VOL. 76.

(9 Bosworth St., Boston, Mass.)

BOSTON, SATURDAY, DECEMBER 8, 1894.

{\$2.50 Per Annum, }
Postage Free.

NO. 14

Niterary Aeyartment.

"BERTHA LEE;"

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 XVI-CONTINUED.

I was hard at work one evening over my algebra lesson, when Miss Lincoln came to the house and asked permission for me to spend the night with her. We went together to Miss Garland's room, where we found her in conversation with "Mr. Calvin." He had not been at Rockford for many months; for he had

now completed his studies at the theological school, and was preaching at a place some hundred miles distant. I would gladly have turned back at once, for a strange tremor came over me at sight of him. I certainly was "a nervous little body," as my mother always said, with no self-control; but, fortunately, Miss Lincoln was with me, and her calm, quiet manner gave

me some strength. Permission was accorded me to spend the

night with my friend, and we were kindly invited to remain awhile in Miss Garland's parlor. But Uncle Mudgett was quite ill, and could not be left (I inwardly thanked the old man for being worse that evening), and we hastened to him. It had been snowing and blowing all day; but in the quiet, warm studyroom I had not thought of the storm at all; save once, when my seatmate pointed to the snow that had drifted high up on the outside of the windows. Mary wrapped a large shawl carefully about me, bade me put on my snowboots, and follow her footsteps through the garden. But the path was already filled with snow, and the wind and sleet almost blinded us. It was with much difficulty we made our way, and should have had much trouble but for the lamp which Mary had placed in the window to guide us.

As we entered the house, covered with snow and panting for breath, the old man raised himself in his bed, looking wild and haggard.

"And so this is the way you treat me when the wind is blowing directly ashore! I tell ye, we'll be wrecked in five minutes! All hands ahoy! reef topsails! The devil's in the gale! —do ye hear him whistling in the shrouds? He'll have every soul of you to-night! Never mind, Mary, if I go to the devil-I shall go where your-ha! ha! I'd like to have let it all out; how Molly wanted to know the whole of it; but she died in ignorance—bless her old soul! She never harmed a fly! There, do ye hear-there's the devil and all his imps having a concert-hear 'em sing:

'To Davy's locker with ye all, Every mother's son; When the vessel's wrecked and gone Then our song is done!

We'll strike soon-there's a rock shead! know the spot-we're driving right on to her! Helm about! work, my hearties! What's the matter? Ay, I see! them devils are the strongest; ye can't beat 'em—hear 'em yell:

'The wind is piping loud, my boys-Then drive the ship ahead; The white caps dance upon the rock-They 'll dance above the dead! '

As he sung, in a cracked, harsh voice, strained to a high key, the wind without screamed in unison, and then moaned and sighed for a moment; and then again it increased in force, and the old house rocked, and the naked branches of the lilacs scraped against the windows with a harsh sound, and we could see the tall, old poplar bending its stiff, gaunt form toward us, and swaying in. the storm, as if its roots writhed in agony. I watched it for awhile, as Mary was trying to soothe the old man, when, suddenly, a wild, strong blast came, as if the storm had gathered all its strength for the battle; and the poplar bowed its tall head, and, as I watched to see it rise again, with the lull, suddenly there came a sound like a quick, sharp groan, and the tall, old tree lay prostrate on the snow. The noise attracted the attention of the old man, and he raised his hands, and tried to throw himself from the bed.

"The ship has struck—we're all dead men!" "No, no, uncle," said Mary, her voice calm, and her face, as I gazed upon her in my fright, serene as that of the angel when he came to soothe and heal the sick at the pool of Bethesda; "no, uncle, only the wind has blown the old poplar down; it lies directly across the

"The old poplar! the old poplar, Mary? Why, my father sot that tree out the very day I was born-so I've heard him say. Where am

"Why, here, uncle, in our own home-the old house that you said your father built only a few years after the town was settled."

"Oh, yes, yes, so I am; but I thought I was at sea! Is that the wind blowing?" "Yes; it is a wild night out of doors; but I have kept up the fire, and it is warm and comfortable here. I have your drops all readywill you take them now?"

'Yes-give them to me!" He took the cup and drank them, and laid himself down gently, merely saying, in a sad, low voice, sad as the wind that was now sighing, in fitful gusts,

around the house: 'And so the old poplar is gone! We began life here together, and now we shall end it together! He lies prostrate on the earth, where I too shall lie to morrow!" and thus talking, he fell asleep.

Mary and I sat together, my hand in hers. We did not speak, lest we should disturb the slumbers of the sick man, but we listened to the wind, and we watched the snow drifting against the window, and once Mary rose, went to the old man's bed, bent her ear to listen to his breathing, then drew the covering gently over him, replenished the fire, and sat down by my side.

A half-hour passed-the clock struck twelve, and at the sound the sick man woke. His eyes looked calmer, and he seemed like one to whom sleep had brought rest and peace.

"Mary," he said, more gently than was customary with him. She sprung to his side. "Mary, it was such a night as this I found your mother on the wreck. I saved her life, and you have rewarded me by your patience and kindness in my old age. I leave you all I possess-this poor old house, and the quarter of an acre that joins it. Your mother was a lady, of good blood and high connections in Lincoln, England; you need not seek them, for they will never own you. You must battle with life as I have done, and, if what you say is true, there is a better world, where 'there'll be no rich to oppress the poor, and no proud to scorn the weak. I am dying, Mary. I want a minister. Can you get one for me?'

Mary and I looked at each other, and then out at the storm. The clergy man of the parish lived a mile away. What could be done? There was but a moment of hesitation with Mary.

"Bertha, could you find your way to the boarding-house? I will trim the lantern for you. Mr. Calvin.'

I could only say "Yes," while she again wrapped me carefully in my shawl, and giving me a lantern, bade me keep as near the fence as possible.

I had not overcome my native timidity, and when I found myself making my way along that path, now plunging into a snowdrift, and now falling against a shrub or stone, my sensations were none of the most pleasant. In one of my first falls I broke the lantern, and had to pursue the rest of my way in darkness. The wind was at my back, which was favorable: but I was driven along almost like a snowflake, till at last, quite bruised and wet. I found myself at the kitchen door of the boarding-house. There was a bedroom near the kitchen, where Bridget slept, and I knocked at her window.

"Let me in. Bridget-please, quick."

The noise waked her, but she did not recognize me, and screamed at the top of her voice-

"Thaves! thaves! they'll be murdthering me!" and when I knocked again, she ran out into the hall, and screamed the louder, till she roused the house. It was a strange scene that stormy night. I stood without in the storm. but I could see the commotion within. All in that part of the house were in the hall on the instant, and they looked strangely enough by the dim light of the hanging lamp; the girls in their long night-dresses and flowing hair, running wildly about. "Where?" "Where?" "Is it fire?" Somebody halloed "murder!" and Bridget, who kept exclaiming to her mistress, "I'm certain, ma'am! there's no mishtake at all. ma'am; right at me window a horrible looking man, with great whiskers, ma'am: and I'm thinking the spoons will all be wanting in the morning, ma'am!"

Only think, girls!" exclaimed some of the scholars, "a great, big fellow, with black eyes and huge whiskers, has been prowling round

all night, and knocking at the windows! "Oh. dear! what shall we do?" a dozen voices exclaimed at once.

. In the meantime, I was trying to knock at the door, though my fingers were benumbed with the cold. No one noticed me for some moments, though I could see them through the side glass. At last one, more observing than the rest, heard the knock.

"There, girls! there he is! don't you hear him?"

'For mercy's sake, do n't let him in, Mrs. Norton!" exclaimed a number, as the housekeeper approached the door.

I might have perished there if Miss St. Leon had not made her appearance, and, on the inbut she threw the light of the lamp directly on

my face, and drawing me at once into the house, and to the warm kitchen, asked me, quietly, how I came out of doors at that time of night. I explained my errand as briefly as I could, and, after sending the girls back to their rooms, she ordered Bridget to make up more fire, while she went herself to call Mr.

He made his appearance in a few moments. I was hoping Miss St. Leon would return with me, but she said--

"Tell Miss Lincoln I will come soon; but you and Mr. Calvin must not wait a moment, for you have been detained so long already."

We started without a lantern. Mr. Calvin had trodden that path, before, and knew the way. I followed, telling him that I could walk better thus, which, indeed, was the truth, as the wind was in our faces. His steps were longer than mine, and I found it difficult to keep the track, and was, moreover, hardly recovered from the late excitement. I paused an instant for breath. He turned round-

"You are tired, Miss Lee; let me assist

The tone and manner in which he spoke were different from those which he had always assumed toward me; but I declined his offer— "No, I could walk better as we were."

The next moment I found myself on the earth, having set my foot in a deep hollow, which his longer step had enabled him to avoid. I recovered my feet immediately, hoping I was not observed, but he now drew my arm within his, and though I persisted in saying I could walk better alone, he thought differently. I walked on, impatient to arrive, for I knew Mary was waiting in great anxiety for us. But there was no haste to be made, for we had to battle with the storm, and it was hard to keep erect. Mr. Calvin's arm now encircled my waist, and though I felt much as I would if a snake had wreathed his slimy folds around me, I endured it, for Mary's light was in the window. 'The next moment we were in the broader path which led to the door, and, with a sudden jerk, I threw his arm from me, and run on before him.

Mary was sitting by the old man's bed, rub bing his hand, and bathing his head.

"Has it seemed long?" I asked hastily. Her face was pale and apubled.

"I am so glad you have come back, Bertha" -and she turned again to the bed, evidently afraid to take her eyes from the dying man. "Has he come, Mary? You promised he

would be here soon.' 'He is here, Uncle; will you see him?" "Yes; hand me the small trunk in my sailor's chest. There, turn the key; my hands are too

weak. Now leave me alone with the minis-

ter.' approached the bed. They conversed awhile, and then we heard the minister's voice in prayer. The door opened gently during the exercise. We knew it was Miss St. Leon. When we returned to the room, the old man had sunk down apparently much exhausted. The little trunk had been replaced in the chest. Miss St. Leon was removing her wrappers. She administered some spirit to the invalid. He revived a little, and then seemed to drop to sleep. He remained so till just before dawn, when he awoke suddenly and called for Mary. She took his hand. It was cold. He tried to speak again, but his tongue refused

his bidding, and after one hard, struggle he

ceased to breathe.

