says of me, "Mrs. Williams is a medium just as independent as she is appreciated above all." The phenomena as to full form materializations have never been surpassed through any other instrument, nor even reached by others to the extent as witnessed by me"; etc.

By a subsequent mail I received a letter from Mr. Kahn, dated April 1, thanking me in the warmest terms for my reply, and asking my work and my home in New York, in order to go to Berlin in the interests of the Truth; and I received another letter, dated July 9, from Mr. Kahn, begging me to arrange to stay at their disposal there for three months.

It was thus that I became engaged to the scientific investigators in Berlin. But, on Aug. 12, the Duchess of Pomar wrote a letter to Mons. Leymarie, the editor of the *Revue Spirite*, saying that she would be glad if he could persuade me to put off my Berlin engagement, and go to Paris first, so that she might see me before going for the winter to Nice, as I was, she said, "a better and stronger medium than Eustapia Paladino," and offering her drawing-rooms for my séances during my stay in Paris.

On Aug. 15, Mons. Leymarie wrote me a very cordial and pressing letter, enclosing that of the Duchess of Pomar to him, and saying that if I came to Paris I would always be a welcome guest at his table, and that "Madame Leymarie would greet me as a sister in the holy cause."

On the same date Mons. Leymarie wrote to Mons. Blocke, a mutual friend in New York, offering his services to me if I would go to Paris as the Duchess desired, and saying that he would use his influence with the press to make me known in France, "although my reputation is established" in America.

On Sept. 21, in reply to my acceptance of this proposal, Mons. Leymarie again wrote me a cordial letter, saying that I might count upon him, and mentioning several houses in Paris where I would find comfortable apartments.

On Sept. 22 the Duchess of Pomar wrote me a long letter, saying that I should choose whichever room in her "palace" I thought best fitted for séances, and reiterating her promise of hospitality and protection. "Be sure of this," she wrote, "that you are coming among friends, and friends of the Cause you represent so wonderfully."

When I was leaving New York two farewell addresses were presented to me; one of them signed by Henry J. Newton, President of the First Society of Spiritualists of New York, and by all the trustees and officers of that Society; the other, by the members of the "Fox Memorial Association" of Brooklyn and by personal friends, including many of the most respected names in American Spiritualism. A copy of each of these addresses was sent to *Light*, and they will be published with the other documents in my forthcoming pamphlet.

It was thus that I came to Europe; and as I was due in Paris on Oct. 15, I came direct to Havre, without passing through England. On reaching Paris I was met by Madame Leymarie and another lady, whom I afterward found to be a devout Catholic, and to whose house I was taken, that house not being one of those recommended by Mons. Leymarie—the accommodation provided being a large room, in which, if necessary, I was told I might hold séances.

Two séances were held in the palace of the Duchess, who was so ill as to be only able, much to her regret, to attend one of them. Into which she had to be carried. I fully appreciate that lady's kindness, but, unfortunately for me, she was not in a condition while I was in Paris to accord me "protection." As for Mons. Leymarie, he was absent from Paris all the time I was there; nor have I set eyes on him or received a single line from him since I landed in Europe.

Neither my agent nor I speak French, and I found myself completely at the mercy of "the office of the *Revue Spirite*," whose tickets were issued to I knew not whom, these tickets giving a right of admission to my séances on payment at the door of a fee that was fixed in accordance with the wish of the Duchess. All my séances were to have been given at the palace; but when the Duchess became too ill for her continuance there, they were transferred to my apartment. Three successful séances were given in my room on the dates previously fixed for séances at the palace, and a fourth was fixed for the 31st ultimo.

Fourteen persons came on that evening, about half of whom were young men, who came in a body, with a son of Mrs. Leymarie at their head. I noticed, when I gave my little preliminary "address," that these young men seemed inclined to be misbehaved, but relying on the assurances I had had that I would be among friends, I had no suspicion of foul play. What happened after I became entranced will be related in the affidavit of Mr. MacDonald; suffice it here to give a brief account of the outrage, and to say that it occurred just after the séance had begun.

Among the first things that usually happen at my séances is the appearance of two forms at the same time in front of the cabinet, a brother and sister, who both speak. The brother addresses the sitters in some such sentence as this: "My friends, there is no death; if I live and can return you shall also live"; after which he sinks into the floor, repeating the words, "There is no death," until his head sinks out of sight. On the 31st-ultimo these forms appeared, and just as they were about to dematerialize young Leymarie and his friends sprang forward to "grab" them. They caught nothing, however; so they tore down the curtain that formed the front of my cabinet, and jumped at me, sitting entranced in my chair.

They had already torn off part of my clothing, and my shoes, when I recovered consciousness; and their evident intention was to strip me naked, and expose me in that condition to the audience, as this class of persons has frequently essayed to treat mediums in America and elsewhere in bygone days. I was, however, fortunately strong enough to resist success-

fully, although not without a violent struggle, as my bruised and scratched arms and shoulders still testify. At the same moment that the attack was made on me, three of the conspirators seized and held Mr. MacDonald; but he saw some of the others throw things into the little closet that served me for cabinet, and I also was aware that this was done; these things were, no doubt, the masks and wigs that were very naturally found here by those who threw them in. Mr. MacDonald nearly succeeded in capturing a wig, which one of the grabbers had left under his chair, but it was torn from him after a struggle. The other sitters expressed the greatest indignation at the dastardly outrage, and some of them offered, if need were, to accompany me to the police bureau, where the young men at first declared they were going to take us.

How these young persons behaved after this—how they threw my things about, shook their fists in our faces, danced round, raved, cursed, howled, demanded money, and so on, will be told in our affidavit. I shall, therefore, only say here that after they had all been paid back their entrance fees, under threat to us of immediate arrest, they took from me, almost by force, a further sum of a hundred francs, which they declared had been paid by friends of theirs at my previous séances. Then the woman of the house demanded and received a hundred francs as "compensation" for the disturbance in her place; and, to cap all, the young disturbers then offered to hush the whole matter up for a hundred francs more!

You will allow, I think, that my experience of the editors of Spiritualist journals in Europe has not, so far, been very fortunate. One of them, after most cordially promising help and protection, disappears and negates me in the lurch, while a foul conspiracy to ruin me is concocted in his office, and carried out in the very house where his wife had taken me, their guest, professing that I would there be among friends. Another editor inserts anonymously in his paper, in the most conspicuous manner, without any attempt at verification, and with what might easily be mistaken for indecent haste and undisguised glee, a statement that I had been proved to be a fraud, and a warning against me—things calculated to do me great harm here, and which might have done me a serious injury with my friends in America had my reputation as an honest medium been less firmly established there. But, indeed, those who know my mediumship, are aware that no amount of wigs, masks and dolls would account for the phenomena that occur at my séances—the deep bass voices, for instance—even were I allowed to fill my pockets with such things before entering the cabinet.

In my opinion, these "vehemens" of Paris, and their aiders and abettors, owe a very full apology, not only to Spiritualism, but to science also, for their shameful treatment of me. As for myself, I should like to continue on here my labor for Spiritualism; and to cause you, sir, when you know me better, to regret your hasty action in the matter; but I feel so thoroughly disgusted with the treatment I have received that this wish is almost counterbalanced by a desire to get away from a part of the world where mediums are still served in so cowardly, brutal and senseless a manner by the very people whose interest it is to protect them, and who are bound in honor to do so.

One thing, however, is certain—that I shall never again trust to specious promises of "hospitality and protection" whether from Paris, Berlin, St. Petersburg, Rome or Vienna. Let your European cities and mediums at home to outrage and insult, since that is your idea of investigation.

Yours truly, M. E. WILLIAMS.

London, Nov. 5, 1894.

NEWSY NOTES AND PITHY POINTS.

THE COSMOPOLITAN.

Who greets the race with his enlivening cheer,
He is the man to nature's heart held dear!

WILLIAM BRUNTON.

Jonah must have blubbered a great deal when he was in the whale, says an exchange. The whalers have been trying out the blubber ever since.

This one on a G street boarding house: A little girl asked if she might have a small piece of meat. A very small piece was placed on her plate, when she remarked: "I want a piece to eat, not to look at!" An audible smile traveled round among the boarders, and an audible frown settled on the brow of the landlady.—*Washington Capital.*

The semi-centennial of the Massachusetts Teachers' Association will be held in the English High School Building, Montgomery street, Boston, Friday, Nov. 30, and Dec. 1. One of the prominent themes to be considered will be ventilation, in which Chief Wade will make the principal address.

Without doubt, the best missionary is not the one who takes idolatry most, but the one who is most ready to recognize the good that may lurk within it. Men will never be brought together by emphasizing their differences, but by adding the knowledge of the one to the other.—*T. T. Munger.*

THE CROSS.

"We are saved by the cross!" There's the gold with the cross.

The truth to the falsehood married:
For never a soul was saved by a cross.

Saving the cross that it carried.

—W. P. Stafford, in *Christian Register*.

A cotton-picking machine has been invented and tested which will probably revolutionize cotton farming.

First Philistine—"Goliath had no business to fight, anyway. He was out of condition." Second Philistine—"Yes. Did n't expect it to come off for five years. Did you have much on it?"—*Life.*

Valley Forge, the famous winter headquarters of Washington during the Revolution, will probably soon become a State park of Pennsylvania.

Old Lady (to chemist)—"I want a box of canine pills." Chemist—"What's the matter with the dog?" Old Lady (indignantly)—"I want you to understand, sir, that my husband is a gentleman." (Chemist puts up quinine pills in profound silence.)—*Exchange.*

Anton Rubinstein, the gifted Russian pianist, has it is reported—just passed to spirit-land.

Wrathful Subordinate (who has just moved in)—"Say, if you don't keep your side of this alley cleaner, I'll report you to the health officer." The Other Man—"Go ahead with your report, my friend! I'm the health officer."—*Standard.*

Arriving Missionary—"Do you have any Thanksgiving dinner on these islands?" Cannibal King—"You bet! I wish you'd been at our last. You'd have been right in it!"

Mrs. Jacobs—"Eva, you know we expect the new lodger to-night. Is the family Bible put away?" Eva—"Better than that, ma. I have left one of my photographs in his room accidentally, and marked it November 5, 1893, aged nineteen."—*Ex.*

The late Ozar of Russia was buried Monday, 19th November, at St. Petersburg, with the most remarkable ornate display ever witnessed on a funeral occasion in Muscovite history. Troubles now muster around his successor, from the jealousy of Germany and the unrest in Finland. "Uneasy lies the head," etc.

"Pacific Coast Notes"—made for THE BANNER by Dr. J. M. Peabees—next week.

Here and There; or, Spiritual Gleanings.

BY JOHN W. FLETCHER.

On the surface of metropolitan life there seem to be few evidences of an interest in the spiritual movement. There are no centres of action, no weekly papers or magazines, no special effort made to induce intellectual growth. It is not that everybody is idle or asleep, but rather because so ordinary effort is felt, and the surging tides of humanity are all too busy or too self-immured to pay much attention to anything outside the hurry and rush of the day. New York is more like London in that respect; the work of life is so burdensome that mankind seeks forgetfulness rather than a solution to problems, no matter how important. Thus while there are probably many thousands who know the truth of spirit-return, there is little if any effort made to extend that knowledge, or assist in promulgating the Philosophy. The BANNER OF LIGHT finds its way into comparatively few hands—far too few—and the other spiritual papers have a more extensive reading almost everywhere else, for no known reason beyond the fact that the day of missionary work is past, and individualism seems to have superseded it. The daily papers, especially the Sunday issues, are more kindly than of yore, and if they say little in praise, they say less in condemnation, and thus by degrees the barriers are being broken down. The Herald every Sunday preaches a sermon upon advanced lines, which is not the least attractive of the many inducements it offers. The Rev. Mr. Heworth, so long known for his eloquent utterances, is the reputed author, and we are promised that these sermons will shortly appear in book-form. These articles are spiritual all the way through, and are bound to exert a most liberalizing influence. To be sure, Spiritualism is not always called by name, but the real spirit of it is ever present, and clearly capable of recognition. However, this journal on occasions becomes still more pronounced, and plainly indicates what it interprets as being the drift of public opinion. Prof. A. Herrmann is often a contributor, and in a recent article, in which he describes many stage tricks, he finally closes by saying:

"In giving entertainments called mind-reading, there is no doubt that there are people possessed of certain faculties that enable them to accomplish, without trickery or any aid other than the gift they have of being so thoroughly in sympathy as to enable them to see or feel exactly the same things or impulses at the same time. I once met two cousins, male and female; the man was a tall, wiry New Englander, in splendid health, the possessor of a remarkable amount of natural strength and endurance; the other person I ever came in contact with—while his cousin was a girl of nineteen, whose very existence seemed to hang on her cousin's permission. She thought as he thought, saw as he saw, and they were able to perform some of the most marvelous things possible to imagine. In one of their exhibitions they thoroughly convinced a number of people, including myself, that it was possible to blindfold the girl without depriving her of the power of seeing, and even her cousin saw. He might be taken to a remote corner of the room, and a question whispered in his ear, which his cousin would answer without his making a sign or gesture. He was a fairly good musician, and could compel a piano to sing as well as play, although she had never heard the music, and was unable to read music herself.