There were few real mourners at the funeral of the old boatman. He had been a rough, hard man, and there were even rumors that he had once been one of the crew in a piratical vessel. Few knew him well, and those few were aged men, who could not leave the fireside on a winter's day. The clergyman of the parish attended, but he had little to say of the deceased. A prayer, a chapter from the Bible. and the singing of a hymn, included all the exercises. A few of Mary's class accompanied Miss St. Leon to the grave. Mr. Calvin was not present. He left Rockford the day after the death; and when I saw him in the morning, he made no inquiry for Mary, though he remained in the dining-room on purpose, he said, to bid me farewell. Does my reader believe in antipathies? I hope so; for it is only in this way that I can account for my treatment of this "good man," as most of the scholars called him. I never met him but with a feeling of recoil; I never saw him depart but with a sense of relief. Was this a girl's whim,

CHAPTER XVIII.

SERMONS.

or a dim prescience of the future?

N the winter of 183-, a noted Methodist preacher, who had been a play-actor in England, came to Rockford and held a series of meetings in the Methodist chapel. My friend Anna, who had listened to him in her native town, and was exceedingly interested in his style of eloquence, urged me to go with her to the chapel. Miss Crooks, who, amid the changes which had been made in the rooms,

was again my room mate, objected.
"Why, girls," said she, "it will do you no good, for you will receive as much error as truth. He denies the doctrine of election, and no one can go to heaven unless they embrace this with the whole heart."

"It is not his doctrine that I care for." said Anna; "but, Miss Crooks, he is such a beautiful speaker! I wish you could only hear him. He has such small, white hands, and he uses them so gracefully; and his raven black hair curls around his broad, white forehead, and his eyes are black and piercing, so that when [Continued on second page.]

As seen at the present time, a vast wall, un-

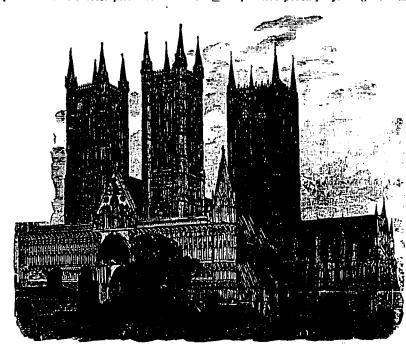
three rude cavernous recesses that they hardly affect the general windowless aspect. Plain almost to severity, the broad lofty wall is saved The Beautiful Edifice and Its Choir. from monotony by the decorative arcading In the last installment of "Bertha Lee," now which profusely covers the latter portion, tier

ornamentation of the most exquisite design. The façade is terminated at each angle by tall octagonal star-turrets, capped with spires. views have been obtained of Percy Lindley, .f Behind the huge wall rise the twin western towers, St. Mary's to the north, and St. Hugh's 379 Broadway, New York, whose "Holidays in England" have made such favorable impresto the south. Passing round the south side, sion upon those fortunate enough to obtain the the noble proportions of the central tower

above tier. A sharply-pointed gable finishes

the composition in the centre, encrusted with

loom up. In a previous article description was made of \(^1\)_The Galilee porch projecting from the south



THE CATHEDRAL OF LINCOLN.

Old Boston. Lincoln is situated a few miles, transept is one of the most interesting feacelerity in their travels.

The Cathedral of Lincoln.

running in THE BANNER, allusion was made to

that grand historic edifice—the Lincoln Ca-

It may be interesting to know more about

this beautiful building, and to that end tv >

Crowning the city, which itself crowns the hill, the towers of Lincoln Cathedral seem to aspire to the realms of infinity and eternity, calm amid the strifes which have waged beneath their shadows between the varied schools of Christian thought.

The approach to the Cathedral reveals the beauty and grandeur of the building, with a gradual and ever-varying development, which adds no little to its effect.

The earliest cathedral on this site was erected by the first Norman bishop, Remigius, about | the western towers with their arcaded gables, 1072. A portion of this cathedral now remains and forms the west end. The fire of 1141, and an earthquake in 1185 severely injured the early building.

In 1186 Hugh of Avalon, then bishop, at once made preparations for the rebuilding of the shattered cathedral, of which the first stone was laid in 1192. St. Hugh died eight years later, with the ritual choir and the eastern transept completed, and the larger or western transept begun. This portion of the cathedral supplies us with the earliest dated example in from a cliff summit. Beyond the Chapter-England of the pure Lancet Gothic without house is the Cloister, extending from the northany trace of Norman influence.

In the half-century after the death of St. Hugh, the transept was completed, the nave built, and the west front cast into its present shape. The central tower was rebuilt, after its fall, in 1237.

north, on the new route, now so much sought tures of the exterior. [] The meaning of the by tourists who wish to combine pleasure and name is probably an "outer court," from the expression "Galilee of the Gentiles." It is itself a miniature cruciform church of two stories, on open arches of richest early English. Within is an exquisite arcade, with leaf capitals and a groined roof, the ribs thickly wrought with tooth ornament.

The doorway into the cathedral is divided by a central shaft, supporting arches encrusted with leafage. From this majestic entrance a very good idea of the cathedral's massiveness is obtained. The long-buttressed arch walls of the nave, the gabled northwest chapel, and make a most unconventional grouping.

Standing away from the Minster at the southeast corner, the groupings and outlines of the various parts of the fabric assume their full grandeur. In front is the huge east window, fifty-seven feet in height, above it a rich gable, with figures of Virgin and Child. To the right are the eight huge flying buttresses and bold sloping roof of the Chapter-house. The southern transents stand out, one behind its fellow, like huge sea promontories seen afar east transept across a third of the great transept. From the Cloister one returns to the west front.

On entering the nave by the great west door, so grand and beautiful, the first impression is one of space, of lightness, of soft, satisfying

tint in the color of the stonework, a deep primrose relieved by the dark shafts and bosses of Purbeck marble. The eye ranges over five hundred feet of harmonious work to the Presbytery window. The idea of space is increased on entering the great transept. An area of two hundred and fifty feet in length closes at either end in a rich rose win-

With space to simply allude to the decorated windows named for important personages, we pass on to notice the broad tower, and the famous bell, Great Tom, of Lincoln, the praises of which have been sung for ages. Its deep tones can be heard all around, and when once heard are never forgotten.

The organ screen forms the entrance to the choir. It is built on to one of the arches of the Great or Rood tower. The Choir is called the grandest architectural study in England. The western portion, St. Hugh's Choir, from the screen to the altar is the finest example of pure pointed work; and the Angel Choir, or eastern portion, is "one of the loveliest of human works." "No words," says an authority, "can

do justice to the consummate beauty of the 'Angel Choir,' which in combination of richness and delicacy of ornament and unstinting profuseness of sculpture. leaving scarcely a square foot of plain wall anywhere, knows no rival. The name by which it is popularly known is derived from the sculptures of angels with expanded wings, playing on musical instruments, which fill the spandrels of the exquisitely-designed triforium. In singular contrast to these lovely oreations a green little shaggy Puck or Robin

vaulting shaft on the north side." Among the quaint carvings, the poppy-head of the precentor's stall exhibits on one side two monkeys churning; on a second side a baboon.

Goodfellow, with horns and huge flapping ears,

sits nursing his right leg at the base of the first



The next bishop, Henry Lexington (1235-1258), obtained the consent of Henry III. to the removal of the city wall; and his successor enlarged the cathedral by erecting the Angel-Choir. Thus the erection continued until 1280, when the inauguration of the building took place with great magnificence under Bishop Oliver Sutton, Edward I. being present. Bishop Sutton himself constructed the cloisters, and the cathedral as a whole was then completed.

relieved by buttress or projection, leaps at one stant, opened to me. I could hardly speak, he looks at you, it seems as if he were looking bound from base to parapet; the few windows which break its surface are set so deep in the who has stolen the butter, hiding himself among the trees; on the third side, the thief, having been caught, tried and condemned, is explating his crime on the gallows, the two churners pulling the rope, he with clasped hands praying his last prayer. The miserere of a stall on the tier below shows the body of the butterstealer borne by his hangmen to burial.

The three tiers of canopled stalls, sixty-two in all, were the gift of Treasurer John of Welbourn. They claim, with those of Boston, to be the finest in the country.

By the door in the northeast transept the cloisters are entered. They shelter several Roman remains, a translated pavement, a milestone, some altars and sarcophagus covers.

Returning by the northeast transept, a door below admits to the Dean's chapel, the upper chambers being the Minster dispensary. The choir-aisles contain the chantries of several bishops. On the south side are two monuments. Against the south choir wall is the base of the shrine of "Little Saint Hugh," a Christian boy said to have been crucified by the Jews in 1255. Chaucer has an allusion to the legend in the Prioress's Tale. The grave was opened in 1790, and a boy's skeleton was found. The old pavement then in front of it was worn into holes by the knees of devotees.

Leaving the Minster one notes the Cantilupe Chantry-house, the Bishop's Palace, and an Edwardian house, least, altered of all in Eng-

And now we are back to Lincoln, once the seat of Wolsey before he became archbishop. As you look back at the beautiful cathedral, you recall the great Cardinal's outburst of passionate regret at the last, and you wonder if his mind did not go back, as he stood there, about to be stripped of his honors, back to the quiet, peaceful days at Lincoln, and the Church of St. Mary-the beautiful cathedral of a more beautiful country.

Woman's Work Unlimited.

Miss Dr. Lucy Barnicoat of Boston recently spoke in San Francisco on "Home is not Woman's Limit." The Examiner gave a generous installment of the lecture, from which we

"This subject has had wide discussion, and needs still wider investigation. It is too momentous to be solved in a day, in a week or a month, or even a year.

"I do not think home-life is woman's limit,

any more than it is man's. The divine being who created both endowed woman with faculties that are in the main more acute, more refined than man's. If he had not intended her to use them, would he have given them to her? And a strictly home-life does not allow her to

use them.

"Man without woman is practically useless, and woman without man is equally so, and as there is no limit to man's sphere why does man try to chain woman to one beneath his own. The conditions of the world, with all its branch The conditions of the world, with all its branches of art, science, literature, and throughout its whole animal and vegetable kingdoms, were never better than they are to-day. The farmer is ever improving the quality of his crops, nor thinks that improvement limited. The horse in the animal kingdom never attained such speed as at present, and who would think of limiting that?

imiting that?

"Why, then, if we improve both the animal and the vegetable world, should we not improve woman's sphere as well? Woman has demonstrated before that she can compete with the sterner sex in nearly every branch of industry, even in statesmanship.

"Women have ruled nations, and been wise and poble greens and emproved." There has

and noble queens and empresses. There has been about woman all the dignity, majesty and wisdom of man, combined with a gentleness that women only possess.

"True, some of them have been wanton and

cruel, but no more so than their age reflected and was shown in their brothers. As doctors and was shown in their brothers. As doctors and surgeons they have been successful, nor have they been obliged to cast aside the environments of home to win distinction in the professions. From the pulpit I have heard the Scriptures expounded by a woman with all the force and intelligence of a man, while as lawyers they have been equally successful.