If the public were more inclined to investigate, and less inclined to account the possible or impossible, they would not understand, there would undoubtedly be more wonderful manifestations given than have been seen."

While The Sunday World, in speaking of the recent exposures with which we have been afflicted, says:

"They will be seized upon, however, by shallow minds, as another evidence that all the claims of the so-called Spiritualists are fraudulent. It is well, perhaps, to say at this time that the last report of the Society for Psychical Research presents some remarkable conclusions. The President of the Society, the Right Hon. A. J. B. Russell, in his address, says: 'The Society is very old, and its history is full of interest. It is a very old fact, that of all harmony with the accepted theories of the material world, and they will not fit into the views which physicists, and men of science generally, give us of the universe. It concludes his address with these words: 'I rightly interpret the results which these many years of labor have forced upon this Society, and upon others not among our number, to be that there is at least a strong ground for supposing that outside the world, as we have been in the habit of conceiving it, there does lie a region with regard to which some experimental information may be laboriously gleaned.'"

So it will be seen that we are really progressing in the right direction, if in our path there are some stumbling-blocks.

The following is a sample of pulpit talk, which surely has a practical side to it:

"IF CHRIST CAME TO NEW YORK."

The Atlantic Coast Seamen's Union Tells of Awful Trials.

"If Christ came to New York" was the heading of a circular which a delegate from the Atlantic Coast Seamen's Union distributed at the meetings of labor organizations yesterday. It says in part: "He would find men called managing shipowners, lawyers, professors, Christians, regularly attending churches and chapels, living sumptuously in the mansions, rolling in their state carriages, and he would also find sailors and fishermen—the men who toil and slave upon every sea, and in every clime to win the wealth that the shipowner grabs into his store; he would find these poor fellows living in hovels shockingly unsanitary, with scarcely enough of clothes to cover their nakedness—poor, starving, neglected, broken in spirit, without a single comfort, being robbed by crimps, convicted thieves and brothel-keepers, of the miserable remainder of their scanty wages."

If Christ came to New York he would find many a poor sailor's wife, with pale face and sunken eyes, standing from early morning until late at night at the wash-tub, slaving for bare life, in order to supplement the fifty cents per day, which is all her husband can get from the professedly Christian shipowner as wages. He would know that her poor mother's heart was breaking because she could not give her little helpless children sufficient food to satisfy their hunger. He would find sailors' wives and daughters, under cover of the night, with pale faces and sunken eyes, standing from early morning until late at night at the wash-tub, slaving for bare life, in order to supplement the fifty cents per day, which is all her husband can get from the professedly Christian shipowner as wages. He would know that her poor mother's heart was breaking because she could not give her little helpless children sufficient food to satisfy their hunger. He would find sailors' wives and daughters, under cover of the night, with pale faces and sunken eyes, standing from early morning until late at night at the wash-tub, slaving for bare life, in order to supplement the fifty cents per day, which is all her husband can get from the professedly Christian shipowner as wages. He would know that her poor mother's heart was breaking because she could not give her little helpless children sufficient food to satisfy their hunger.

Meantime Ingersoll, before three thousand people at the Star Theatre, is on Sunday nights pouring shot and shell into the enemy's camp with a wonderful new lecture upon "The Bible," in which he does not mince matters.

And thus the tide flows on, and we battle with the waves and are hurt, and yet press onward, each doing his best, I ween, and destined always to reap a return for honest effort; while from the sublime heights the emancipated souls look down with gentle pity for our blunders and mistakes, endeavoring to inspire us with better impulses and higher aims.

Movements of Platform Lecturers.

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

John William Fletcher has been engaged at North Collins (N. Y.) yearly meeting, for Aug. 31, Sept. 1 and 2, 1895. Address 108 West 43d street, New York City.

Mr. and Mrs. Geo. F. Perkins are now in New York having been on an extended trip in the West presenting the truths of Spiritualism.

J. Clegg Wright called at our office Nov. 20. He has been speaking to excellent acceptance for the Berkeley Hall Spiritual Temple, Boston, during November. He goes to Lynn, Mass., for the first three Sundays in December. From thence he returns to his home, which is now permanently established at Amherst, O., and where he may be addressed. He is engaged by the Carnegie Hall Society of Spiritualists, New York City, for March and April, and will return to Boston (to minister to the Berkeley Hall Society) during May next.

Dr. T. Andrew of Jacksonville, Fla., called at this office Nov. 20, on her way southward—she having just arrived in America from Europe.

Mrs. Melville D. Coffin has left Boston, Mass., and is now in Chicago, Ill., where she is matron of the Union Park Sanitarium, 32 Ogden Avenue.

Mr. Frank H. Roscoe of Providence, R. I., and Mr. W. H. H. of Boston, Mass., will appear before the Salem Spiritualists on Sunday, Dec. 2.

G. V. Cordigli of St. Louis, Mo., the celebrated speaker and test medium, has been persuaded by his many friends to take Red Bank Hall, 314 Tremont street, Boston, and give a series of lectures and tests. The lectures to commence Sunday, Nov. 25. He will be assisted by talent from the Children's Lyceum.

Dr. James N. Magnon writes from 261 Hoxes street, Brooklyn, N. Y., and says he is now on our way West. Willing to Brooklyn he shall be pleased to correspond, relative to filling engagements, with any society in the vicinity of New York City, Brooklyn, and also in places along the route of the New York Central westward throughout the State. My wife is

an eloquent, inspirational musician and writer, while I lecture and, if desired, give psychometric readings and tests."

The Life-Work of Mrs. Cora L. V. Richmond.

Compiled and edited by Prof. H. D. Barrett, President N. S. A.

This work comprises an amount of valuable spiritualistic reading that cannot be estimated.

Not only is it a complete statement of the public work of Mrs. Richmond from childhood, but it is also, in a condensed form, the history of Modern Spiritualism. Professor Barrett has spared no research in collecting his facts and data, and has recorded the work of this chosen instrument of the spirit-world from her earliest commencement as a child speaker.

The files of the spiritualistic and secular press have been placed at his disposal, and every item bearing upon this subject has been carefully gleaned by the author. From piles of letters that have generously poured in from every hand Mr. Barrett has culled those best calculated to forward his work, and has made a general digest of the others.

No home or library of Spiritualists will be complete without this book.

The work is now in press. Price, bound in cloth \$2.00.

OUTLINE OF CONTENTS.—Chapter I.—Parentage; Place of Birth; Childhood; School Experiences; First Mediumistic Work; Letters and Statements from Relatives and Friends.

Chapter II.—Hopedale; Mr. Scott in Massachusetts; Removal to Wisconsin; The Ballou family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou.

Chapter III.—Oulu.

Chapter IV.—Other controls; The Guides.

Chapter V.—Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gales Forster; Sarah Brooks; Horace H. Day; Remission to New York City, 1866; Philadelphia; Boston; Baltimore.

Chapters VI and VII.—NEW YORK CITY CONTINUED: Prof. J. J. Mapes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Meadville, Pa., 1864; Hon. A. B. Richmond.

Chapter VIII.—Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julian; Gen. N. P. Banks; Nettie Colburn Maynard.

Chapter IX.—England; Robert Dale Owen; George Thompson; Countess of Cathness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, etc.

Chapter X.—The Soul Teachings; General Outline of this New Departure in Spiritualism; 1872-1875.

Chapter XI.—California Work, 1875; Other Visits.

Chapter XII.—Chicago Work, 1876 to 1893; First Society Chartered, 1869.

Chapter XIII.—Camp-Meeting Work; Casadaga; Lake Pleasant; Onset Bay; Lake Brady, etc., etc.

Chapter XIV.—Literary Work; Hesperia; Volumes of Discourses and Lectures; Psychopathy; Soul Teachings; Poems; Other Literary Work.

Chapter XV.—Literary Work Continued; Lecture on Gyroscope, 1868; "The Shadow of a Great Rock in a Weary Land," 1867; Heaven's Greeting to Columbia (Poem); Other Selections in Prose and Verse; Work of William Richmond.

Chapter XVI.—Letters from Personal Friends; Appreciation of the Public.

Chapter XVII.—Mrs. Richmond's Experiences while in the Trance State, never before given to the public, written by herself.

MEETINGS IN MASSACHUSETTS.

Lynn.—J. F. Blaney, Sec'y, writes: The Children's Progressive Lyceum held its regular session in Providence Hall, 21 Market street, Mrs. E. B. Merrill, Conductor. A good attendance of children; after the usual ten minutes for the leaders to talk with the groups, came recitations from Albert, Laura and Charlie Metzger, Jennie and Margie Grant, Hattie Osgood, Charlie Wondy; song, Any Adams; duet, Carrie Moore and Florence Merrill; readings, Charles Ames, Annie Whittier, Fannie Wondy, Mrs. G. A. Brown; remarks, W. A. Rollins, and Mrs. E. B. Merrill; closing with the Banner March and singing. Lyceum circle at 26 Congress street, Thursday, Nov. 22.

T. H. B. James writes: The Spiritualists of Lynn held interesting services Sunday in Providence Hall, 21 Market street. Selections by Mrs. G. D. Merrill, at 2:30 Edgar W. Emerson gave an invocation, followed by an able address on "Immortality." He gave a history of all religions, but found no knowledge until Spiritualism demonstrated, through the different phases, the knowledge of ourselves. The lecture was a fine presentation of the Spiritual Philosophy.

At 7:30 Dr. Arthur Hodges presided. Mr. Emerson took from the audience "Materialization" and "Love and Wisdom" for subjects, which his guides handled in a masterly manner. He followed each lecture with many satisfactory tests, messages, and descriptions of spirit-friends.

Dr. Hodges gave fine tests and descriptions, and all said he was correct.

Next Sunday Edgar W. Emerson will again occupy the platform at 2:30 and 7:30.

He will be in Lyceum Hall, Marblehead, next Wednesday evening at 7:30.

Lynn Spiritualists Association, Cadet Hall.—George H. Green, Secretary, informs us that Mrs. C. Fannie Allen of Stoneham occupied the platform at 2:30 and 7:30 p. m. Sunday last. She took her subjects for her lecture, and improvised poems, from the audience.

Mrs. C. O. Chase gave tests, Mr. and Mrs. Kelly rendered sweet music in the evening. A song by Miss Adams was well received. Dr. P. C. Drisko will be present next Sunday.

[The account of the Ladies' Spiritual Aid "Bohemian Supper" was received too late for this issue—will appear in the next.—ED.]

Lowell.—Edmund Pickup, Sec'y, writes: Saturday evening, Nov. 17, the young ladies and young gentlemen of the Lyceum gave a good supper, and musical and literary entertainment. Miss Day and Thomas Shurtlett gave several solos on the piano; John S. Jackson was the vocal soloist; Mr. E. S. Varney and Miss Leslie Farrington gave a number of readings in good style. Prof. Dane performed some successful sleight-of-hand tricks, and Madame Edna was equally successful in mind-reading.

Sunday Mrs. E. I. Webster of Lynn occupied our rostrum, and gave tests to large audiences.

Next Sunday Mrs. Nettie Holt-Harding of East Somerville will be with us.

Salem.—Mrs. G. R. Knowles, Sec'y, writes: Sunday, Nov. 18, W. J. Colville of Boston gave us two masterly and eloquent discourses. We are happy to say that he will again occupy our rostrum—on Sunday, Nov. 25. After each lecture Mr. Colville gave a very fine impromptu poem on subjects taken from the audience.

The singing, by Mr. John Penhall, Mrs. Davis, Miss Bailey, Mrs. Hall, and Mr. LeGrand—was fine.

Next Friday evening Mrs. A. H. Luther speaks for our Society in the interest of the Building Fund of the Society.

Stoughton.—Mrs. Geo. E. Morse, Sec'y, writes: Sunday, Nov. 18, E. J. Boytell gave two lectures, followed in the evening with psychometric readings. Nov. 25 A. E. Tisdale will speak afternoon and evening.