"In Washington Mrs. Belva Lockwood earns an income of more than five thousand dollars.

an income of more than five thousand dollars a year at the bar, and no one has yet found her home not all it should be. If, therefore, women are successful as lawyers, why should they not aspire for greater honors; that of Judgeship itself? I expect to see the day when our Supreme Bench is graced by the presence of a

woman.
"Is it any more unnatural for woman to enter what man claims as his sphere, than it is ter what man claims as his sphere, than it is for man to enter the domains he concedes to her, as witness our many male dressmakers and milliners? True, to succeed they must have special qualifications for their business, but if woman shows herself qualified to enter any calling hitherto given over to man should she not do so? But we must give to man some meed of thanks, for if he has not aided, he has not retarded woman's progress in the last fifty years, which has been greater during that time than during all the countless centuries that have gone before.

"I predict that in the next century woman will attain a height of advancement not even dreamed of now. Even in the next half century the populace, if they could look back would wonder at the strange condition of

affairs that gave rise to such a topic in the col-umns of that paper.
"Every man cannot be a father, nor can every "Every man cannot be a father, nor can every woman be a mother, and while the present numerical relation of women to men continues there will be women who will have to earn their own living. Therefore let them enjoy equal rights, equal opportunities with man in every branch of labor, and in the end you will find she is his equal; ay, his superior. Once again, I declare woman's sphere is unlimited."

If your lung trouble is of scrofulous origin, Ayer's Sarsaparilla will cure you.

Late November Magazines.

THE INDEPENDENT PULPIT.-The current number pays a tribute to Luther Colby, which has been printed in a former issue of THE BANNER. A. D. Swan has an article or Spiritualism, in which he defends it against the attack made by a correspondent. "Nature and Revelation," is from the pen of Prof. L. S. Welch, and is worthy careful reading. C. C. Moore tells How the Idea of God got into the World." Richardson opens the magazine with an article, "Hear all Sides." There are other good things in this interesting and instructive number. J. D. Shaw, Waco-

THE THEOSOPHIST.—"Old Dlary Leaves," written by editor () cott, are continued in another chapter in the current issue. "Clairvoyance," is also carried along in a pleasing and generous installment. " Haunt ed Trees and Stones," is by E. R. B. ,"Colors and Tones." is by Ellen S. Atkins. I. Anthony writes of "Soul Premonitions." "Sympathy; A Source of Knowledge," is by J. C. Staples, and is one of the best papers in the issue. The articles are all good and entitled to thoughtful perusal. Theosophical Society's Headquarters, Adyar, Madras.

THE LIGHT OF THE EAST.-This is the second number of the third volume, the contents of which are interesting and varied. "Clairvoyance has a good secondpart in the issue, and "A Theosophical Tale" is continued from the last number. The other articles are up to the standard maintained by the the able editor. Published in Calcutta, by S. C. Mukhopadhaya.

Ill-Tempered Bables

Are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Ragie Brand Condensed Milk is the most successful of all infant foods.

"BERTHA LEE." [Continued from first page.]

right into your heart, and you can't help trembling; and then he sings so charmingly-somehis faith, and then joyous and exultant, like the song of a conqueror. Do come with us, Miss Crooks-do, now."

way into the fold, and he that climbeth up some other way is a thief and a robber. I do drawing crowds of delighted listeners, and not believe Miss Garland will permit you to

Miss Garland did let us go, Miss Crooks to the contrary, notwithstanding; but perhaps it would have been better for us had she refused; for we were like most school girls of that agesusceptible, impulsive, easily swayed. The speaker was gifted with the graces of oratory -a fine person, a warm heart, and an ambition to count the number of his converts by hundreds and thousands. The first evening he preached from the text, "Come to Jesus." It was full of gentle persuasion; and he, who had learned to modulate his voice, and educate expression and gesture on the boards of a theatre, so as to draw smiles or tears, at will, from the thoughtless crowd who came only to see how fiction could be made reality, had no difficulty now in portraying truth to the mass of unturned faces, who held their breath to listen. They were uneducated and rough, brought together from the workshop, the farm, the fishing schooner and the factory. They had little knowledge of books, save the Bible, and that they had spelled out, and read with a semicomprehension of its great truths, that left them in a twilight of thought and speculation. This man came, and pictured in simple language—but all the more powerful for that—the judgment hall, the stern Sanhedrim, the timid Pilate, and the faithless disciples. They saw, as never before, the meek, suffering Savior, alone amid his enemies, calm and patient at rebuke and scorn, deserted by his friends, and tauntingly told by the haughty Roman, "Thine own nation and the chief priests have delivered thee unto me." He saw the busy fingers of the spiteful Jew, platting that crown of thorns, weaving in, with wicked art, the sharp points that should pierce the sufferer's head. He saw him standing in meek silence amid the cries of the multitude, "Crucify him! crucify him!' And when at last Pilate, in the pride of his power, would fain force words of self-condemnation from his victim, there came that memorable sentence, uttered, not for the blind, ignorant multitude there, but for the ages to "Thou couldst have no power over me, except it were given thee from above." Ay, here was the secret of that power to suffer-of those triumphant words, spoken still later, on the cross, "Father, forgive them, for they know not what they do.'

I cannot even now go over the scene of the crucifixion itself without having emotions stirred within me, to which, till then, I had been a stranger. We saw him extended upon the cross, forgetting the intense suffering of his death in his compassion-and "for you he suffer, though he was miserable." suffered, for you he died," exclaimed the preacher. "Will you turn away? Come unto him, and he will give you rest. Come, poor, lost soul." weary man, borne down with the burdens of life, come, and he will give you rest-come. poor heart-broken mourner, for whom earth fresh as the opening bud; come, before life of sin and sorrow shall wither the flower, ceptable than the treasures of earth's mightiheart to its God. Come, then, when beauty warm with the aspiration of youth, when the world is bright before you—come to the Savior, and he will guide you through the sorrows of hair. this life, sorrows that will surely come with time and age, to the world where there is everlasting youth, and where beauty is perennial."

His voice was full of tender pathos, his counknelt to pray, I believe that tears fell from the eyes of all our group.

At the close of his prayer, he came down from the pulpit, and went from pew to pew, urging people to go forward and kneel at a low balustrade around the pulpit. It was a novel sight to me to watch the variety of character influenced by him-the old man and the child, matron and maid. I was so interested in watching them, that I did not hear the preacher's step, nor know that he was near us, till Anna's sobs attracted my attention. I turned. and saw him entreating her to go with him to the "altar," while she, poor child, shook violently, and seemed so troubled that I threw my arms round her, and whispered-

Dear Anna, don't, don't; be calm." "Bertha, will you go with me?" she said,

entreatingly. "Yes; come, too, Miss Bertha," said the

preacher; "come to the blessed Savior; let me not ask in vain." That small white hand with a plain, gold ring

on one of the fingers, rested on the side of the pew; it held a perfumed handkerchief: the voice was low and melodious, and we could see now that the curls of the dark hair were of nature's twining.

The whole scene was new to me, and I know not what we might have done had not the clock struck nine at that moment.

We had promised Miss Garland that we would be at home at that hour, and we told the preacher so, and he politely waited upon us to the door. The next evening we went again, and again, and again, often without am an old maid; we don't call folks old maids permission, which was certainly a very audaclous act; but so fascinated had we become. that rules would have had little influence over us. We made due confession, and were pardoned; but the very fact of our going clandes. tinely prevented our, "going forward," much to the disappointment of the young preacher, who never failed to come and speak to us. Whether that added a charm to the service, I will not now pretend to say; but I know we thought him eloquent beyond all speakers we had ever heard before.

Older and more judicious critics might have called him redundant in his imagery, and too fond of adjective phrases; they might have objected to his manner, also; to the frequent display of the finely-formed hand and delicate handkerchief; but they were to us only agreetimes soft and low, as if he would win you to able adjuncts. We emptied our purses into the contribution box, which was sent round to defray his expenses; and we wept over certain little hymn books which he gave to us on the "Not I," said she, firmly; "there is but one last evening. His popularity in our country increased, and now I frequently hear of him as often wonder if he ever recalls the school girls of Rockford, whose admiration must certainly have awakened any latent vanity which grace had not subdued. He stirred the waters of the community there, and they did not subside at his leaving; the circle gradually widened, till the whole place felt its influence. But I am anticipating.

Sometime before this I had received Charles Herbert's note, written on his departure for the West Indies. How little I thought then it would be his last!

The coming of the preacher awakened a new train of thought in my heart. I began those speculations which have troubled older and wiser heads-whence came I? whither am I going? is the soul immortal, or will it perish with the body? I found sects of Christians differing widely in sentiment, and each one believing that it only held the key to future happiness. Where is truth, and how shall I find it? I ventured once to ask Miss Crooks the question-

"Find it? why, in your Bible, to be sure." I did turn there, but I say it now, and with all due reverence to that Book which is now I trust a light to my feet and a guide to my path, that only while I read the Gospels could understand-all the 'rest, save a part of the Psalms, only plunged me into deeper perplexity and darkness. True, the beautiful sketches of patriarchal times, so full of Oriental imagery, had a charm for me, as for all children; but I was now looking for the mystery of Jewish sacrifices, to be solved, and for gleams of a future life. Alas! I found none in the Old Testament, save that angels came and talked with Abraham and Isaac and Jacob and Isaiah -that they counseled Daniel, and answered his prayer. Then I prayed that an angel might come and teach me, and then I should know the way. I asked Miss Crooks if that was right.

"Why no, you silly child; what's the use of praying for angels to come, when you can know the way without it? You are like the stubborn Jews of old. You know the rich man, when he was in hell, lifted up his eyes in torment, and prayed that a messenger might be sent from heaven to his two brethren, so that they need not come into that place of torment. What did Abraham say? 'They will not believe, though one rise from the dead." "But, Miss Crooks, his prayer was answered. for Jesus Christ was sent unto the Jews.

Yes, and the Jews rejected him.' "But," said I, "this rich man had one good thing in him-a desire that others should not

"Well. Bertha Lee! you are a curious childjust as if there could be anything good in a

"Lost soul! lost soul!" how those words filled my heart that day. What does she mean? I kept asking myself the question. Night and has no more brightness, come to the cross of day it was ringing in my ears. When I awoke Christ, and he will give precious balm for your | in the night I repeated it, and wondered what wounded spirit—come, thou aged pilgrim of its full import could be. True, I had heard my fourscore, standing with wearied feet and mother use similar expressions, and in childtrembling heart in the valley of the shadow of hood all those passages of Scripture containing death, come to Christ, and he will make that the fearful figures of intense future suffering valley bright as the sublit Pisgah when the de- were familiar, every day language on her lips. parting Moses beheld the promised land." He I remembered, too, Mr. Calvin's first address paused a moment—turned his eyes full upon in the stage to me, three years before, and how the seat where Anna and myself sat with two I trembled at the thought of physical, endless or three more young, blooming, merry girls. suffering-but that was an idea only of bodily 'And you, my young friends, come in the pain-of fire, of agony which the mind could brightness of life's morning, when your hearts | picture more keenly than the tongue express words. But now the words last soul implied more than that; soul, that was not materialand you have only a faded wreck to offer him | it is of a higher nature than the body-it can who died for you. More beautiful than the suffer more keenly, but what that suffering priceless gems of the East, more fragrant than | was I could not define. I thought of what the the spice groves of Araby the blest, more ac- | preacher said-"Come unto Jesus," and then I would turn to St. John, and read of Jesus till est monarchs, is the offering of the youthful I was filled with admiration and love. I thought if he were only here. I would go unto tints the cheek, when the heart beats high and him as Mary Magdalene did, and bring all the treasures I had-that I would gladly anoint his feet, and like her, wipe them with my flowing

One Sunday, when I was full of these thoughts, an aged minister preached upon the text. "Follow thou me." He described the character of Jesus in meek, loving language, tenance expressive of deep emotion, and, as he and I lingered upon his words with a deep interest, till he told us that we could follow him only by being like him, to forgive our enemies, love those that hated us, and return good for

"Have you an enemy;" he said, "have one no longer, but let your love transform his hatred, or if it has no power over him, let it melt the hatred of your own heart, that you bear the weary burden of hate no longer. Look upon the whole world as the children of one Father, alike sharing his goodness, and open your heart, as he does, to all. If there is one person in the wide world to whom you cannot speak words of kindness, one toward whom you harbor a wish for revenge, upon whose head you would willingly see trouble descend then you are not like, Jesus, and the dove or peace cannot rest in your heart!"

"Oh dear!" I said to myself, "what shall I do! There is my mother, and Miss Crooks, and Mr. Calvin; I do not love them, and I am afraid I never shall "-and then the words " lost soul" would rise up before me, and I would say-" If I do not love them what will become of me?

Now Miss Crooks had grown more and more fretful and disagreeable. I wondered if I should make her a present if it would n't help me to love her. I had hurt her feelings by laughing at her

me because the room was not in perfect order, I said. "I don't like old maids one bit, they are so set and fussy." She was very angry, and said, "If you mean

till they're thirty.' "Lawful sake! Miss Crooks, do you say you're not thirty? I should think you'were

all of thirty-five." It wounded terribly, but terrible was her revenge that very day. When the mail came in she had a letter from my mother, with one en-

closed for me. I do not think my mother meant any unkindness in this it was one drop of mercy in her heart, and, had Miss Crooks been Miss Liu-

bloomed in the heart thus watered; but for Miss Crooks it yielded thorns that pierced me to the heart.

But to the letters-mine run as follows:

DEAR BERTHA-We have had letters from Charles Herbert; he will stay at the Islands for the present You know he is now about twenty-one, an early age to marry, we think; but he writes that he is to marry a young girl, the daughter of the gentleman they used to call "Uncle Paul." This will explain why you have had no letters from him for so long a time. Your father is in New York, or he would write you to-day He will be absent a week or more on business.

I have not known, Bertha, that you and Charles Herbert were any more to each other than simple friends; but perhaps you had thought that friendship would ripen into a nearer union. You know I never fancied the intimacy, and it has terminated as I sup-posed it might. Do not let it trouble you too much but if you wish to come home, do so, and I will be to you a mother and a friend in your trouble. I have written to your room-mate and teacher, Miss Crooks, that you have my full permission to come home if you

Then Miss Crooks knew it! Yes, but not one word of sympathy, only the cruel taunt-'So vou don't like old maids, Miss Bertha better be an old maid, and have no lovers, than a rejected—

'Stop!" said I, with a stamp of my foot and a flash of my eye, that told too truly of the rising anger in my heart-"I am not rejected. I was never engaged to Charles Herbert. I never expected—" but there I broke down. Grief overmastered anger; no, the falsehood

was not spoken. My conscience told me I did expect to spend my days with Charles Herbert; that life would be no life to me without his love, and my heart told me that that expectation was shared with him. There had been no words, for there was need of none. Like two operators, one at each end of the electric wire, we understood the signals without lives consciously on, all the wonders of Chrisforming them into words. It was enough for us that the electric fluid was there; we asked

I crushed my mother's letter in my hands, and throwing on my bonnet went out of the house, somewhere into the fresh air, where I could breathe more freely, for I felt as if I were choking, and my heart seemed almost to stop ts beating.

no telegram in form.

Some one has said that the disappointment of great hope is like the setting of the sun. Oh! what darkness followed my sunset! There was no twilight, not one solitary star, but my heart, struck blind for want of light, groped its way along alone, all alone, not even a reed to bear upon. And that heart was full of hatred toward its enemies, and had not the good man said that the dove of peace could not dwell in such a heart? So I dared not pray-I could not turn to God-I had no earthly friend who could give me comfort. Once I turned my face southward-I would go to New York and find tion of confessing the deep love which had filled my heart. No, no-I will bear it alone, all alone.

Now, toward Charles Herbert, strange as it may seem-for it is contrary to the theory of most novelists-I had not one thought of revenge, one emotion of anger. Does not the poet say-

"Hell hath no fury like a woman scorned"?

But I believe, and experience has confirmed, that where two hearts have truly, honestly, deeply loved, that love will never be wholly rooted out of the heart. However much of the demon I might have when thinking of Miss Crooks, and Mr. Calvin, and my mother, I had only grief and despair whenever Charles Herbert's image was before me. There was a terrible mistake somewhere, but no change in his heart. I imagined everything but that he had proved false, and for a week or two I thought perhaps the letter was forged; but this hope was blown away on my father's return home. He had seen the members of the firm in Boston. Charles was married—married the very day that he was twenty-one. He was a partner now in the business, but would remain on the Island. A greater gulf than the ocean was now between us. I walked till the coming darkness reminded me of study hours, and then I turned homeward, passing the house where Miss Lincoln had lived. It looked very desolate and old; I stopped and looked in at the window, and then I sat down on the doorstep. Memories of the past thronged around me. I thought of my friend Mary, happy in her present home, surrounded by those who appreciated and loved her. All her letters spoke thus, and lately there had been a freshness and a charm in them which was new to me, as if there was in her heart a fountain of peace, some hidden source of joy. How I longed to see her, and lean my weary head on her bosom. The wish was hardly formed in my heart, when I thought I saw her come out of the door, with her favorite book in her hand, and read these words-" When all things look sadly around us, it is good to have God for our friend, for of all friendships that only is created to support us in our needs."

The vision was so distinct and clear, that at first I believed it a reality; but it vanished slowly away, and then, as I repeated the words. I remembered that she had used them to me long, long ago.

But I had no friend. God was not my friend, for I did not love my enemies. The hard, bitter words of Miss Crooks still rankled in my heart, and it seemed almost impossible for me to forgive them. I walked on, listless, indifferent, caring little about my studies for the evening. I had suddenly lost all ambition. Henceforth it mattered not how I stood in my class. I was late, for the clock struck seven as I entered the house, and was going to my room for my books. But the girls were not in the study room; they were on the stairs and in the

halls. "Oh, Berthal" exclaimed a number, "where have you been? We have looked for you all over the house. There are no study hours tonight. Miss St. Leon came in just as we were seated, and told us that the celebrated Dr. B. black bow; and once, when she was fretting at of Boston would preach this evening, and we might all go. Run, quick, and get your bonnet; you like sermons, you know."

One little roguish girl, all dressed, looking bright as a little daisy, came running up to me, Miss Bertha Lee, you'd better wait till I me:

"You see the Methodists have fired off their great guns, and the Congregationalists are going to fire a bigger. You'll hear it go bang tonight, and blow your curly-headed parson where he will never find himself again.

"Run, quick," said another. "We'll be late, and have to sit back where we can see nobody, and nobody us."

[To be continued.]

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown coln, a precious flower of sympathy would have or black is Buckingham's Dye for the Whiskers.

Original Essay.

THE FORGOTTEN PAST: FACTS AND PHENOMENA.

BY CLARKE IRVINE.

It is a peculiarity of our time that it ignores facts of history almost entirely, so far as they may go to establish any theory or afford any lesson. I think it is because people hardly read anything except newspapers, and all are occupled by things of the present moment. Certain it is that old books were read more fifty years ago than they are now. Political questions that were practically settled thirty or forty years ago, arise and are discussed de novo, as the lawyers say.

Spiritual phenomena are treated in this same way. The more history and records we have of facts settled under sternest tests, the less we make use of them. Attention is entirely occupied with the present.

Daily do we read expressions in able journals like this: "It is time now for a careful inquiry to be made by scientific men into these wonders, so that the public mind may be put to rest." Just as though the same talk had not been made and the most careful investigations pursued every year since 1848. The vast body of testimony by such eminent persons as the Howitts, Halls, Edmonds, Hare, Mapes, De Morgan, Zöllner, Fichte, Crookes, Huggins, Cox, Wallace, the illusionists Bosco and Bellachini, Adair, and thousands of others of either local, state, or world-wide fame, is disregarded as though non-existent.

If the soul of man is indeed immortal, and lives clothed in a body of sublimated material. tian and spiritual history are not so marvel-

ous. The wonder is we have so few of them. No doubt Livy is right when he says such wonders are no longer common in his day because of the hard incredulity of his contemporaries. Not only do we neglect to seek, but despise, contemn and turn deaf ears. "Seek, and ye shall find," is one of those profound ruths of that wisest of all books, the Bible. If the idea of nothing is unthinkable, as

Spencer says, and nothing ever becomes annihilated, not even the least atom being lost, of course the mind must continue, being something. But may it not, like gross matter, surrender its parts to this, that and the other? "Perish by languescence," as Kant says. Let us see: Being spirit, it was prior to matter, and being particular spirit it emanated from the All-Spirit, the everlasting; and here, while clad in flesh, has developed a special individual will. Now will cannot surrender itself to nonentity, for the will is self-existent. In this my father-I would walk on and on till I met | it is different from any other conception, for him. But then came the shame and mortifica- all below are dependent existences. This will, then, if clothed in a gaseous or essential body. can continue forever, absorbing motion and dissipating such matter as may approach itan evolution quite the reverse of that which takes place with all lower forms. Evolution is the integration or taking in of matter and dissipation of motion, and proceeds until quiescence and dissolution set up-which dying is the dissipation of matter and absorbing of motion. But gases, etc., proceed by a reverse method, and live or continue by the method of "dissolution," and hence, I conclude, may continue in same form forever. Indeed, we have an example of gross material forms continuing, to all appearance, on this earth forever; unaffected at least by the slightest symptom of ordinary decay; as where zinc and copper are so united as to set up some kind of electric current all around and through the monuments thus constituted, which have stood unchanged, exposed to heat, cold, wet. dryness, etc., thousands of years. If the slightest film of such envelope effects this, what if the whole body were of this envelope?