Greenwich.—H. W. S. writes: Dr. Geo. A. Fuller of Worcester lectured in Greenwich on Sunday, Nov. 18, on the subject, "If We Live in the Spirit, Let Us Walk in the Spirit." No more abstract could do justice to the lecture, each word of which gave expression to a noble thought.

Mrs. Juliette Yeaw offered an invocation. The rendition of several of Mr. Brock's beautiful compositions by the choir awoke the echoes by its tuneful praise.

In the afternoon the Greenwich Lyceum was attended by a large delegation of visitors from Springfield, Worcester, Boston and other places, at which

appropriate remarks to the children were made by Mrs. Yeaw, Dr. Fuller, Mrs. Holcombe, Mrs. Longley and others. A recitation by Mrs. Kate Pope of Leominster elicited favor. Mr. and Mrs. Longley sang several of their spiritual songs. A number of Lyceum pupils gave recitations and vocal selections. [Report of Mrs. Yeaw's ordination will appear next week.—ED.]

Haverhill and Bradford.—E. P. H. informs us that Mrs. Nettie Holt Harding spoke and gave interesting exercises in descriptive mediumship before the Spiritual Union, last Sunday afternoon and evening. Mr. J. P. Hayes also gave "Rocked in the Cradle of the Deep," as a vocal solo.

Next Sunday, Mrs. May F. Pepper of Providence, R. I., will be the speaker and medium.

Mr. W. J. Colville is at present delivering a course of lectures here on "Spirit Science and the Laws of Health."

Waltham.—Smythe's Hall was the scene of a very pleasant birthday party, Thursday afternoon, Nov. 8, in honor of H. J. Swan, an earnest Spiritualist. Words of wisdom and good cheer were given to the host, who has labored faithfully for the Cause of Truth. Vocal and instrumental music was finely rendered, and the afternoon was one long to be remembered.

Mr. Swan also thanks to the many friends, particularly to the angel hosts and willing instruments who gave comfort and affection.

North Abington.—A correspondent informs us: Meetings were begun in Cleverly Hall, Sunday, Nov. 18, with fine success. Mrs. J. K. D. Conant spoke in the afternoon from the theme: "Religion: Which Does the Most Good, Spiritualism or Orthodoxy?" The lecture was followed by tests. In the evening Mrs. Conant lectured on Psychomancy, showing that nothing is lost.

There will be meetings each Sunday afternoon and evening in the same hall.

Fitchburg.—Mrs. E. O. Pierce writes: Nov. 11 Edgar W. Emerson spoke, each lecture followed by tests. He has many friends here. Sunday, Nov. 18, Oscar A. Edgerly gave two fine lectures, full of spiritual thought; his tests were well recognized. He speaks here again next Sunday.

New Bedford.—"Sec'y" writes: Mrs. Clara H. Banks through illness was obliged to cancel her engagement. Mrs. Minnie M. Soule of Somerville officiated instead—she gave excellent satisfaction, and we would recommend her to any Society in search of a good test medium. Her address is 79 Prospect street, Somerville. Next Sunday we expect to have Mrs. Banks with us.

Worcester.—Mrs. D. M. Lowe, Sec'y, writes: Mrs. Carrie F. Loring of East Braintree officiated for the Worcester Spiritualists Nov. 18. Her lectures and tests were well received by good audiences.

The speaker for Nov. 25 will be Dr. Geo. A. Fuller. The Woman's Auxiliary meets with Mrs. J. B. Lamb, 25 Myrtle street, Nov. 23.

Fall River.—Sec'y writes: The Fall River Spiritualist Society had with them Nov. 11 Dr. George Porter of Providence, and Mrs. S. E. Humes, a test medium. Dr. Porter gave very interesting lectures, also tests. We had with us on the 18th Madame Bruce of New Bedford, a test medium.

Chelsea, Pilgrim Hall.—On account of the late arrival of this report we are only able to say that the first meeting in this hall was well attended, and satisfactory. Nov. 18, Mr. John Snow, Mrs. Ella Whitney, Mrs. A. Butterman and Mrs. Peterson participated. Singing by Mrs. L. Kimball; Mr. E. S. Wells, Conductor.

Lawrence.—Dr. C. A. Stevens writes: Mrs. Nellie F. Burbeck of Plymouth, lectured to a large and appreciative audience, in Pythian Hall, 180 Essex street, Sunday, Nov. 18. Mrs. Mary R. Williams of Fall River will be here Sunday, Nov. 25.

WALTER BAKER & CO.

The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES

On this Continent, have received HIGHEST AWARDS from the great Industrial and Food EXPOSITIONS in Europe and America.

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WALTER BAKER & CO., DORCHESTER, MASS.

Jan. 6. 60w26t

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Spiritualist who is not a regular subscriber.

If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

Sealed Letters Answered.

The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after their receipt.

We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control of the medium, but do as well as they can under the circumstances.

INSTRUCTIONS.—1. Do not write upon the envelope of the sealed letter.

2. One spirit only should be questioned at a time.

3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they may not be misused.

4. As many investigators are liable to patronize this department, and as the idea that sealed letters are opened by steam, etc., was the first theory that suggested itself to the very first skeptic (probably) who saw the first phenomenon of this kind, IN JUSTICE TO OUR MEDIUM our patrons are requested to secure their sealed letters with mechanical devices which shall be referred to them, on the return thereof, of that such letters have not been tampered with.

For instance, good and appropriate replies have been received since this department was established to letters which, after common sealing, have been sewed together by hand, or passed through a sewing machine; others have been secured by the plentiful use of sealing wax.

Address all letters to JOHN W. DAY, BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

Correspondents forwarding "sealed letters" must also enclose their own addresses and names on an outside separate slip, otherwise we are unable to return their answers.

MEETINGS IN CHICAGO.

First Society of Spiritualists meets at Oyster Pond Hall, 56 Post Street, every Sunday at 10:30 and 7:30. Lyceum at 1:30. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Washington Hall, 230 Broadway, corner Ogden Avenue, every Sunday at 10:30 A. M. and 7:30 P. M. Speaker, Mrs. Cora L. V. Richmond.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1862) meets at First Association Hall, 6th and Callowhill streets. Pre-ident, J. C. Steinmetz; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank B. Morrill. Services at 10:30 A. M. and 7:30 P. M. Lyceum at 2:30 P. M.

Spiritual Conference Association meets at the corner of 8th and Spruce streets every Sunday at 10:30 P. M. S. Wheeler, President, 472 8th street.

MEETINGS IN WASHINGTON, D. C.

First Society, Metropolitan Hall, 12th Street, between E and N.—Every Sunday, 11:15 A. M., 7:15 P. M.

Second Society—"Progressive Spiritual Church"—meets every Sunday, 7:15 P. M., at the Temple, 42 G Street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.



Mr. Elias Dewitt

After the Grip

My son was left weak, stomach and lungs affected, could not eat or sleep. Hood's Sarsaparilla

Hood's Sarsaparilla Cures

parilla restored his strength and made him better than for years. It also cured my daughter of impure blood and large running sores. Mrs. E. A. Dewitt, Box 146, East Berlin, Connecticut

Hood's Pills are prompt and efficient.

NATIONAL Spiritualists' Association.

600 Pennsylvania Ave., S. E., Washington, D. C.

OFFICE open daily from 9 A. M. to 6 P. M., also Monday and Tuesday Evenings. All Spiritualists invited to call. Ordained Speakers and Mediums are requested to the copies of Ordination Certificate at this office. Fee \$1. Copies of Convention Reports for '93 and '94 for sale—25 cents each; also copies of Mrs. Matteson's Occult Physician (donated to N. S. A.) \$2.00 each. Correspondence with local and foreign Societies solicited. Spiritual public to respectfully urged to contribute books on Spiritualism, Free Thought and Reform for N. S. A. Library.

FRANCIS B. WOODBURY, Secretary. Nov. 24. 6w1s

A Complete Stock

OF Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Occultism, Astrology, Phenology, Hygiene and Free Thought, for sale or sent by mail. Also, constantly on hand the Liberal and Spiritual Papers and Magazines. Circulating Library—Books on loan.

H. F. TOWER, Bookseller and Stationer, Mahler Building, 517 and 519 4th Avenue, corner 31st street. Nov. 3. 1s

VERBATIM REPORTS

Proceedings of National Convention

RECENTLY held at Washington, D. C., will be out of press Dec. 1st, 1894. Copies can be obtained at this office at 25 cents each. All Spiritualists should read it. Send in your orders accompanied by cash. Reports of Convention of 1893 at same price; also copies of Mrs. Matteson's Occult Physician at \$2.00 each.

Nov. 24. 6w1s

First Spiritual College,

341 Tremont Street, Boston.

PROF. CHARLES McLEAN, M. D., President.

EVERY phase of Spirit and Mental Philosophy, Oriental Occultism, Success in Secret, Medical Arts—all reduced to exact Science, and successfully taught in one month. Diplomas granted. Pupils and teachers wanted.

Nov. 24. 2w

TO THOSE SICK OR DISTRESSED:

My entire attention is devoted to Occultism in its remedial light. Consultation by correspondence, \$1.00 per letter. Occult Treatment and Correspondence, \$5.00 per month. Address: FREEMONT WOOD (Occultist), Sterling, Kansas.

Nov. 24. 2w

Mrs. M. T. Longley

GIVEN Sittings by mail for advice on health, business, mediumistic development, and psychometric delineations. Readings of the past and future. Address: Mrs. M. T. Longley, 55 Broadway street, Dorchester District, Boston, Mass. 1894. Oct. 6.

Dr. Fred Crockett,

738 Shawmut Avenue, Boston.

TREATMENT, CURE for Consumption, Catarrh, etc., by simple methods, without expense. This is an adaptation of an ancient culture. Developing Mediums and others will find details hereafter greatly enhancing their interior force. By mail on receipt of 25 cents. Address: FREEMONT WOOD (Occultist), Sterling, Kansas.

Nov. 24. 2w

Chastity.

Its Physical, Intellectual and Moral Advantages.

BY M. L. HOLBROOK, M. D.

This work is especially written for that large class of persons who wish to know what science and ethics and hygiene have to say on the subject.

CHASTITY. Chapter 1. What is Chastity? 2. Does Chastity Injure the Health? 3. Advantages of Chastity. 4. The Great Advantage of Chastity. 5. Chastity and Children. 6. Chastity and Veracity. 7. What the Sexual Instinct has Done for the World. 8. The Cure.

The book is chastely and beautifully printed—a work of art and beauty.

Price 60 cents for the World, 60 cents for the Cure. For sale by COLBY & RICH.

SPRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida L. Spalding, an expert stenographer.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the place natural flowers upon our advance table, the reason for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, pertaining to this Department, should be addressed to the undersigned.

HENRY W. PASSAWORTH, Chairman.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Oct. 19, 1894.

Spirit Invocation.

Our Father and Mother God, we lift our hearts in aspiration to thee, who art the fount of all wisdom. We come to thee at this hour asking light and understanding concerning the life immortal. May we become quickened in spirit that we may receive some new inspiration of truth, some gleam of wisdom to bring to our souls new comprehension. May we come under thy divine influence of peace and harmony that our lives may expand and be filled with love and sympathy for our fellow-men. Oh! thou Spirit of love, whose divine tenderness is spread abroad over all creatures, who can embrace the entire world in thy love, we, thy children, recognize thee as our parent, from whom we receive strength, sustenance and guidance. As the years roll on may our spirits grow more and more into a likeness of thee, and may we never cease in our strivings for greater spiritual unfoldment.

Send unto us at this hour these angel ministers laden with spiritual gifts from celestial spheres. May those spirits who gather here with the desire of voicing some word of consolation, some message of affection that their dear ones yet remaining on earth may know they still live, and love them, be given the power and knowledge to accomplish their beneficent purpose.

We return thanks to thee for all the gifts thou hast vouchsafed us, and we ask thy blessing to rest upon all mankind, descending into every heart, bearing that which will inspire, uplift and strengthen. JOHN PIERCE.

INDIVIDUAL MESSAGES.

Elizabeth Dawson.

[To the Chairmen:] I have been a listener here often, and I have enjoyed coming to these meetings.

We delight to visit our old friends, even though our visits are often silent ones. When we have no medium through whom to give utterance to our thoughts, we endeavor to make our friends sense our presence in various ways, and though we fail again and again, we keep on trying to manifest ourselves.

I will not take up any more of your precious time, but I am truly grateful for the few moments allotted me here.

My name is Elizabeth Dawson. I am well acquainted in Boston, Roxbury and Cambridge.

Henry W. Passaworth.

Good morning, Mr. Chairman. [Good morning.] This is a pleasant meeting, and I feel we are benefited by listening to others.

I was called pretty slow when on the mortal plane, but I think the reason why I could not speak faster was because there was a weakness of my lungs. When mortals used to find fault with me for speaking or driving slow I would say, "Go along, only leave the lane behind you."

I am pleased to speak here, and I hope that what I say may be a little proof to mortals that there is a life beyond this shadowy vale.

While in the mortal I did not know that we could come on to the earth-plane after I died, or be born anew, I should say, for I feel so much younger now, more as if I were somebody. I don't mean for mortals to understand by this that I was a cypher, oh no; I filled my own place to the best of my ability.

I am very well satisfied with the home I now have. I will remember hearing my Grandmother Passaworth repeat "In my Father's house are many mansions," and she would say, "God gives us each a mansion." But I find he doesn't furnish them; our lives must do that. Often she would say to me, "Henry, my boy, be good; God sees your every act." As I understand it, our motives are recorded, as well as our acts, and I think you will agree with me in that, Mr. Chairman. [Most certainly I do.]

I want my friends in Louisville, Ky., to know that Henry W. Passaworth has been here to speak. I am glad to return to see my friends occasionally, but I don't want to come back here to live in the old body.

I was fifty-two years old when I passed away.

Charlotte Taber.

[To the Chairmen:] I have spoken from your platform in the lower room, but I find it much easier here for us to take control of the medium, and we draw less on our nerve aura. It has been very pleasant for me to visit the Circle-Room, even when I knew there would be no opportunity for me to speak.

We reach out in tenderness of feeling to those who yet dwell upon the earth-plane. My dear daughter understood a great deal of spirit communion in one sense, but comparatively speaking, we can know very little of such matters on this side of life, as I learned when I entered the spiritual realms.

I am very pleasantly situated; but I feel that my work here will never be finished. The law of attraction draws me back, and whenever it is possible, I seek to throw around each one my influence for good.

I try to make my presence felt in the meetings at the Ladies' Aid. I often visit Berkeley Hall and the little home circles of my friends. I realized that I had a great deal of medial power while here, and since passing to spirit-life I have been told that all are possessed of mediumistic gifts to a greater or less degree. Let us make good use of whatever talents we may have, then we shall gain more power.

I have come in contact with many of the old workers who have passed on, and the meeting has been very joyous.

I know that some, as they read my message, will say, "Yes, I know she must have made some progress." Yes, I trust I have, and I know I have all eternity in which to make yet more advancement.

The name of Charlotte Taber is not forgotten by many.

When I passed on, poor dear child, it was hard to part with "mother," but you have had many warm friends raised up to you, and as the Angel of Life comes to bear you swiftly to the land beyond, you will feel to say, "It is well."

Boston is dear to me, and also its connecting towns. Some will read my message and ponder over it, while others will simply give it a glance and cast it aside.

Richard Dubuois.

We await our opportunity to speak here with what patience we can, and we learn to be patient in the other life, which is a continuation of life on the earth-plane. I have watched with interest each one who has spoken here today and in days past, realizing each time more than ever the great usefulness of this Circle-Room, which is free alike to the rich and the poor, the high and the low, the strong and the weak.

We do not expect mortals to comprehend all that we bring them, but we ask them to accept whatever appeals to their reason, laying the rest aside until they can assimilate it.

In Richmond, Va., I am remembered by a few. It is indeed pleasant to feel we are not entirely forgotten.

My name is Richard Dubuois, but I was familiarly called "Dick" by my friends.

Harriet E. Parkhurst.

How pleased I am to know that these messages that are given here from your spiritual platform are printed so as to attract the notice of some tender loved one. Oh! would that I could make the whole world know that we are active people, living lives of usefulness in the land beyond, and that we can return to our loved ones whom we have left on earth, bringing them helpful and consoling influences, even if we cannot manifest our presence otherwise to their outward senses.

When I first visited your Circle-Room, Mr. Chairman, I did not come with the purpose of speaking, but simply to listen to those who communicated. However, as I saw the good resulting from the messages given here, and then published in your widely-circulated paper, I determined, if the opportunity presented itself, to speak for myself. While I delight in returning to earth to make my presence known to my friends and to aid them in every possible way, I would not come back to stay.

I am happy to be one of the assembly here today that I may gain power to come closer to my friends.

It matters not where I passed away, the spirit is enabled to return so quickly—whether in Liverpool or Boston, yet I was known in Boston by some. We think if we can only cross the water it may hold us in the mortal little while longer, but we know not when the phantom ship shall come and we shall be bidden to step aboard. My summons came quickly. I hoped to return with George, but it was not to be that I should return in the mortal form, but I have in the spirit. Harriet E. Parkhurst.

Dr. Charles B. Shute.

How often mortals make a mistake when they say such a person did not believe in spirit communion. Who knows what another's belief is? It is not always expressed outwardly, therefore let us be careful how we state what another's opinion is; and when we differ with our fellowmen let us be tolerant, and say, "I cannot see these things as you do." We are not all constituted alike, therefore we can see nothing just the same.

I myself was a man who did not express my views to everybody. Often as I have watched a spirit taking its flight I have thought seriously regarding the future of that soul; and as some mortals have, in their last earthly moments, revealed a consciousness of the presence of those who have passed on before, I could but believe that life here was continued in another state, invisible to the physical senses of man, but not afar off.

I am not forgotten in Malden, Mass. I was known as Dr. Charles B. Shute.

Spirit Messages.

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

Oct. 26.—Hannah Finch; Daniel S. Shaw; Josephine Sawyer; Samuel A. Cole; William White; Hannah E. Burke; Benson Sewall; Mrs. John M. Wilson.
Nov. 2.—John Bullen; Ellen Rance; Willie W. Everett; Emily Blair; Dr. A. S. Hayward; Dr. Joseph L. Newman; Ida Louise Merritt; Mary Herrick; Mary Nickerson; Charles O. Fogg.
Nov. 3.—Benjamin Sinton; Ella Collamore; Mary Louise Pollock; Elizabeth Chandler; John Henry Weaver; Ernest Bacon; Lettie Marie Kendrick; Esther Colby.
Nov. 10.—Washington French; Alvin Roberts; Lewis Josselyn; Harry Albert Walcott; Jennie Willman; Robert W. Knight; Sarah A. Foster; Sarah Fote; Jennie Hill; Rosale Fletcher.

December Magazines.

THE QUIVER.—"A Daughter of the King" is a pretty colored frontispiece; "The Blind at Play" is by F. M. Holmes; Annie Q. Carter begins a serial, "For Poorer, for Richer"; "Angus Vaughan's Widow" is another serial, from the pen of Isabel Bülberby; "Miss Hannah's Love Letter," by Albert E. Hooper, has a fine plot; "Ten to One" is a story by Mona Neale; "Concerning Apes and Dogs" is a pretty sketch by B. G. Johns. There is a large amount of other reading, which is interesting and instructive. The Cassell Publishing Co., 31 East 17th street, New York.

RECEIVED: MISCELLANEOUS NOTES AND QUERIES. S. C. & L. M. Gould, Manchester, N. H. HEALTH CULTURE. The Health Publishing Company, New York.

November Magazine.

THE HUMANITARIAN.—A fine half-tone of St. George Mivart faces his own article on "Herodity"; "An Equal Standard of Morality" is discussed by ten competent critics; Rev. J. E. C. Weldon's paper on "Morals and Politics" follows a portrait of the writer; "Lynch Law in the United States," by John D. Leekie, is a very strong article; "The New Woman in Fiction and Fact" is by M. Eastwood; "The Strike of a Box" is continued in a very interesting manner; "Notes and Comments" are well written. Cassell Press, 20 Vesey street, New York.

Arouse the faculties, stimulate the circulation, purify the blood, with Ayer's Sarsaparilla.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUESTIONS.—[By W. J. C. Brooklyn, N. Y.] From a careful comparison of this present spiritual movement with that which led up to Christianity, should we not naturally expect the re-appearing or second coming of one like unto Jesus in his mediumship and ultimate central place in the Cause, now that the groundwork of phenomena and philosophy has been established as it is to-day?

ANS.—There has been so much profitless and confusing speculation upon the above topic that we are not ready to dogmatically affirm that any single individual will be called upon to occupy so central a position in the new spiritual era as our present questioner claims probable.

The personal relation of the historic Christ is always in dispute, and we do not consider that the merely historical controversy will be finally settled unless evidence of a more generally convincing nature is brought forward than any which has yet appeared.

There is an angel of the planet who periodically influences the earth through the instrumentality of specially selected prophets, and this fact lies at the foundation of all the tales of divine incarnation which pervade the Bibles of all nations, no matter to what period they owe their origin.

There is just one view of a special teacher about to appear which is at least reasonable; and though we do not seek to press its acceptance unduly, we do submit it for thoughtful consideration.

These United States are certainly the cradle of a new race. There must be a President of the Union, and if earnest efforts are made continuously to get the best men and women into representative positions, and all such efforts are inspired and seconded by the spiritual intelligences who constitute the nation's guardian circle in purely natural ways, under heaven's direction, the most truly illumined men and women will be chosen by popular vote to occupy the highest posts in the gift of the people. In this way, what evangelical Christians call the establishment of Christ's kingdom on earth may really commence.

There is a not unnatural prejudice against the word theocracy to day, because such false views of divinity have been so extensively proclaimed; but those who know something of really ancient history, and are therefore somewhat acquainted with the real condition of Egypt, and other lands, including India, in the long ago, will understand the significance of Manetho's statement that Egypt was once ruled by gods for thirteen thousand nine hundred consecutive years. The gods and goddesses were the truly illumined ones whose perception of truth and manifold spiritual gifts were far above the ordinary.

Records of palmy days long past are preserved in the historical archives of every celebrated land of old, and now that northward and westward the tide of highest illumination is flowing, we may reasonably expect a duplication of the wonders of old, and, indeed, spiritual demonstrations transcending those of yore.

In any age of special illumination there were bands of illumined workers who unitedly stood for the highest illumination of the period. The mistake has been in considering one teacher only as great, instead of contemplating the group of workers who expressed the loftiest inspiration which inaugurated a dispensation.

There may certainly be a Messianic culmination ere long, and this may involve a specially exalted teacher occupying a central representative position; but the spirit of this age is happily drifting away from person-worship to a reverence for super-personal principle. All truth is free to those who are ready to embrace it, and the more we look within instead of without for guidance, the more truly wise shall we become.

QUESTIONS.—[By F. C. Harbor Creek, Pa.] Dr. Talmage says Christ was "Either a God or an impostor." Most Spiritualists believe (if he ever existed at all) he was a first-class medium—nothing more. Many of our Spiritualist platform lecturers quote him as the "Humble Nazarene." Christians who pass over are unable to find the Jesus of their expectations. W. J. Colville says in one of his lectures, that to compare Jesus Christ to Apollonius of Tyana, is absurd; but he adds, "Paul and Apollonius might have been one and the same person." Now if Christ was only human, why do we not receive communications from him direct, as we do from other spirits? And why do most of our public lecturers pretend that Jesus did exist as per New Testament, while one-half the books and other literature of our Spiritualist writers teach us that he was either a myth—or a personage and not a person?

ANS.—This ever recurring question about Jesus and his relation to the Christ or essential logos, is seemingly unanswerable, by reason of the innumerable standpoints from which preachers and inquirers start.

Dr. Talmage makes an assertion which has millions of times been made in pulpits of all so-called orthodox denominations.

The New Testament distinctly teaches an indwelling spirit of truth, and Paul, the founder of the Christian hierarchy, when writing to the Corinthians, speaks of the Christ as the entire body of faithful souls.

Much valuable information of an historic character concerning Jesus is to be found in the printed lectures of Dr. E. G. Hirsch of Chicago, and we advise our questioner to peruse and carefully read those excellent inexpensive pamphlets.

Christianity had unmistakably two origins. Jesus and Paul were vitally different characters. Jesus was a prince among institutionalists, and represented the true gnosticism which seeks for God within. Paul was a scholastic controversialist, a logical reasoner, but not a simple spiritual teacher. Jesus, pointed to the essential divinity within all mankind, and his chosen title, "Son of Man," means that he

claimed no special race, party or other affiliation. He belonged to humanity, that was all.

There are many communications purporting to come from Jesus, and we advise our questioner to read "Hafed" and "Hermes," by Duguid of Glasgow, and weigh the statements therein contained.

Jesus, in our view, was a very exalted spiritual teacher, who lived close to nature, and found God everywhere and in everything. Paul was a wrangler from the schools, and though he obtained much spiritual insight through visions, he was always too much a dogmatist. Apollonius of Tyana was a sage and wonder-worker, who lived to a great age, and passed peacefully out of the body. No fair student of the records can confound Jesus and Apollonius; the two are entirely distinct.