This mode of the evolution of the sublimated gases, essences, etc., is declared by Herbert Spencer (page 97 of his work on Evolution). They are not subject to the law of change, decay and decease which rules all things else. If ever we can demonstrate how the soul lives, it must be by deductions from established laws. A great step was made in that direction when it was found the ordinary law of evolution does not apply to those most refined ma-

Oregon, Mo.

The Turning Point.

In many a man's life is some trivial hint which suggests an important action. Many a life has been snatched from the grave by some friend recommending Adamson's Botanic Cough Balsam to one suffering from Lung and Throat Diseases.

A New Argument Against Corsets. [From Plowman's Journal.]

This is the shape of a woman's waist on which a corset tight slaced. The ribs deformed by being squeezed, press

diseased. The heart is jammed and cannot pump, the liver torpid lump; the stomach crushed, can not digest; and in a mess are all compressed. There fore this silly woman grows to be a beautiful mass of woes

but thinks she has a lovely

shape, though hideous

as a crippled ape.

yet disgraced. Inside it Is a mine, of health. Outside, of charms it has a wealth. It is a thing of beauty true, and a sweet joy forever new. It needs no artful padding vile or bustle big to give it "style." It's strong and solid,

This is

natural waist

which corset never

plump and sound, and, hard to get one arm around. Alasi If womer nly knew the mischief that these corsets do, they 'd let Dame Nature have her way, and never try her waist to "stay."



Gentlement - I am very much obliged to you for sending the Mellin's Food; the bab is doing very well and does not cry half a much as she did before I used Mellin's Food John Guth.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address."

Dollber-Goodale Co., Boston, Mass.

The Spiritual Kostrum.

Boston Spiritual Temple, Berkeley Hall.

J. B. Hatch, Jr., sends us the following as the remarks in brief, made by J. Clego Wright at this hall, Sunday, Nov. 25.

Mr. Wright spoke in his normal condition. When we contemplate the slowness of progress does it not appear wonderful that it contains so much valuation?

In 1853 England, Turkey and Sardinia looked with terror upon the idea of Russia sending ships with terror upon the idea of Russia sending ships into the Mediterranean Sea; so they engaged in the Russian War, for which I think every true Englishman is ashamed. Nations, like men, sometimes make great mistakes. When a man gets mad he thinks madly; when a nation gets mad it fights madly; when a divine gets mad he says very foolish things to God, and God must feel ashamed of his servant; when anything is not needed any more it disappears; when nature gets through with man he will live no more.

live no more.

As new demands are constantly coming upon us, the world will be ever ready to grasp that which is needed; the less we use our power the sooner it will be aborted.

There was never a time when God was alone; he always had company; he always had an atom to keep him company,
Labor and capital must lose alike; thus we

Religion and politics go hand in hand; they are tied together by the same cord; there are ebbs and flows of liberty. Massachusetts is a stalwart State, and stands out in bold relief in its progress line; but it has failed to do its duty in the line of medical liberty. Thus it is; we must learn the lesson of progress in the study

of our time.

Mr. Wright spoke in a trance condition, say. Mr. Wright spoke in a trance condition, saying: Again I meet you, and again I am embarrassed; you have no faculty by which you can see me. I am a voice, and as a voice I speak to you upon a subject of interest, especially at this time: "What Shall we Do with the Working-Man's Baby?"

I will delineate the progress of modern civilization and receil that proving when the suprementation are received when the suprementation are received when the suprementation are received that the received when the suprementation are received to the received that the received the received

zation, and recall that period when the supreme power was in the hands of the owners of the lands. When the laborer was at his lowest ebb

lands. When the laborer was at his lowest ebb it was like the darkness before the coming day. In this condition of life man was weak be cause he had no tools. When a man can wield a tool he becomes a free man, and his opponents die, as it were. Natural progress and liberty keep one another company. No nation with a steam engine, no people with a railroad going through their country, no city with electric lights, can be called backward.

Literature science music painting poetry

Literature, science, music, painting, poetry, knowledge—all teach progressive industrial development

Religion with its mythology, medical law with its superstition, were born in the childhood of this race.

Ignorance and superstition are destroyed with the coming of science; but to-day our nation is being closely followed by the world. The common possession of the earth is knowledge. Now that you can belt the earth in a few days, you find the people alike, and you think what a small world it is. There never was anything like it before. It requires greater statesmanship than before. The world has begun to appreciate and accept Thomas Paine, who says. "The world is my country, to do good is my religion."

Christianity cannot conquer the world, or any religion, however grand. Religion goes down, reason comes up; in the decline of religious bigotry, treedom comes up. When reason asserts herself the inventor will have discovered that which will always live. Man by the power of reason utilizes what the law of natural mechanism has produced. Ignorance and superstition are destroyed

ural mechanism has produced.
Industry has supplanted the soldier. The soldier is the servant of manufactories; the soldier never realizes that he is like the theologian, going down; the soldier to the states-man is the foundation of honor. No landmarks have been left for the guidance of the states-

man on his way.
Edmund Burke in 1796 was to the statesman

Edmund Burke in 17% was to the statesman what Edison is to the electric world. Through Burke's intervention he stayed the war.

The more money the manufactories make, the less wages they pay. They sell to foreign markets at high prices. The time is coming when all the nation will do its own work. What will the manufactories do when they only have their own countries to sell to?

In the countries of the world where labor is at

In the countries of the world where labor is at its lowest there are no carpets on the floor average pay in Spain is \$2.25 per week; it takes \$120.00 a year to feed a man; he has therefore

\$30.00 left to provide for his family.

In India, I am told, they receive from seven to eight cents a day, consequently the people simply exist upon the most frugal food. A man cannot buy anything but the bare necessitive the family of the seven to the seven the sev sities of life; he therefore gives no purchasing power to the nation. To secure a future for the working man, you must find out how to increase the wages.

The first thing for the workingman's baby is

"education"; a poor man educated stands on a plane when he can say: "I have a right to liberty and happiness, and have as much right

here as any one."

The intelligence of the people will make the people alive to secure the right representatives. when Burke was defeated he made a speech that will live forever. Burke was at one end and Paine at the other. Burke said: "When the people return a man to Parliament they return him free; he goes to enact what he thinks right." Paine said: "When the people return a man to Congress he shall act for you, and act are you would it you were there."

as you would if you were there."
The time is coming when the great Paine will be better understood. Direct issue from the people will come. No man or combination of men have a right to kill or trample upon the rights of individuals; every man has a right to his freedom. Your father gave his life for free-dom in 1861; it will take a long time to forget The product will come from the land when it

shall be tilled by the man who owns it. Now the great problem is, what shall we do with the working-man's baby? First, he must be taught to use his hands; he must go to Nature; he must cultivate a potato where a potato never

grew.
The trouble has been in ancient days of building large cities, manufactories have been established there, a surplus of people flock to the cities, more than can find work, leaving their homes in the country; consequently want and famine exist.

Nature and invention are coming in as sa-

viors, and will find a way to take care of the

baby.

Man will live in the country, and toll will again become honest toil; education will unfold the mind. He will want more books—books will be cheap; there will be a demand for higher things than he has had heretofore; and in this demand it will make business more thriving.

When woman attains a veto power in legislation the condition in home life will be changed mightily.

mightily.
Man is a soul, and those that lived before

you exist, and you are going to them, and they come to you; there is a grandeur in the thought, "Love for dear ones never dies."

Your work is noble; do that which is laid out for you, ever marching onward to the liberty of

for you, ever marching onward to the liberty of manhood.

In the evening Mr. Wright spoke in his normal condition for a few moments upon the trance condition of a medium. He said the mind is the functional expression of the whole of the brain, and then proceeded to express himself in regard to the manner of independent action of the muscles. Mediums cannot be made; you can develop by use that which is already there.

Mr. Wright said he found that the subject he was most familiar with was the easiest for his control to expound, as the spirit hypnotizes the medium and speaks his thoughts; the more intelligent the medium, the higher the thoughts expressed. The grandest test mediums are persons with the best faculties.

Mr. Wright, in his entranced condition, said: I regret that I will not have a voice to speak

there will be others to teach you of the spirit | Comité Consultatif d'Hygiene Publique de

there will be others to teach you of the spirit world.

What is my sphere? I have not seen my sphere. What lies about me I cannot see. Man lives in a sphere of magnetism as a bird floats in atmosphere. It lies at the character of mental basis. For example: Emerson, once and now the pride, the glory of the idealistic thinkers of New England, could not account for his rare ability; he was a spiritualistic subject; his sphere put him en rapport with the spiritual, to give to the world such wonderful inspirations.

What I want to do is to place the ideal of man high, that liberty may rise in its glory over the rising generation. You can raise man through his moral consciousness; every man you need is going to live forever.

Some day when you begin to see what your

Some day when you begin to see what your portion is in the life to come, you will wish you had even done a little better; and that thought will help you to do better, and you will step into the other life, and meet the Educator, who will teach you to go onward and upward, and a grander life will come to you, and you will feel that you are gaining eternal knowledge.

Vaccination a Danger to the Public Health.

To the Editor of the Banner of Light:

The growing interest in the United States in all questions relating to the public health, and the firm and uncompromising stand taken by the BANNER OF LIGHT against medical monopoly and medical tyranny in all its forms, prompts me again to send you some of the facts which I presented before the Royal Commission on Vaccination in London, and which ought to be known wherever vaccination is enforced.

It has been my experience to devote much attention to the results of vaccination, and to personally investigate numerous individual cases of injury as well as disasters where from three to three hundred children and adults have been seriously, and in not a few instances fatally injured. In several of the worst cases that have come under my notice no official inquiries have been made, but the following may be mentioned as proved by medical witnesses after patient and thorough investigation:

(1.) One of the earliest proofs of the dangers of vaccination will be found in the Report of the Royal College of Surgeons (London), dated Dec. 15, 1806, which says: "The bad consequences which have arisen from vaccination are eruptions of the skin, sixty-six cases, and inflammation of the arm in twenty-four in stances, of which three proved fatal." This weighty document, with its incriminating facts, it may be observed, has been ignored by all the defenders of vaccination from the beginning of the century down to the present

(2.) Vol. 8 of the Medical Observer, edited by Dr. Charles Maclean, published in London in 1810, pp. 193-197, contains a record of one hundred and fifty cases of vaccinal injuries, with the addresses of ten medical men, including two professors of anatomy, who have suffered in their families from vaccination, together with a catalogue of 535 cases of smallpox, and ninetyseven deaths from smallpox after revaccination with reference to authorities in each case.