Such questions as these require full lectures for elucidation. We must, therefore, be pardoned for giving in this column only a few hints.

QUESTIONS.—[By C. G. B., Santa Ana, Cal.] In the Theosophical Convention held recently at San Francisco, Wm. Q. Judge gave a lecture in condemnation of Spiritualism, and said mediums in particular, saying they were controlled by vile and criminal spirits, etc. Now if incarnation is an undoubted fact, is there not a possibility that its doctrine is illustrated through mediumistic sources? If so, what is the use of such a tirade against our Cause and medium?

ANS.—We should use very much stronger language than our questioner in replying to Mr. Judge, or any one else who undertook to foully misrepresent Spiritualism and denounce mediumship in the manner indicated. There is not simply an absence of use in such denunciations; they are positively unjust and utterly unjustifiable.

As to paid mediums, who are the targets at which the most venomous arrows are perpetually flung, we tell Mr. Judge openly, and all who agree with him, that so long as he and they accept fees as lawyers, and consider themselves entitled to reimbursement for time spent in consultation with their clients and for office rent, they are manifestly unfair and inconsistent when they object to compensate sensitive for time and effort expended for their enlightenment or satisfaction. All honorable work should be remunerated; and to seek to pauperize any class of workers in the community is degrading.

We have investigated Theosophy, and we fully endorse the three leading objects of the Theosophical Society. Furthermore, we are prepared to follow Mr. Judge, or any other lecturer who denounces Spiritualism in the name of Theosophy, and reply to his tirades one by one, or we will engage in debate wherever suitable arrangements can be made.

If the Spiritualists on the one hand, and the Theosophists on the other, had not been so intolerant a few years ago in California, there would have been no difficulty in advocating the truths of Spiritualism and the truths of Theosophy from the same platform. But there was too much party feeling on both sides; therefore the reconciliation was not effected.

As to the doctrine of reincarnation, no matter whether one considers it as taught by Allan Kardec, or through many now active workers on the Spiritualist rostrum who uphold it, it in no sense whatever justifies a tirade of abuse leveled against mediums. Many Theosophists are lamentably ignorant of Spiritualism, and many are unreasonably prejudiced against it; but genuine Theosophy, in no sense whatever, upholds the false doctrine that mediums are necessarily influenced by vile or criminal spirits.

We may, however, be permitted to remind such Spiritualists as demand nothing higher than fortune telling, and care nothing for the Spiritual Philosophy, that Prof. Kiddle, and many other brave champions of mediumship, told them some plain, unpalatable truths. We get what we attract; and though the influences that surround business mediums are not necessarily vile or criminal, they are still on earth, in the planet's atmosphere, or first sphere, and will there remain until they set their affections on something higher than commercial transactions. The door is open in these days to every kind of influence, and we can commune with the higher or the lower, as we please.

A fair, honorable, Theosophical dissertation upon mediumship is always useful, but wholesale denunciation is unwarrantable in the extreme. If people will listen or read, we can show them the way out of this quandary.

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and by over-work and trouble. Hall's Renewer will prevent it.

Verification of Spirit Message.

I can attest to the accuracy of the message from Mrs. LYDIA GAGE, in THE BANNER of Oct. 27, 1894. She lived in Haverhill, Mass. There is one, W., to whom she refers as turning from the course he is pursuing, which refers to a party well known and in whom she was deeply interested and warmly attached to.

The "Frank" to whom she has referred, is also a familiar person. The others she refers to were well known in the city of Haverhill, and the correctness of communication is of the aspect of genuineness and the stability of truth.

One should ever acknowledge the source of all truthness in these messages—for it not only proves the philosophy of the Truth of Spirit Communion, but likewise tends to aid, comfort and strengthen those left on earth to do all things right, and by so living enabling them to come up higher into the things of life eternal and of peace.

It is hoped that in all the coming days of the successive issues of the good old BANNER, it may be more and more, as it is now, the voice of the people, the voice of truth and the beacon-light to hosts of souls journeying heavenward, to the home of those who so lovingly and truly testify to the things eternal.

The story now being published in THE BANNER, "Bertha Lee," is being highly commented upon for its real truthfulness and life portrayals. It should be printed in book form, which we hope it may. Long may THE BANNER wave over the land of truth, the sea of light and the ocean of coming years of life for you all.

W. L. JACK, M. D.

It Hits the People and is Free.

Every ailing and suffering person who is wise will instantly accept this generous offer. Coming from the highest authority, as it does, gives it the greatest weight, and people everywhere say it is a good thing like that. Every body knows of Dr. Greene, the most successful specialist in curing nervous and chronic diseases, of 34 Temple Place, Boston, Mass. His successful system of treating patients through letter correspondence is attracting great attention. All you have to do to tell him how you feel, and he will answer it, giving a thorough explanation of your case and telling you what to do for your relief. And for all that makes no charge. He is also the discoverer of that remarkable medicine, Dr. Greene's Nervura blood and nerve remedy. This splendid offer is being taken advantage of by thousands, and they are getting well. The very best thing you can do, reader, is to write the doctor immediately. It will cost you nothing, and it will probably be the means of making you well and strong. Don't delay until it is too late, but write now.

Original Essay.

Body, Soul, Spirit—The "Two Worlds" Criticism.

BY J. M. PEEBLES, M. D.

In the BANNER OF LIGHT, Oct. 6, is copied the *Two Worlds* kindly criticism of my long-ago definitions of man as a trinity; or rather the diverse opinions expressed thereupon in my "Seers of the Ages," and also in my "Immortality and our Future Homes."

These are among the words of my daily prayer: "From eternal constance, good Lord, deliver me." Growth is a law of the universe. None can bathe twice in the same running stream. What I wrote in two volumes ten or twelve years apart may require explanations and commentaries. What of it? Letting dead definitions bury their dead, permit me to quote the following paragraph from Prof. Lev. H. Grindin under the chapter heading "Soul, Spirit, Ghost." "Not a little of the confusion," says he, "prevailing in the popular mind with regard to the soul, may unquestionably be referred to the fact of our having three distinct words for it" and "no two writers use them alike."

The question to be canvassed, and, if possible, settled, is: "How did the Vedio, the Old Testament, the Platonio, the New Testament, the Neo-Platonio and the Church fathers, use the words life, soul, spirit? And how do, and how should intelligent spirits use these words in their communications to give correct ideas of the spiritual intelligences peopling the spirit-world?"

Atma, in the Sanskrit, invariably signifies spirit, and relatively the innermost ego, the I am. In the Old Testament we find two distinct words representing two distinct things, viz.: ruach, meaning "spirit," and nephesh, meaning "soul"; and they are never confounded in all the thirty-nine books.

The New Testament has two distinct words representing the same two things, namely: *pneuma*, meaning "spirit," as does ruach, and *psuche*, meaning "soul," as nephesh does; and they are never confounded in the twenty-seven New Testament books. Ruach, as "spirit," occurs two hundred and thirty-two times in the Old Testament, while *pneuma*, as "spirit," occurs two hundred and seventy times in the New Testament. And there is a clear old distinction maintained all through the biblical Scriptures, such as Paul used—"the dividing asunder of soul and spirit."

In Genesis we read, "Jehovah breathed into his nostrils the breath (spirit) of life, and man became a living soul" (nephesh).

This leaves one to infer that soul, or the invisible soul body, is the product of the union of spirit and organic matter.

"God," said Jesus, "is spirit," and this is the brightest and best definition of the Infinite Reality ever given, and the next best definition was that of Proclus, "God is causation." The image of God, in which man was made, was his spirituality. The divine innermost of man is spirit—pure conscious intelligence! This was the teaching of the Neo-Platonio writers, and of the church fathers.

Man's spirit is connected with the Infinite Spirit something as the stream is connected with and fed from overflowing fountains; or, to use the illustration, by which the current of electricity is made to pass through a pencil of carbon, may make the idea clearer. Just so long as the current runs, so long is the carbon aglow, and there is light. This figure applied to God, who is Light, and who is Spirit, shows in a measure how this light must necessarily ever glow in man immortal; for infinity is absolutely inexhaustible. I am, is to me intuitive proof of my immortality.

The word soul was frequently used by the Hebrew, Grecian and early Christian writers as the synonym of the *spiritual body*, the intermediate between the physical body and the spirit. Both Plato and Paul taught that man is a trinity. "I pray God," says the latter in words to this effect, that you "be preserved body, soul and spirit till I come."

We often read in the older Scriptures of the soul being destroyed. The "soul that sinneth, it shall die." But we never read that the spirit shall be destroyed; or that the spirit shall die. The spirit cannot die, being a potentialized portion of the infinite spirit.

It should be understood by every student that within this physical brain and physical body there is another brain and another body constituted of etherialized atoms and refined psychic ethers, called the spiritual body.

"There is," said the great apostle, "a natural body, and there is a spiritual body." This spiritual body has been termed the *perispit* by some writers, and by certain Theosophists the *astral body*. This latter phrase, however, is decidedly misleading, because there is nothing astral (starry) or lunar about the spiritual body. It is composed of etherialized psychic substances and atoms held fixedly in its unitive form and shape by that divine magnet, the conscious ego—the immortal spirit.

In this rudimentary state of existence man is triune, earthly, body, psychical body, spirit. Death relieving him of his gross earthly body, he becomes in the future life a more etherialized dual being, constituted of the spiritual body, often seen by clairvoyants, and the spirit.

Second Adventists, sometimes called "Soul Sleepers and annihilationists," have often annoyed and puzzled their orthodox brethren by contending that the Bible does not teach the immortality of the soul (*psuche*). And it does not. But the spirit is naturally and necessarily immortal. Hence, the old Hebrew writer said:

"In whose hand is the (nephesh) soul of every animal and the (ruach) spirit of all flesh that is human," and the Greek philosophers, the Apostolic fathers, and the best classical scholars of this century—the *consensus*—classify men as they are dominated by the body, by the soul by the spirit; and this analysis, into the somatic, the psychical, and the pneumatic. Paul, in Romans viii, makes a striking contrast between the extremes, "To be carnally (somatically) minded is death, but to be spiritually (pneumatically) minded is life and peace."

In Ecclesiastes xii—7, the writer says: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." In accordance with the classical uses of these two words, when the man Jesus was about to die, he cried, "Father, into thy hand I commend my spirit." When that first martyr, Stephen, fell beneath the stones of his murderers, his cry was, "Lord Jesus receive my spirit." And again we read of the departed as joining "the spirits (not the souls) of the just men made perfect."

In the light of the foregoing—thanking the *Two Worlds* for giving me the opportunity—I would suggest that Spiritualists in their lectures and in their writings, to the better avoid unnecessary divisions and confusions, use the formula, the somatic, the psychical, and the pneumatic—earthly body, spiritual body and spirit; remembering always that it is the spirit—the conscious natural immortal spirit—that constitutes the real man in all worlds.

San Diego, Cal.

AT SUNSET.

Little's the thing you do, dear,
It's the thing you've left undone,
Which gives you a bit of headache
At the setting of the sun.
The tender word forgotten,
The flower you might have sent, dear,
Are your haunting ghosts to-night.
The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time or thought for
With troubles enough of your own.
So little act of kindness,
So easily out of mind;
Those chances to be angels
Which every mortal finds—
They come and go so fast—
Each child's reproachful wealth—
When hope is faint and flagging,
And a blight has dropped on our faith.
For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That lingers until too late,
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of headache
At the setting of the sun.

—Margaret E. Sangster.

Letter from G. W. Kates.

To the Editor of the Banner of Light:

Since 1883 I have been publicly identified with the cause of Spiritualism. The facts and philosophy of a life continuous after so-called death have been deeply interesting to me, and a ceaseless yearning to learn of this fountain and apply to my mental and spiritual nature, has been absorbing above the mere seeking of earthly increment.

Inheriting such desires from a parental source, it has been in no sense simply seeking safety for a chance curiosity. Having had parental example that worldliness is not fed by it, as society is so constituted, as yet, to forbid it being on a popular basis, I well knew that the future held only psychic struggle and sensitiveness, rather than physical satisfaction and mental aggressiveness. To abjure selfish ambition and the prospect for the deeper purpose of unfoldment for helpfulness in human progress, is indeed to develop spiritual worth that is not transient with all earthly environment. I can not say that such has been accomplished; but feel that attempts have been sincerely meant.

All innovations upon preconceived ideas must cause the endorser thereof much of worldly contumely, privation and struggle. Why not, then, when the spiritual teacher or medium of this modern revelation, fail to achieve worldly emolument and applause? I have no idea that any worker in Spiritualism, truly imbued with the desire to assist human spiritual progress, that has struggled for centuries to unfold, has hoped for or desired wealth, honor and power to crown his or her endeavors.

Hence they have been satisfied to labor modestly, with sincerity, and truthfully, knowing that sooner or later good would come from it for the blessing of their human kind.

And yet such toilers have been cast into the oblivion that inopportunities offers, because the people could not sufficiently appreciate—and the cruder and more selfish were placed uppermost in affiliations and sustenance.

Worldliness has thus dominated largely the Modern Spirit, and indeed it caused the downfall of such centuries ago.

Will the spirits that are excommunicated from these forms of selfishness—as they are from the grosser physical bodies—permit their instruments, called mediums, to dwell in the lower strata of spiritual labor? or will they be ceaseless to urge on the higher utilities and unfold the more blessed qualities of spiritual selfhood in order to attain grander heights of harmony, beauty and peace?

I opine that soon the cruder will give way to the more refined, even as the snows of winter melt before the sun-rays of spring.

The effulgence of spiritual rays, laden with divine truth, must surely dissolve the incrustations of error, ignorance and human carnality.

Out of it all will come a better humanity, led by a more exalted form of mediumship, inspired by the purer and more intelligent personalities of the spiritual spheres.

Such reflections are *à propos* to the present condition and past history of Spiritualism. We must often ask of ourselves as to the *qui bono* of our labors. We must reflect upon the status of the human mind now on earth, and from it take hope, or accept despair. We are given to see the rosy tints of prosperity illumine the horizon of our spiritual case, and say, "We trust the spirit to make all things right," forgetting that the onus of success rests largely upon ourselves, calling for activity, purity of purpose, self-abnegation, steadfastness, and the personal exemplifying of the truths we espouse.

Looking backward a quarter of a century we do not see the advance made that was prophesied and hoped for. Jesus was called to fulfill spiritual prophecy, and so are we. Looking ahead we see hope for science and political economy that may smooth the way for spiritual progress and human freedom; but the laborer, imbued with the power of the spirit, must toil on, adding his or her mite of leavening that shall be of great help in leavening the whole lump.

Being amongst those who toil against odds, without hope of glory or emolument, we shall continue to battle against the human self that craves alone for home, domestic happiness, fire-side comforts and earthly helplessness.

But that we may cease this continual tread up and down the land, gaining no personal progress, we have sought local efforts where our powers may be concentrated. Will we achieve it? Will we have local affiliations in our organic work that shall give the medium opportunity to achieve a soul that shall conduce to higher utility, or is it yet too soon to stop the itinerancy? The quantity should unfold the quality, and as mediums are becoming universal, the powers thereof being greater, so do the necessities for self-improvement become more imperative.

Let us then centralize and combine our forces that these quantities may be imbued with the highest possible qualities, and that the human self fed with food of spiritual purity as yet has not blessed humanity.

Unto a striving for all this should we give heed, rather than to seek satiety for the crude, curious and sensational in humanity.

Unto the upbuilding of a more spiritual Spiritualism must we labor, if we expect the closing of this century, now so near at hand, to find us prepared to feed the refined mentalities of the children of a new era.

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Mrs. Winslow's Sore Throat Syrup has been used for children teaching. It soothes the child, softens the gums, allays all pain, cures colds, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Obituary.

Jabez P. Dake, M.D., passed to spirit-life from his home in Nashville, Tenn., of paralysis, Oct. 28, 1894, aged 67 years and 6 months.

He was one of the best known and most influential homeopathic physicians in the country, and was the uncle of Dr. Dumont O. Dake, the celebrated magnetic healer and clairvoyant physician of New York and Boston.

Beside being an eminent physician, Dr. Jabez P. Dake was at various times one of the editors of the *Philadelphia Journal of Homoeopathy*, the *U. S. Journal of Homoeopathy* and the *North American Journal of Homoeopathy* (Boston) for November says, when speaking of his decease:

"A physical life, as possessed in a high degree those qualities which gave him marked success, and closely bound him to a large number of patients; as a teacher he was clear, forceful and convincing; as a speaker he had a pleasant voice, attractive manner, animated and effective delivery; as a writer his style was lucid, exact and forcible." Dr. D. Dake, who was over seventy years of age, states that his uncle was of a liberal and inquiring mind, and that his personal knowledge of the deceased was well acquainted with his life, and was satisfied of its efficacy for the working of cures.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

The Best Remedy for STOMACH, Liver, and Bowel Complaints

AYER'S PILLS
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\$3 SHOE IS THE BEST. NO SQUEAKING.

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\$3.25 \$2.50 \$2.00 \$1.50.

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You can save money by wearing the W. L. Douglas \$3.00 shoe. Because we are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protect you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them sold everywhere at lower prices for the value than any other shoe. It is the most substantial. If your dealer cannot supply you, we can.

July 7. 12000

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Miss Judson's Books.

"Why She Became a Spiritualist." 264 pages. One copy, \$1.00; six, \$5.00. ("From Night to Morn")

Or, An Appeal to the Baptist Church. 32 pages. One copy, 15 cents; ten, \$1.00.

"The Bridge Between Two Worlds." 206 pages. One copy, 75 cents; six, \$4.00. Apply permanently to ARMY & JUDSON, Cincinnati, O., by P. O. Order or Express Order. 400 Nov. 3.

SOUL READING, OR PSYCHOMETRIC DELINEATION.

Mrs. A. B. SEVERANCE has always been noted for her power in explaining and interpreting the mental and spiritual development; past and future events; adaptation of the soul to its environment; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or look of hair greater tests in the three directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address: 1300 Main street, White Water, Walworth Co., Wis. Oct. 6.

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MATERIALIZATION.

MRS. W. H. ALLEN, 498 Washington street, Providence, R. I. Seances Sunday, Tuesday and Friday evenings at 7:30; also every third Thursday afternoon of each month at 2 P. M.

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SEND three 2-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. A. B. DOBSON San Jose, Cal. Oct. 20.

FREE SEND 4 CENTS IN POSTAGE, a look of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free. Address: D. E. HART, Mechanicalville, Iowa. Nov. 3.

MRS. JENNIE DRESBACH, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address No. 3, Union street, Lowell, Mass. Nov. 3.

MRS. B. F. SMITH, TRANCE MEDIUM. Will hold sittings on Monday, Tuesday and Wednesday of each week from 9 A. M. to 1 P. M.; on Thursday from 9 A. M. to 1 P. M. No sittings given on Friday or Sunday. Terms, \$2.00. All letters regarding applications for sittings must contain stamp for reply. Vernon Cottage, Great Beach, New York. Oct. 21.

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WANTED—A middle-aged well American woman to work for her board in the country for a woman and child. No other help kept. Address: H. Ravison of Light office. 200 Nov. 24.

CONSULT MISS LOTTIE FOWLER, gifted Test Medium. Answers Business Questions by mail, \$1. Enclose stamped envelope. 329 Courtland st., Baltimore, Md. Oct. 15.

ESAU;

A Political Novel of Purpose and Power. BY T. A. BLAND, M.D.

This is a war story, a love story, and an expose of political crimes of the war period.

SOME OPINIONS OF IT. "It is a powerful story, with a noble purpose."—*The Arena* "I read it with thrilling interest. The fate of Esaus ought to stir the blood of every American patriot."—*Hon. John Q. Davis, M.C.*

"It is a most thrilling story of war, love and tragedy. It is in a new line, and will fill a new channel of thought. In writing it you have served well your country."—*Hon. John Q. Davis, M.C.*

"It is entitled to a place in the front rank of reform literature."—*Hon. O. M. Kern, M.C.*

It strikes the nail square on the head. The people are waking up to the oppression and injustice to which they have been subjected. The story of Esaus will help them to see both the cause and the remedy."—*Sensationalist*

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Mediums in Boston.

Magnetism is Life.
Dumont O. Dake, M.D.
the celebrated Magnetic Healer of New York City, now located at 408 Columbus Ave., Boston, Mass. He has no peer in diagnosing and curing so-called incurable. Treats all forms of Venereal, Nervous and Chronic Diseases, Paralysis, Rheumatism, Catarrh, Throat and Lung; Liver, Kidney, Bladder, Stomach, Diabetes, Women, etc. Patients at a distance successfully treated. Free, long, leading symptoms and autograph. Consultation free. Send stamp for circular. "D. O. Dake is the most powerful healer I ever met." J. C. Dake Watson. Nov. 17.

Dr. C. E. Watkins

FREE DIAGNOSIS JUST THE SAME, but hereafter I shall be forced to charge \$1.00 and two 2-cent stamps for each diagnosis. This one dollar paid for diagnosis will be credited on the first month's bill for treatment. In the way of fee, if a patient desires a diagnosis of their case merely to test my powers, they can no longer take up my time for nothing, when I belong to those who are sincere in their request and need my help. Wednesday of each week can be seen. Take a public carriage to the depot. Those wishing a diagnosis of their case must send one dollar and two 2-cent stamps with leading symptoms. DR. C. E. WATKINS, Box 491, Ayer, Mass. Nov. 3.

J. K. D. Conant,

Trance and Business Psychometrist.

Sittings daily from 10 A. M. to 4 P. M. 84 Bosworth Street (BANNER OF LIGHT Building), Boston, Mass. Answers calls to lecture or hold public or private sittings. Nov. 3.

Mrs. S. S. Martin,

55 Rutland Street, Boston. Seances Sunday, Tuesday and Saturday, at 7:30 P. M.; Sunday and Wednesday at 8 P. M. Consulting Spiritist afternoon, Sept. 23d.

Ella Z. Dalton,

ASTROLOGIST.

CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all lines of business. Also Teacher of Astrology. Readings \$1.00 and upwards. 84 Bosworth Street, Boston. Nov. 3.

ADELAIDE E. CRANE,

443 Shawmut Ave., Boston. Seances Wednesday, Thursday and Sunday, at 8 P. M.; Saturday and Sunday at 2:30 P. M. Trance sittings daily. Nov. 10.

Hattie Stafford Stansbury,

80 WEST CONCORD STREET, BOSTON. Tuesday at 8 P. M.; Thursday and Sunday, 2:30 P. M. Nov. 10.

Seances in Your Homes.

PIERRE L. O. KEELER holds a Seance for Wonderful Manifestations in the Living Every Sunday evening, 8 o'clock, at 587 Tremont street, Boston. Mr. Keeler can be engaged for Sittings in any home in Boston or vicinity week-day evenings. Nov. 24.

Mr. and Mrs. Osgood F. Stiles,

DEVELOPING, BUSINESS and TEST MEDIUMS. Development of Mediums a specialty. Hours 9 to 5. Test Circle Thursday at 3 o'clock. 128 West Brookline street, Suite 1, between Shawmut Avenue and Tremont street. Nov. 24.

R. L. GREEN,

Spirit-Photographer,

121 WEST CONCORD STREET, Sittings daily, 9 A. M. to 5 P. M. Send 2-cent stamp for my Circular. Nov. 24.

Mrs. C. B. Bliss,

121 WEST CONCORD STREET, BOSTON. Seances Sunday, Tuesday and Wednesday, at 8 o'clock. R. L. GREEN, Manager. Nov. 24.

Mrs. A. Peabody-McKenna

BUSINESS, Test and Developing Medium. Sittings daily, 9 o'clock Sunday, Thursday evenings, and Tuesday, 2 o'clock. In the Evening, 8 o'clock. Sittings for \$4.00. 38 Common street, near Tremont street, Boston. Nov. 24.

DR. JAMES R. COCKE,

138 Huntington Avenue, Boston, Mass. Oct. 20.

MRS. THAXTER,

Banner of Light Building, Boston, Mass. Nov. 3.

Rev. G. V. Cordingly,

St. Louis, Mo., the celebrated Spiritist, Trance and Test Medium, also teacher of Spiritual Development, also Hindu Occultism, can be found at 354 Columbus Avenue, Boston, Mass. Nov. 17.

Marshall O. Wilcox,

MAGNETIC Healer, 84 Bosworth street, Room 5, Boston, Mass. Office hours, 10 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Nov. 3.

MATERIALIZATION.

FRED W. TABOR, Medium, 515 Shawmut Avenue, Boston. Seances Sunday and Thursday, afternoons at 2; Monday, Wednesday and Friday evenings at 8. 15 Nov. 3.

GEORGE E. EMERSON will cure all diseases from any distance. Magnetized Letters. Hand treatment at office, \$1.00 each. Address 283 Shawmut Avenue, Boston. Extract from editorial from BANNER: "G. E. Emerson is a successful receiving evidence of cures made at distance." Nov. 24.

Independent Slate-Writing.