(3.) The Lancet of Dec 15, 1866, under the heading of "Syphilis extensively propagated by Vaccination in France," records how thirty children were infected with severe syphilitic symptoms. The Academy of Medicine ap pointed two able medical commissioners, Dr. Henri Roger and Dr. Depaul, who after careful investigation reported to the Academy that the children "whom they examined were undoubtedly suffering from secondary syphilis," and "we see no way of explaining this contamination but by vaccination.'

(4.) On the 30th December, 1880, fifty-eight recruits of the 4th Regiment of Zouaves at Algiers were vaccinated and syphilized. Five times questions were submitted in Parliament with a view of eliciting the true facts. The answers were evasive, and on the 1st of November. 1882, the disaster was officially denied by the then President of the Local Government Board. On the 7th of November, 1882, I addressed a letter to The Times explaining the position and urging that full information in the interests of the public health and the public safety ought not to be longer withheld. This appeal proving fruitless, in March, 1884, I visited the Hospital du Dey, Algiers, where the tragedy occurred, and where I met the mediical staff, and afterward interviewed wellknown physicians and the editors of the principal journals, who furnished me with circumstantial details, including the names, grade and regimental numbers of the unfortunate youths, of whom, after terrible suffering, about thirty succumbed to their injuries. One of the leading physicians, Dr. Emile Bertherand. editor of the Journal de Medecine et de Pharmacie, Algiers, said: "I have seen the infected youths, and the cause of their misery is not disputed. How ridiculous to deny in London what every one here in Algiers knows to be true!'

(5.) On the 25th May, 1883, fifty-eight recruits were vaccinated at the Hospital Dortrecht. Holland, which I visited. Seven were found to be seriously injured, whereof three died. After an official investigation, the Minister of War. Mr. Wietzel, admitted the fact and issued a circular notifying recruits that hereafter revaccination was not obligatory in the Netherlands army. This regulation, I may state, had been previously abrogated in the Swiss army for similar reasons.

(6.) In the Appendix to the Official Report of the German Vaccination Commission of 1884 is a memorandum drawn up at the Imperial Board of Health, Berlin, in which it is affirmed "that very serious damage by vaccination has occurred anything but rarely. . . . Thus, up to 1880, fifty cases have become known in which syphilis inoculated with the vaccine virus caused illness to about seven hundred and fifty persons.... At Lebus in 1876 fifteen young school-girls were infected with syphilis by revaccination.

(7.) On the 11th of June, 1885, Dr. Von Koehler, Regierungs und Medicinal Rath, furnished me details of the infection of three hundred and twenty children and adults with a disgusting skin eruption, Impetigo Contagiosa, in the Isle of Rügen, by means of "regenerated" vaccine lymph obtained from a government establishment. An expert Commission of Inquiry was appointed by the government, and in an elaborate report it is stated, "The Commission are unanimously of the opinion that the outbreak of the disease has been a direct consequence of vaccination.".

(8.) In March, 1885, out of forty-two children vaccinated at Asprieres (Averynon), France, five died as the result of the operation. The facts were officially denied as "a culpable invention of the reporters." Notwithstanding the denial I produced on the 11th of June, 1890, persons with the best faculties.

Mr. Wright, in his entranced condition; said:

I regret that I will not have a voice to speak to you for some time to come, but I shall know by M. E., Dr. P. Bronardel, President of the Formal Condition;

District Black Condition; said:

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France, in which all the facts are admitted. This report states as the consequence of these inoculations six children dled, four in twentyfour hours, one in forty-eight hours; the others (forty-two) were all, or almost all, ill,

(9.) In Le Progrés Medical, Paris, Nov. 3, 1888, containing the report of a paper by Dr. Bourquier on the "Cutaneous Symptoms Consequent upon Animal Vacquation," in which the author referred to the ulcerative vaccination of eight hundred infants observed by Protze of Elberfeld, and to an epidemic consequent upon vaccination with animal lymph, in which sixteen vaccinated children died within

twenty-four hours, reported by Prof. Bronardel. (10.) The Bulletin, No. 31, Aug. 6, 1889, of the Proceedings of the Academy of Medicine, Paris, includes M. Heroieux's narrative of five children vaccinated on the 11th May at Motte aux Bois, and infected with ulcerous syphilis.

It would occupy too much of your valuable space to multiply these cases, of which I have many more authentic examples. It will be seen, however, that they date from the first year of the introduction of vaccination, and are traceable alike to the use of human and animal vaccine. While some of the official vaccinators have received rewards and promotion after fatal vaccination, I have been unable to obtain evidence of any having been dismissed for unskillful performance of the operation—a practical admission that it is the system and not the medical operator that is at fault. In the Island of Ceylon and in Japan, as I learn by personal inquiry in these countries, and in India, where the vaccine virus is the vehicle for the transmission of leprosy, as shown by numerous high medical authorities in my volume on "The Recrudescence of Leprosy and its Causation," no inquiries into vaccinal disasters are ever instituted, and the un-

out redress of any kind. These facts being true, it follows that to enforce vaccination upon helpless infants, as in England and in Germany, or to insist upon the production of vaccination certificates before allowing children the right to the education provided by the State, as in America, or to compel the vaccination of immigrants, is a form of tyranny and injustice hard to parallel, and is quite unworthy of nations calling themselves free. All patriotic citizens should rise up against this new form of slavery, and give legislative bodies and Boards of Health no rest until it is permanently abolished.

fortunate sufferers in these countries, as well

as in our Crown Colonies, are absolutely with-

Yours saithfully, W. TEBB, F. R. G. S., President of the London Society for the Abolition of Compulsory Vaccination.

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IN MEMORIAM.

Resolutions Regarding the Decease of the late Wm. Royce.

The following resolutions were passed by the Helping Hand Society of Boston:

Ing Hand Society of Boston:

Whereas, Under the dispensation of the All-Wise and Infinite Spirit, death has again invaded our ranks and taken to the life immortal a loved and respected brother: His life of seventy-one years had ripened into that fullness which comes but from discipline, sorrow, disappointments uningled into greater proportions with reward, joy and the fullilment of the heart desires. For many years he has been an ardent and consistent advocate of Spiritualism. He did not lean upon a broken reed, but a staff labeled knowledge. To him life is but once, and that once is forerer- is derral.

Resolved, That in the death of Win. Boyce the Helping Hand Society of the Boston Spiritual Temple mourns the loss temporal of a true and faithful member, whose heart ever beat in accord with its noble principles, and whose hand opened kindly at the call of the needy and distressed.

Resolved, That we extend to his sorrowing widow and son our heartfelt sympathy in this the hour of their bereavement, and share with them the hope of a glad reunton in a better world. better world.

Resolved, That these resolutions be spread upon the records, and a copy of the same be sent to the family and to the BANNER OF LIGHT.

ALICE S. WATERHOUSE, Committee.

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SANCTIMONIOUS IKE.

His quiet ways an' honest look
Won all the digglu's at the start;
His blue eyes seemed an open book
In which we read his quileless heart.
He first showed up at Placer Mound,
Jes' after that bly '80 strike,
An' unobtrusive loafed around,
All unconcerned an' quiet like.

Some thought he war a millionaire From Frisco, lookin' up a snap, Whilst others said he had the air Of some revival gospel chap.
The boys soon fied him to the name
Of "Reverent Sanctimonious Ike,"
Jes" 'cause he played the plous game
So unconcerned an' quiet like.

He nursed the sick; spoke words o' cheer To shem as 'ras'led with despair,
An' at the bed o' pain you 'd hear His low, sad voice in earnest prayer.
No matter whar distress war found,
You 'd see that Sanctimonious Ike,
Jes' like an angel movin' round,
All unconcerned an' quiet like.

One night the safe, in which war kept The dust of all the men in camp, The dust of all the men in camp,
War busted open while we slept,
By some durned, ornery thievin' scamp;
We took the trail amazin' quick,
An' soon struck Sanctimonious Ike,
Leadin' a pack-mule down the creek,
Ali unconcerned an' quiet like.

All unconcerned an quiet hat.

We found the stuff, a jedge was chose,
An' thur beneath a jackoak tree.

The court convened, an' when it rose,
We took the back trail quietly.
As up the mountain side we clim.
We took a back'ard glance at Ike,
A hangui' from a jackoak limb,
All unconcerned an' quiet like.

— Capt. Jack Crawford.

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THE BANNER will give its readers a treat in remembrance of the great holiday: Our issue of Dec. 22 will contain twelve pages, consisting of Spirit Messages-including one from Spirit L. Colby-Mrs. B. F. Smith, medium; accounts of phenomena, an installment of the counts of phenomena, an installment of the current story, "Bertha Lee," a memorial sketch of Luther Colby, from the pen of Albert town clerk of Amesbury, built this house, Morton, Esq., of Summerland, Cal., an essay on Christmas, by W. A. Cram, translations from our Foreign Exchanges, by W. N. Eayrs, and other interesting matters, concerning which more anon.

A Governmental Threat.

The commissioners who have been visiting the Indian Territory under congressional instruction have made their report. It seems that they have arrived at the conclusion that the government pledges given the Indians of the five civilized tribes more than a generation ago must be substantially modified, that is, changed. We have, it appears, made the Indians certain proposals which we (the commissioners) believe to be for their advantage. The language of their report is, that although the United States expressly granted to these tribes the right of self-government, "they have de-monstrated their incapacity to govern themselves, and no higher duty can rest upon the government that granted this authority than to revoke it when it has so lamentably failed.' The whole intent of the report is to be found in the recommendation contained in that single sentence. It is the same view of the case as is taken by frontiersmen and land-grabbers. Mr. Dawes, however, is neither; he is an exsenator of the United States; when he had a seat in the Senate he said, on a certain occasion, that a radical defect in all dealings with the red men was that they had had held up to them "negotiations in the one hand, a sword in the other." Now he is Indian Commissioner and Negotiator, but how is the case in any way different from what it was?

Naturally Mr. Dawes expresses his disgust at the rejection of the severalty plan by the Indians of the Indian Territory, though the law of his paternity expressly left the five civilized Indian tribes out of the reach of its operation. This exception of course was a recognition of their right to hold to the old tenure in common. The Commission likewise found that the Indians would sell no more land to the government at present; the Creeks and Seminoles had surrendered their claims to nearly two million acres to Oklahoma, and the Cherokees had given up the Outlet, containing over six millions more. Nor do they want territorial government.

Because they can do nothing in that direction, the commissioners undertake to frighten the Indians, which is the same as threatening them. They do not dare to deny in their report that the United States solemnly granted to the tribes the lands they now occupy, in some of the treaties even specially guaranteeing that no State or territorial lines shall inclose them; nevertheless, they have the presumption to assert that this grant of lands was only "a conveyance in trust." And they argue | perusal.

in their report that this "trust" has been violated, and consequently "it is the plain duty of the United States to enforce the trust it has so created, and recover for its original uses the domain and all the gains derived from the per-

version of the trust, or discharge the trustees." The Indians naturally fail to understand such reasoning as this about a trust that they never heard of before. From wards of the nation they are magically converted into guardians or trustees. The present new threat is simply to discharge them as such trustees, because, as alleged, they have violated their trust! How could they violate it, when they have just learned for the first time that they were trustees?

And, pray, what does this trust consist of Why, simply a trust to hold these coveted lands in common, "so that each and every member of either tribe shall have an equal undivided interest in the whole." In order to the perversion of this trust, as the report of the commissioners explains it, a few Indians, half-breeds and adopted citizens hold enclosed, to their own benefit, a great part of the common lands for pasturage and cultivation. And this is called in the commissioners' report such a violation of the trust as entitles the United States Government "to recover for its original uses the domain." This assumption may be thought ingenious as an invention, but it is very questionable whether it will stand. It is too flimsy to stand alone. It is an after thought, no such supposed trust being created when the grant was made of these lands. The grant never was made on condition that the Indian tribes would always agree to keep their land in common, and never

their own citizens. It is not disputed that lawlessness exists in the Indian Territory, and that it must be suppressed. But that cannot justly be made to serve as a pretext for depriving the tribes of the control of their own lands. The Indians themselves explain this lawlessness by the fact that the tribes are overrun with white intruders, whom the United States Government has pledged its solemn word to expel. Yet it has never driven them out, nor are the Indians able to eject them. Even admitting that some of these intrusions are due to tribal laws and permissions, it would nevertheless be strange, declares the New York Sun, if with a prolonged failure of the Government to execute its own specific pledges in this matter, it should now set up as an excuse for revoking its grants, the violation by the Indians of an alleged trust which perhaps they never heard of till now.

to lease any portion of it for cultivation to

At last aging Bismarck has been parted from his wife of near half a century, and he almost breaks down under the weight of his woe. Though not unexpected by him, yet when the stroke came it was the heaviest he has ever been called to bear. And he does not want to live any longer, because of his loneliness. He had lived with the lost one a longer term of companionship than usually falls to the lot of man: She inspired him, gently guided and governed him, shared with him his triumphs, and became his whole world. Of the inner domestic life which is the enrichment of the life human the outside world knew no more than could be gathered from external appearance and hearsay. That it must have had a depth beyond the ordinary soundings of public estimation is obvious now, if but from the brokenhearted ejaculations of the one who remains bereft. There is a pathos in the simple story that touches all hearts that are human. What a consolation to his brave spirit to realize that the one who has departed is now nearer, dearer and closer than in all the days of their long marital fellowship!

The Newburyport News says that the Improvement Society has prepared another historic tablet to be placed on the Thomas Macy house near Bartlett's Corner, now occuprior to 1654. Persecuted for harboring Quakers, he fled to Nantucket in 1659, having previously sold his place to Anthony Colby, whose descendants have occupied it to the present The inscription on this tablet will naturally interest many persons who have an affection for the name borne by the present occupants of this old house in Luther Colby's native town.

The new Emperor of Russia, it is said, is about to introduce elementary public education throughout his empire, and also a plan for the establishment of constitutional government. Other great reforms are expected. Stepniak, the leader of the Russian Nihilists, says the new Czar may become very popular if he is discreet. He asserts that a strong feeling in favor of conciliation prevails among the Russian revolutionists. The Czar may make himself, he says, the most popular ruler Russia has ever known. But what the Nihilists are chiefly thinking about is what he is going to do with political offenders.

The ministers are fast getting themselves in condition to take the government of the city of Boston into their own hands, thinking, no doubt, that they know more about the business than all other people put together. They are going at it in the true sensational way, hoping to effect more and effect it sooner thus. It looks as if the pulpits were about to take a rest on the subject of creeds, and start out on politics, etc., in the name of reform.

WILLIAM TEBB, Esq., the zealous and active opponent of vaccination in England. America, and the world generally—especially when it is rendered compulsory by law—has an article on our third page which it would seem no one can read without thereafter setting his face like flint against the disgusting practice of blood-poisoning by statute.

35 John Hazelrigg writes: "Mrs. M. E Williams has returned to New York, and will resume her spiritual work, giving her customary weekly seances. She is more determined than ever to energize her forces in behalf of the propagation of spiritual truth."

The remarks of the guides of W. J. Colville, on our sixth page, vs. vivisection, and cruelty generally—also as regards the question of meat diet, etc.—can be profitably weighed by every reader of the present issue.

Read what Dr. Smith says in another column as to making THE BANNER OF LIGHT style, and in the foreground a peacock, with spread a monument (in itself) to Luther Colby and his

Clark Irvine's essay on "Facts and Phenomena," second page, will repay careful

The Law of Consequences.

Years ago THE BANNER printed a series of papers from the harmonial seer, Andrew Jackson Davis, in one of which essays he conveyed the teaching that the law of consequences was supremely operant in the next sphere of being: That those spirits known on earth as fierce and bigoted sectaries, carried to spirit-life the same combative ideas which had ruled their existence here, and were disposed to aggregate themselves into bodies and communities there, the better to defend their long cherished views. Swedenborg also, in some of his works, has in a degree expressed the same teaching. Both these authorities have held that only by some enlivening and liberalizing shock—some spiritually-seismic convulsion, due to the operation of the "divine gravitation" which draws always upward (as terrestrial gravitation draws downward)-can such self-hypnotized excarnated intelligences be aroused to a perception of the whole, free and immortal world which stretches around them on every hand, inviting their practical inquiry.

Circumstances have of late emphasized this dea to The Two Worlds, (newspaper) Manchester, Eng., and the editor of that journal thus sets forth what we believe to be facts of experience in the great problem of spiritual evolu-

"How many spirit people who went away from "How many spirit people who wentaway from earth . thorough orthodox believers, whose minds had been lulled to rest with the soothing syrup of orthodoxy; who had fallen into spiritual and mental lethargy resulting from their faith that 'Jesus would do it, do it all'; how many of these spirits have controlled mediums and related their long darkness; their ignorant waiting; their bitter awaking to a realization of their spiritual weakness and childishness? Spirits tell us there are hosts of 'believers' in spirit-life who (the stronger their faith the in spirit-life who (the stronger their faith the harder it is to awaken them to their folly) are waiting for 'the resurrection'! They are in a dreamy, semi-conscious state, knowing little and caring less; content to dream on and on 'in the sure and certain hope of the resurrec-tion,' which does not happen as they were taught to believe it would. Because of their taught to believe it would. Because of their false training they are unable to realize, and refuse to be taught, that it has already happened for them. We have heard many people say they never really lived until they knew Spiritualism, and then all things were made new, and they first understood what living meant. So these creed-bound spirits know not that they live and may are tree and they will not that they live and may go free, and they will not know. The theological blinkers must be removed from their eyes, and their minds must grow strong and their will active, ere they will be able to think, feel and act as self-reliant, responsible, intelligent and loving beings, and then they will wonder at their previous perversity and blindness.

This knowledge which Spiritualism gives of the disastrous effects of false teaching; of the tyranny of erroneous ideas; of the blessed freedom, power and fullness of being, consequent upon knowledge, righteousness, goodness and love should make us earnest, enthusiastic, ay, devoted in our efforts to open the eyes of the blind and set the captives free this side the grave, that they may not be prisoners over there."

This whole outcry of "one voté, one sword," is founded on a fallacy. The barbarous tribes that were wont to put women in the van as fighters have all died out. By the process of natural selection the mothers, who are makers of men, have been guarded in time of war by all nations that were fit to survive. The women have a greater rôle than that of fighting; they are the fountain of the race, at which it recruits its losses, perpetuates its hopes, and conserves the results of victories already gained.-Frances E. Willard.

L. Irving Sanborn, 205 West Lafayette street, Grand Rapids, Mich., is about to publish a handy volume for the benefit of associations. mediums, and Spiritualists generally, containing an authentic list of all spiritual societies. speakers, mediums, etc., throughout the United States and Canada: together with necessary information in reference to such organizations, speakers and mediums. He will be pleased to answer the inquiries of all interest ed. Address him as above.

THE BANNER will print next week the verbatim report of a lecture delivered by Mr. J. Clegg Wright, on the seasonable topic (in Massachusetts, surely,) of "Magnetic

Prof. J. Jay Watson, formerly of 255 West 43d street, New York, has removed to 284 Clifton Place, Brooklyn, N. Y.

Appreciated!

Mr. J. Frank Baxter, on Sunday, Nov. 25, completed his engagement in Chicago, Ill., for the present season. The audience crowded the Auditorium Hall, 31st street, and was very enthusiastic and demonstrative over his closing lecture and convincing scance. His work in the city the past six weeks has been excellent, and highly appreciative—as the following resolve, passed by a rising (unanimous) vote, amid hearty applause, on the occasion of his closing, testi-

nes:

Resolved, That we, as members of the First Spiritual Society of the South Side, Chicago, Ill., and we as attendants on its services, hereby voluntarily express our appreciation of the labors of Mr. J. Frank Baxter in our midst; that we thank him for his earnest thoughts, helpful words and convincing works; and that we bid him a hearty Godspeed as he goes hence to other fields—we wishing for him continued protection and power from the spirit-world.

A Splendid Holiday Present.

The following offer is still open: The Life-Work of Mrs. Cora L. V. Richmond, by H. D. Barrett, now in press, 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. Send P. O. order to Mrs. Cora L. V. Richmond, Ridge Avenue, near Greenleaf, Station Y, Chicago, Ill.

ANNIE LORD CHAMBERLAIN, the veteran and invalld medium, was able, with assistance, to go "down stairs" on Thanksgiving, to join with her father and family in the services of the season. We trust in the midst of the holidays the kind-hearted will not forget her pressing needs, which THE BANNER has often stated to its readers. She may be addressed, Box 56, Mattapan, Mass.

The Metaphysical Lecture Bureau, 503 Fifth Avenue, New York, has, a suitably furnished apartment for private teaching, which may be engaged for either private consultation, lecture or class teaching, in any of the various lines of advanced thought. Full particulars can be had either upon a personal call or by correspondence.

THE CENTURY MAGAZINE appears in a new cover for its December number. It was designed by Berke ley Updike and J. E. Hills, two young artists of Boston, who have met with considerable success in the line of decorative printing and book-making.