PIERRE L. O. KEELER, eminent in this phase of mediumship, is now at 587 Tremont street, Boston. Private sittings daily, 10 to 5 o'clock. Terms, \$2.00. Nov. 24.

Dr. Addison Crabtree,

131 TREMONT ST. Diagnosis and Cure of Diseases at a distance. 30 years. Send stamp, age and sex. Nov. 3.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 23 Tremont street, corner of Elliot street, Boston. Nov. 24.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 5 P. M. Office, Thursday and Sunday evenings, 8 o'clock, 14 Winter street, Room 6, Boston. Nov. 24.

Mrs. A. HOWES REED, Spiritual Healer

and Psychometrist. Classes Tuesday and Thursday, 8 P. M.; Wednesday, 10 P. M.; Friday, 8 P. M. Take Elevator to 2nd floor, 312 Columbus Avenue. Hours 10 to 5. Take Elevator. Nov. 24.

Mrs. A. E. Cunningham,

247 Columbus Avenue, Boston. Oct. 27.

Mrs. A. Forrester,

TEST, Business and Medical Medium. 400 Tremont st., Suite 2. Hours, 10 A. M. to 5 P. M. 400 Nov. 3.

Miss Helen A. Sloan,

MAGNETIC Physicist, Vapor Baths, No. 178 Tremont street, Boston. Oct. 13.

Dr. E. A. Blackden,

219 Tremont street, Boston. Magnetic Healing, Writing and Translating Medium. 400 Nov. 10.

DR. JULIA CHAPMAN SMITH, 25 years successful experience. Given free Clairvoyant Examination Thursday to ladies, 15 Warren Avenue, Boston. July 21. 100000

PSYCHOMETRIC and Business Reading, or

61 questions answered, 50 cents and two stamps. MARGARET E. BUSTON, 150 N. A. Boston. Nov. 10.

MRS. H. W. CUSHMAN, Musical, Business

and Test Medium, 7 Walker street, Charlestown, Mass. Circles Wednesday afternoons, at 2:30. 1300 Sept. 22.

MRS. J. O. EWELL, Inspirational and Medical

Physicist, 642 Tremont street, cor. Hanson, Boston. Nov. 3.

MISS J. RHIND, Business Letters answered. Send

stamp, \$1.00. Circles Thursday at 4 and 7:30 P. M. 1064 Washington street, Boston. 1000 Nov. 24.

DR. JULIA M. CARPENTER, 2 Stanmore

Place, of Warren street, Roxbury. Jan. 6.

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The "Ouija" is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the solemn or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link between the material and the immaterial. Size of Board, 12x18 inches.

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May 31. 60W

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The Religio-Philosophical Journal.

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A Organ of Psychological Research and of Religious and Social Reform. Edited by F. UNDERWOOD, Editor and Publisher. H. A. UNDERWOOD, Associate Editor.

Room 58, 92 and 94 La Salle Street, Chicago, Ill. Jan. 20.

LIGHT: A Weekly Journal of Spiritual, Occult and Mystical Research. "LIGHT" proclaims a belief in the science and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position is firmly and consistently maintained. Beyond this it has no creed, and its pages are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being in the words of its motto, "Light, More Light!"

The educated thinker who concerns himself with questions of occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, every where quoted and referred to as such. The Editor has the cooperation of the best writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are of the highest value, and who have no other vehicle for their publications than "LIGHT." This gives the Journal a unique position and a singular value.

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THE LYCEUM BANNER, A Monthly Journal

devoted to the interests of the Lyceum Movement, and the progress of the Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American subscription 40 cents per annum, postage stamps, or 40 cents in payment. The LYCEUM BANNER contains interesting Serials, Lyceum Recitations, Attractive

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 24, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, 101 Washington Street, Boston, Mass., Sunday, Nov. 25, at 11 A. M. and 7 P. M. Speakers: Dr. J. C. Woodbury, Secretary, 63 Marlborough Street, Roxbury.

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meditated, seemed as soon as uttered like a familiar repetition of something he had before spoken, or heard, or read somewhere. But no one seemed to have heard it before, and so far as he could learn it was new and original.

On cause and effect he elaborated the orderly relation of all things under never-varying laws. No frank of irresponsible cause, effect, or law, but a definite, over intervening to break the relation of cause and effect; this harmony of dependencies extended into all spiritual activities in all spheres, leaving no place for chance to interfere with the order of things.

Mr. Howe treated at some length the relations of our finite senses and capabilities to the outlying field of causes and conditions, and the impossibility of our receiving the highest revelations of the spiritual universe, or the highest knowledge of advanced spirits. The subject of mediumship, and the border mysteries that try men's souls with perplexing doubts and confusing facts, was extensively considered. He thought the failures and frauds, fakes and falsehoods that cluttered this borderland, were quite as useful in the study of this complex problem as the clearest truths could be. How could we study man and his relations with all the factors of his undeveloped latent life? The lines of sympathy and psychological induction run through all the complex functions of normal and abnormal expression. Disease furnishes many conditions from which the uses and meanings of structure may be successfully studied, and the value of health measured.

Man is the most complex product of nature, the climax of untold ages of struggle and readjustment; and the wonderful combination of activities in a mediumistic organism, involving thousands of distinctively different groups of cell structure, each having its special order of arrangement, and mechanical field for the propagation of its molecular system, presents a problem in psychology for the study of eternity.

Mediumistic organisms differ from others in the molecular swing of the nervous constitution, sensitiveness to the sphere of other bodies, and to the mental motions in the psychic ether in chemical affinity with their own nervous system.

In states of quiescence they fall into the most passive restfulness; but are easily disturbed and suddenly transformed into abnormal intensity by the slightest touch of active and sensitive matter. This sphere is active, the molecular vibrations have increased amplitude, which extends their psychic sphere, and renders it more susceptible to the helpful or harmful influence of environment.

The capability for such variations, by which the molecular affinities are easily overcome, and physiological compounds set free, and introduced into new relations under a directing will, indicates the character and degree of mediumship.

A poem, and a sweet song, by Miss Dodge, closed the exercises of the day, and Mr. Ayer announced the meeting for Wednesday evening, 11 A. M. Sunday, and at 2:45 P. M. next Sunday closes Mr. Howe's engagement for the season.

Eagle Hall, 616 Washington Street.—Hartwell writes: Wednesday afternoon, Nov. 14, a large and interesting meeting was held. There were remarks, tests and readings by Dr. C. E. Huot, Dr. J. T. Coombs, G. V. Cordingly, Prof. I. A. Peirce, Dr. F. Thayer, E. H. Tuttle, Mrs. B. Robertson and Mrs. M. J. Woodbury.

Sunday, Nov. 18, the morning circle was successful. In the afternoon there were remarks, tests and readings by Dr. J. T. Coombs, G. V. Cordingly, Mrs. M. A. Chatter, by J. T. Coombs, G. V. Cordingly, tests and readings by Mrs. M. J. Woodbury, Mrs. J. B. Woods, Dr. J. F. Thayer, Mr. Tuttle. In the evening, remarks by Mrs. M. E. Peirce, Mrs. M. Knowles, Mrs. C. H. Clarke, Prof. I. A. Peirce, Mr. Tuttle, gave excellent tests and readings. Mrs. C. Carlton sang; piano solos were rendered by H. C. Grimes.

Monday evening, Nov. 20, a testimonial will be tendered Mrs. B. Robertson.

Holla Hall.—An observer writes: At Mrs. Wilkinson's Sunday morning séances there were fine readings and tests given by Mrs. Reed, Mrs. Hanson and Mrs. Wilkinson.

In the afternoon occurred the usual opening exercises by Miss Vaughan and Dr. Frank Brown. J. C. Wright gave an able and interesting address. Remarks by Dr. McLean, fine tests by Mr. F. A. Heath.

In the evening Mrs. Vaughan gave a Scripture reading; Dr. Frank Brown the opening prayer; Prof. Rimbach favored the audience with two earnest lectures; Dr. E. H. Tuttle gave an address on "The Spiritualist's Position in Spiritualism"; Mrs. Munroe surprised everybody with her wonderful powers [in the way of writing appearing on her arm]; young men from the Lyceum, gave solos, recitations, and singing duet; Mrs. E. Downing gave a number of correct tests.

This week, Tuesday and Saturday afternoons, there are the usual meetings.

Tuesday evening another Indian Peace Council will be held, under the auspices of the Lyceum. The exercises will be held under the auspices of the Lyceum. The exercises will be held under the auspices of the Lyceum.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Mrs. Carrie L. Hatch, Sec'y, writes: The regular business meeting of the Society was convened on Sunday, Nov. 18—the President, Mrs. A. E. Jones, presiding. Business of importance was brought up, and the advisability of changing our present location agitated; we are growing in numbers, and find we will have to enlarge our quarters.

The evening exercises consisted of singing by the audience; Mrs. Lynne C. Howe addressed the society, and in his unassuming way related one or two anecdotes, which were much appreciated; Mr. J. Clegg Wright then spoke in an impressive manner; Little Edna sang two selections.

Early in the evening Mrs. Emerson gave her first start in the spiritual field as a worker upon the public platform, he said, was from the Ladies' Aid Society ten years ago. Mr. Emerson gave some very satisfactory tests.

We wish to say to the public that all are welcome to our meetings—the evening session commencing at 7:45 o'clock.

Rathbone Hall, 604 Washington Street, Corner Kneeland.—N. P. S. writes: Thursday, Nov. 16, 2:45 P. M., Mrs. Mary F. Lovering sang; Mrs. Mercy Nickerson of Hyannis offered an invocation; David Taylor made an address; Dr. Pierce, readings; Miss Annie Hanson, and Mrs. Reed of Chicago gave readings; Mrs. Eva Hill, tests.

Commercial Hall.—Sunday, Nov. 18, Mrs. A. Woodbury and N. P. Smith, readings; Mrs. M. J. Woodbury, tests; Miss Annie Hanson, remarks and readings; "Little Edna," song; N. P. Smith, Geo. V. Cordingly, Mrs. See, Mrs. M. Knowles, psychometric readings; Mrs. Eva Hill, song; Mrs. C. R. Humphrey, Prof. Pierce, tests; Mrs. E. Perkins, pianist; Prof. H. H. Burt, tests; N. P. Smith, address; Mrs. Mercy Nickerson, remarks; Mrs. M. Knowles, Mrs. C. H. Clarke, N. P. Smith, Mrs. A. Woodbury, psychometric readings; Mr. Williams, a poem.

The Ladies' Spiritualist Industrial Society.—H. E. Jones, Sec'y—met as usual at 514 Tremont street, President Davis in the chair. We had an evening with the children, which was much enjoyed by all. Irvin Pratt, Daisy Herford, Louis Peyer, Theodore Walker, Mark Abrams, Frank Kroy, Benjamin Joseph, Metropolitan Hattie Auer, Ross Abrams, Ross Johnson, all of the Lyceum; also Dr. W. A. Hale, Lyman C. Howe, and Mrs. Wilkinson.

Nov. 22 there will be a pink tea and dance. Nov. 23 there will be a pink tea and dance. Nov. 24 there will be a pink tea and dance.

December meetings give promise of many good things.

American Hall, 724 Washington Street.—A correspondent says that the morning circle was largely attended, and many of those present were for the first time influenced by spirit power.

The exercises at the afternoon and evening sessions were marked by an able display of talent in both spiritual speaking and testing. The following workers were warmly greeted by the large audiences convened: Mrs. Alice Waterhouse, Mrs. M. A. Chandler, Mrs. Peabody-McKenna, Mrs. Boyden, Mrs. D. Brown, Mrs. M. L. Jones, Mrs. H. H. Burt, Mrs. Saunders, Mrs. P. Stratton, Arthur McKenna, Mrs. Julia Davis, Mrs. A. Howe, Mrs. W. H. Burt, Mrs. B. Lovering, Mrs. Rudora Case and Master Saunders.

Banner of Light for sale at this hall.

The Home Rostrum (21 Soley street, Charleston, Dr. Saunders, Chairman).—"O. B." says: On Tuesday and Thursday evenings the services were entertaining. The Cole children, Mrs. Bray, Mr. Bickford, Master Lyman, Mrs. Whitney, Mrs. Cohen, Mr. Quintal, Miss Lillian Townsend, and Dr. Willis, took part. Mrs. Nellie Carlton, pianist.

Sunday evening, the 18th, services opened by Chairman, followed by Mrs. Bray, tests; Cole children, guitar and harp solos; Mrs. Dr. Johnson gave several readings; Mr. Tabor of Boston then gave excellent physical manifestations. Mr. Butler, pianist.

The Ladies' Lyceum Union.—L. Wood writes: meets every Wednesday at Dwight Hall, 514 Tremont street. Afternoon at 2, a circle, with some of the best mediumistic work.

At 6 o'clock supper is served.

Montgomery Hall, 735 Washington Street.—James Higgins says: The efforts which Dr. B. H. Nelko puts forth to make the meetings at this hall spiritual and profitable for those who attend are crowned with success. Every Sunday we meet new believers in this glorious truth. Credit is to be given also to the mediums who assist, as they are a great help.

We had with us last Sunday Mrs. J. A. Woods, Bro. Haynes, J. Milton White, Mrs. Clark, Mr. Quimby, Miss J. E. Jones, and Mrs. J. E. Jones. The program of the day was fine, especially at the evening session, when the "Excelsior String Sextet" (Mr. Arthur Pohl, leader) gave an excellent sacred concert. There was singing by the Spanish tenor, Don Emanuel Vazquez of Madrid, who was very fine. Miss Sadie B. Lamb's singing is always good; she is indeed a great factor in these meetings.

Next Sunday extra music, vocal and instrumental. The Banner of Light finds each week a good sale at the hall, and at Dr. Nelko's office, 32 Milford street.

The Children's Progressive Lyceum held its regular session in Red Men's Hall, 514 Tremont street, Sunday, Nov. 18, 1894, so writes the Secretary. The exercises opened with singing by the school and an invocation by Dr. Root. After the responsive reading by the school for the lesson, Dr. Root explained the day's lesson: "The Practical Teachings of Spiritualism—its Effect upon the World." After the Banner March remarks were made by Mr. Pierce, Mr. Packard, Mr. Wood, Mrs. Butler and Mrs. J. E. Jones.

Also Dr. Mr. Irving Pratt, Mark Abrams, Miss May Spauld and Eddie Ransom; readings by Mr. Clapp and Miss Warr; recitations by Amelia Chapman, Josie Crawford and Florence Sylvester.

Thursday evening, Nov. 20, the children are to give a concert in the Old Ladies' Home, for the entertainment of the inmates.

Knickerbocker Hall, 44 West 14th Street.—The Banner of Light finds each week a good sale at the hall, and at Dr. Nelko's office, 32 Milford street.

New York Psychical Society, Spencer Hall, 114 West 44th street. Every Wednesday, 8 P. M. Seventh year. From the Banner of Light. For information, see Good music, six live topics and stirring tests. J. F. Snipes, President, 85 Broadway.

The First Society of Spiritualists holds its meetings at the Knickerbocker Hall, between 6th and 7th streets, on Seventh Avenue, entrance on 5th street, where the Banner of Light can be had. Services Sunday, 11 A. M. and 7 P. M. Henry J. Newton, President.

The Ladies' Aid Society holds its meetings through the summer on a month—third Wednesday in the month—on the corner of 10th and 11th streets, between 6th and 7th streets, on Seventh Avenue, entrance on 5th street, where the Banner of Light can be had. Services Sunday, 11 A. M. and 7 P. M. Henry J. Newton, President.

Soul Communion Meeting on Friday of each week. 8 P. M.—doctors close at 12:30 West 45th street. Mrs. Mary C. Morrell, Conductor.

Spiritual Thought Society, 108 West 43rd street. Meetings Sunday evenings. J. W. Fletcher, regular speaker.

New York Psychical Society.—J. F. Snipes writes: Wednesday evening, Nov. 14, was an occasion for the consideration of Materialization, and the prevailing interest in the subject was sufficient to attract a large attendance.

Mrs. Mary Wakeman, referring to the recent reports from Europe, said she would wait patiently to hear of the materialization of the dead. She had been to several of the séances of the medium in question, and felt sure that she had seen a faithful semblance of a departed sister, and the form of one of her own constant spirit controls, who had personally so often informed her.

Dr. James N. Magoun, formerly of Boston and the West, thought that if people were taught to believe that a genuine materialization is a rare phenomenon, it would clear away and prevent much that is at present.

Mr. Wilson MacDonald declined to entertain any confidence either in the newspaper reports or the people that assailed her. He had attended about two hundred of Mrs. Williams' séances, and knew something about them.

Mrs. Margaret Austin, Mr. Benjamin Hastings and Mr. Gray offered remarks founded on personal experience regarding materialization.

After comments by other speakers, the rest of the evening was devoted to the giving of psychometric readings by Mr. J. W. Moorey.

108 W. 43d Street.—"J. H." writes: "Adeptship and Mediumship" was the theme upon which Mr. J. W. Fletcher discoursed on Sunday evening to rare acceptance. It is doubtful if there is a medium before the public who covers a larger range of topics and presents them in as simplified and attractive form. [A sketch of this discourse will appear next week.—Ed.]

Following the address, a medium, Mr. Fletcher gave a large number of wonderful tests, and opened up the most secret places in the life.

"Has man ever lived on earth before?" is next Sunday evening's subject. The lectures begin at 4:15, and are upon "Occult Law."

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 7:45 o'clock. Good speakers: Mrs. M. J. Woodbury, Mrs. J. E. Jones, Mrs. J. E. Jones.

Spiritual Meetings are held in Dr. Blake's parlors, 1024 Bedford Avenue (near DuKaib Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Sunday evening at 8 o'clock. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

The Woman's Progressive Union, writes E. F. K., held an interesting and instructive meeting on Nov. 10. Ida P. A. Whitlock occupying the rostrum, giving a lecture on "The Lights and Shadows of Mediumship."

Mrs. Whitlock spoke with great force and inspiration. She also gave a few tests.

Mrs. J. E. Jones, of Philadelphia, a missionary in the spiritual field of labor, spoke of her loyalty to the Cause, and gained the interest and attention of all. On Friday, Nov. 30, the usual monthly social will be given, under the leadership of Prof. Price of New York City.

CONNECTICUT.

Danvilleville.—W. D. Wood writes: Miss Abby A. Judson opened the course of lectures for our new Spiritualist society here Nov. 15, and also spoke Nov. 16. Miss Judson met with a most cordial welcome. She is one of the most scholarly, scientific lecturers that ever visited this locality, and her lecture drew forth the highest praise. As a result of her efforts here the society has gained many new members. We never met a more spirituelle person than Miss Judson. She speaks inspiringly, although she possesses the developed phase of clairvoyance and clairaudience.

It is well known she is an able writer, and has several works relating to Spiritualism, for sale, and she is about to issue another work. These works, like her lectures, are far in advance of most efforts of others. We presented the public library with the volume, "Why She Became a Spiritualist," and here is a thought all Spiritualists should copy, viz., purchase her works and present them to your library. That would be a true missionary work that would amount to something.

Miss Judson is engaged to speak here next season, when she can be assured of the same intelligent sympathetic class of audiences that greeted her on this visit.

Two gentlemen, a lawyer and a doctor, men of high standing and intelligence, declared her lectures to be the ablest scientific production they had ever heard.

Mrs. J. E. Jones, of Philadelphia, a missionary in the spiritual field of labor, spoke of her loyalty to the Cause, and gained the interest and attention of all. On Friday, Nov. 30, the usual monthly social will be given, under the leadership of Prof. Price of New York City.

THE SECOND NAPOLEON article in *McClure's* for December presents fourteen more portraits of Napoleon, showing him at the time he suddenly became the greatest man of his day. The story of his love for Josephine and marriage, and his extraordinary campaigns in Italy and Egypt, and his marvelous rise to the supreme head of France, is fully told in this number.

MICHIGAN.

Benton Harbor.—"Wolverine" writes that Mr. J. Frank Baxter continues to meet with the most gratifying success in his ministrations there. The best report, however, because from an unsolicited source, and from an unexpected quarter, is that of the secular press, which in this vicinity has rarely noticed movements of this nature in the past, or if so, unfavorably. The following is what the *Harvest Evening News*, in part, had to say the next day after his first lecture: "Yore's Opera House (seating one thousand people) was comfortably filled last night, to hear Mr. J. Frank Baxter of Boston lecture on a belief which is held by a few. Mr. Baxter is one of the most pleasing speakers imaginable, possessing a voice of remarkable sweetness, and a manner magnetic to a degree."

For forty-six years, he said, in beginning, in the midst of strong materialistic tendencies, which made progress slow, but ultimate conclusions surer by reason of the investigation they compelled. Modern Spiritualism had been studied. The world is now awake to the reality of spiritual influences, and it requires no prophetic eye to see eventually for Modern Spiritualism along this line almost universal acceptance.

In defense of this assertion, he read excerpts from leading magazines and newspapers affirming and endorsing the existence of spirit-forces and influences and a belief in Spiritualism. He also tellingly quoted from the sayings of eminent scientists and clergymen who have unconditionally pronounced their belief in its principles. He referred to the industrial revolution, had exerted in bettering the world, assisting the churches, correcting false theologies, purifying religion, helping the sick and distressed, and in many ways uplifting and modifying thought. It has entered the sick-room and been of service where purely human agencies have entirely failed.

He did not claim perfection for the belief he championed. Art, science and religion all encounter obstacles, so had and must Spiritualism. Progress in nothing more nor less than eternal reformation. Superstition is almost dead. Would that the Spiritualists and all seekers after truth might deal soon the fatal blow that they might easier fraternize humanly, naturalize thought and actions, and gain devoted consideration of facts and introspection of selves, learn that spirit is the only reality, and grasp firmly the assurance that death is merely a transition.

At the close of the lecture tests of mediumship were given which were, doubtless, satisfactory to the many receiving and acknowledging and therefore fully understanding.

A severe storm and excruciating passing, kept many away from the second lecture, but it did not prevent over two hundred persons braving the weather, in their interest, and listening intently to the eloquent, and at times startling sentences of the forceful speaker. Mr. Baxter's visit to Benton Harbor, the Spiritualists have been honored, the people have enjoyed an unexpected treat. By inviting such a man and teacher, the Spiritualists have done much to the credit of their cause, and to help them in their way of doing good and gaining power.

The *Daily Palladium* also spoke at length and favorably of the meetings, and editorially congratulated the Spiritualists and praised Mr. Baxter as a scholar and a man of high character.

The proprietor of the Opera House was very favorably moved, and has, with a gentleman before interested, proposed a series of seven continuous nights with Mr. Baxter, from April 15, to April 25, and is to be held in the Opera House. Mr. Baxter has been seen here to see if he will not put in a full week at Benton Harbor. Great interest was created, and a wide desire now exists that he shall come again and stay longer.

MAINE.

Augusta.—Chapman writes: On Sunday, afternoon and evening, the 18th, the People's First Progressive Spiritual Society of Augusta had Rev. Andrus Titus, who gave two lectures, followed by tests and psychometric readings by Dr. Goodrich of Portland.

Dr. Wm. Franks of Boston, and Dr. Goodrich, will be with us next Sunday.

Portland.—On Sunday afternoon and evening, Nov. 18, at People's First Progressive Spiritual Society, Dr. Wm. Franks and Mary L. Goodrich officiated, giving a number of recognized tests. Good attendance.

The *Banner of Light* for sale at these meetings.

Mr. Colville's Work.

On Sunday, Nov. 18, W. J. Colville lectured for the First Society of Spiritualists, in Cate's Hall, Washington street, Salem, at 2:30 and 7:30 P. M. The interest awakened by both discourses was evidently very great.

The afternoon topic of discourse was "The Ascent of Man," and the evening, "The Descent of Man." He spoke with great earnestness and fluency, evidently under decided inspiration, made some strong points of distinction between self-preservation and self-culture—which is necessary, and necessary to progress—and that crude selfishness which is a disease.

We must not confound the physiology with the pathology of a subject, for as long as we do so we are guilty of gross inaccuracy in our premises, and as a necessary result our conclusions are erroneous.

We are so nearly related that we cannot possibly benefit others without helping ourselves, nor can we truly advance our own interests without helping others. The solidarity of the race needs to be insisted upon everywhere.

In the evening the topic was "How the Spiritualist Proposes to Accomplish all Necessary Reforms." No brief digest of such a lecture could give any adequate idea of its scope, we may mention, however, that it was a most interesting and instructive discourse.

Three of the vital points which drew forth vigorous applause from the audience. It has frequently been brought against Spiritualism as a reproach that during the forty-six and one-half years of its modern career it has founded no eleemosynary institutions, but in this consists one of its novel characteristics. The long list of institutions generally regarded as truly charitable, belong to the old régime, and will have no representation in the new. Individual children, handicapped, sick, and weary, and weak-minded persons need the protection of the best influences the community can afford; and most of all those who are morally weak need the strong uplifting influence of the pure and high-minded. When we cease to attack evils as such, and put positive good in their place, we shall successfully allure in the right direction those who are now straying in bypaths because of ignorance.