The new cover is printed in red and black, and is simple in design. While in spirit as old as the best decorative art, it shows the effect of the new impulse in decoration. Framed in a panel in the lower half of the cover is a view of a prim garden, of the Italian tail, stands upon the rim of a fountain basin. The design is drawn with great precision and delicacy. The usual brown paper cover gives place to one of parchment color.

Will our correspondent, Henry Forbes, Esq., supply as with his New York City address?

(From Light, Nov. 17.)

Mrs. Williams in Self-Defence. Sin-I thank you for inserting my letter in ast week's "Light." Most of my statements, have been confirmed in the interviews published in the same issue. In one important particular, however, there is a material difference between the statement of the "conspirators" and mine, for they say that I was caught

in man's clothes. This extraordinary asser-

tion I learned for the first time when I read it

tion I learned for the first time when I read it in "Light," and I herewith pronounce it an absolute falsehood. It is precisely on a level with your fancy sketch of the incident, purely imaginary, although artistically circumstantial in detail. I assert that my version of the "grabbing" is absolutely correct.

To criticise your representative's interviews with the three women would take up too much of your space and of my time; they are full of errors of detail, even where they corroborate my account, and the speeches attributed to Mr. Macdonald and myself are apocryphal. Moreover, I do not wear false hair; neither do I attribute my phenomena to God Almighty. One of those minor points, however, I must mention more fully. It is wholly untrue that I ran down stairs after being pushed into the dressing closet (or after running into it of my own accord, as another of your accounts says). own accord, as another of your accounts says). I there tried to get a glass of cold water, and while so engaged one of the "conspirators"—as they are proud to call themselves—entered the closet by the door from the back stairs and handed me a glass. As to passing for Miss Bessle Williams, the statement is too ridicu-lous, since I am perfectly satisfied with my

own name and reputation as a medium, how-ever excellent this good lady's may be.
With the letters in my possession from the
Duchess and Madame de Morsier, her friend
(and, by the way, a most excellent lady), regarding the transference of the scances to the Rue Hamelin, I cannot believe, without further evidence, that either of them was a party to the "trap." If so, I fear that there exists no longer any such thing as good faith among European Spiritualists.

Unfortunately for me, not a single word of

doubt or dissatisfaction with regard to the genuineness of the phenomena at my seances ever reached my ears; but, on the contrary, the greatest delight and astonishment were universally expressed; and my manager's book contains the names of many distinguished peo-ple who had expressed satisfaction at our public séances, and made arrangements for private lic séances, and made arrangements for private ones. Had the Duchess, or other responsible persons, expressed any doubt as to the genuineness of my phenomena. I should have been perfectly willing to submit to such test conditions as would have completely satisfied them; but that is not the course which the "fraudhunter" or the "spirit-grabber" ever adopts.

To have opened our boxes while we were sight-seeing in Paris would have been an easier way to "expose" us, for I cannot be imagined

way to "expose" us, for I cannot be imagined to have carried half a shopful of wigs, masks, and so on, about with me all the time. The conspirators, however, could hardly have ventured to break open my boxes without legal authority, for, although I am a medium, I am, nevertheless, an American citizen, and the presence of a representative of the law would have made it impossible to smuggle the dolls and other trapplings into my boxes.

The conspirators have the wigs, dolls and masks which your representative and the persons he interviewed say were found in my cabinets.

sons he interviewed say were found in my cabinet—which may be true enough, although I declare the statement that they were brought there by me a downright falsehood. I, on the other hand, have still my mediumship, and the power of proving that mediumship beyond the shadow of a doubt, which I shall continue to do while my health and strength permit.

Yours truly, M. E. WILLIAMS.

London, Nov. 12, 1894.

Richard Harte, in Light for Nov. 10, writes: The wig-and-mask theory of Mrs. Williams's phenomena is on a par with the clicking toejoint theory of the raps; it seems ridiculously nadequate to any one who knows the facts."

In Memoriam...Luther Colby,

To the Editor of the Banner of Light:

Absence from home and many pressing cares have prevented me from addressing you before, to add my testimony and meed of praise to the noble life-work of our lately-arisen brother and friend, LUTHER COLBY.

There have been so many beautiful and touching tributes to his memory already published in your columns, that but little remains to be said. From friends far and near the words of sympathy and love seem to come; and it is rare indeed that such a universal testimony is given to the worth and courage of one man, as well as the appreciation of his great work, and is in itself a proof of the hold he had on the affections and esteem of Spiritualists the world over.

I have known Mr. Colby for many years, and I ever found him kind and courteous, always most willing to help any young society and give it a place and a name in his paper, and never refusing to publish anything that might assist the efforts of others in the great Cause he loved so well. I know that I voice the sentiments of every member of our State Association, when I say that we mourn his loss as that of a dear friend and brother. And now honored and revered by all he has gone to that higher life and larger sphere of labor, full of years and honors; yet we know he is with us still.

His name is a household word wherever the BANNER OF LIGHT is known and read, and though loving friends may erect marble tablets to his memory. I think there can be no monument so fitting or so enduring as the pages of THE BANNER he so long and so nobly TOR. E. A. SMITH, President of Queen City Park Association, and

of the Vermont State Spiritualist Association.

Passed On.

To the Editor of the Banner of Light: Still another lifelong friend has passed to the realm

of Spirit-Erastus Otis Parker, who, from his home at Buzzard's Bay bade adjeu to the scenes of his eighty years of earth-life on the 26th ult., and with atman passed over to the evergreen shores, that his liberal intelligence had, through the hope-inspiring philosophy of Spiritualism, often discerned. Mr. Parker was formerly a most zealous Methodist, and an earnest "class leader" in its primitive days, when the "slaying power" was the "special interposition" to save from "Satan's flery darts"; but as the early manifestations of the New Philosophy dawned, his ever-open and zealous soul was ready to grasp its revealments and joy in its knowledge. Much we shall miss him, for he loved to converse with us of the by-and-by, and we ever felt his clearer visions re-

flecting upon our minds. Of Mr. Parker's family but one daughter survives him, with whom he has resided for some years, and who tenderly cared for him through the past year of his declining life-forces. WILLIAM F. NYE.

New Bedford, Dec. 1, 1894.

It Means "The Best."

Rvery one sees nowadays in newspapers, on fences, eyerywhere—"The name Glerimood means the best for cooking and heating." There is so much contained in this little sentence that one who has proved its truth beyond the possibility of a doubt may do a wrong in not expressing herself. After years of experience with cookers and heaters of several kinds, all more or less unsatisfactory. I find in the Glenwood a range that is really the "best for cooking and heating." Its name is synonymous with perfection, and is a guarantee when it appears on a cooking range, or heater, that you have the best that long experience, skilltul workmen and the best material can produce. The arrangement for draft is perfect, so that with a small quantity of fuel, a sufficient volume of heat is generated and evenly distributed, making a quick yet thorough baker.—Roston Household.

NEWSY NOTES AND PITHY POINTS.

[AN OLD MAN'S THOUGHT.] In the joily winters
Of the long ago,
It was not so cold as now—
Oh! No! No!
Then, as I remember,
Snowballs to eat
Were as good as apples now,
And every bit as sweet! And every bit as sweet.

In the jolly winters
Of the long agoWas it half so cold as now?
Oh! No! No!
Who caught his death o' cold,
Making prints of men
Flat-backed in snow that now's
Twice as cold again?
—J. Whitcomb Riley.

Mr. Purushotam Rao Telang, a high-caste Brahman of Bombay, writes in the December Forum on "Christian Missions as seen by a Brahman," in which he describes missionary work and methods in India. contending that they do more harm than good, and that it is a waste of money. He urges the American people to send educators to India instead of missionaries.

Seventy thousand women cast their first ballots [at the late election in Colorado], and they voted with judgment as well as with zeal. The women cast ninety per cent. of their registered vote; the men less than allebty per cent. The women cast than allebty per cent. than eighty per cent. Of their registered vote; the finen less than eighty per cent. The women cast ten per cent. more than one half the total number of ballots cast in the State, showing that they took more interest in the result of the election than did the male voters. In addition to this, their fervor and earnestness, it is claimed, drew to the polls at Denver alone not less than three thousand stay-at-home male voters.—Boston Commonwealth. ton Commonwealth.

Thanksgiving (Nov. 29) was generally celebrated as a national holiday—the great "home-coming" season of our country's social life.

Japan will, it is said, now give peace to sorely-smitten China if the Celestials will pay a large money indemnity for the beating they have got, and cede to the Mikado the ground already conquered by the Japanese.

CHRISTMAS. For lot the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its audient splendors films,
And the whole world give back the song
That now the angels sing.

The Woman Suffrage Bazaar opened brilliantly at Horticultural Hall, Boston, on the evening of Monday. Dec. 3, with addresses by women who have become famous in the woman suffrage and other reform movements—Lady Somerset, Miss Willard, Mrs. Edna D. Cheney, et al., being among them. Miss Willard keenly crystallized the stock objection against woman suffrage in the following stanza of the "Dr. Fell order:

I do not like the woman vote, I cannot quite the reason quote, And so I say it o'er by rote, I do not like the woman vote."

Letter from Mrs. Williams.

To the Editor of the Banner of Light: Allow me to thank you most sincerely for printing my letter from Light. You have proved yourself a true friend to honest mediumship. Surely mr seventeen years of devotion to Spiritualism, and the exercise of my mediumship, endorsed by thousands of honest, intelligent investigators, should count for something against the outrageous attack of the French conspirators, who, at the end of the flasco, showed their animus by approaching my agent and proposing to hush the whole matter up for an additional one hundred francs.

I am as yet too ill from the shock to more than utter my protest against such harsh injustice. As soon as I am sufficiently recovered. I shall continue my work in behalf of the truth of Spiritualism. Again thank-Sincerely, M. E. WILLIAMS.

No. 232 West 46th street, New York, Dec. 1, 1894.

Movements of Platform Lecturers. [Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

A correspondent writes: "Prof. Chas. McLean, M. D., (President of the First Spiritual College, 341 Tremont street, Boston,) will answer calls to lecture on Sundays or week days. He is assisted by a reliable instrument, who will demonstrate spirit-power by presenting—on the bare arms—written answers to questions from those present."

Mr. J. Frank Baxter arrived in "the East" Thanksatt. J. Frank Bakter arrived in "the East" Thanks-giving moin, and spent a pleasant relution at his home. On Sunday last, Dec. 2, he lectured in Som-ersworth. N. H.; on Thursday evening. Dec. 6, in Stoughton; and on Sunday. Dec. 9, he will lecture in Brockton, returning to Somersworth, N. H., for Sun-day, Dec. 16. The remaining Sundays of December he will be in Lynn; the first two of January, 1895, in Meriden, Ct., and the last two in Norwich, Ct.; and the Sundays of February he will be in Boston.

Mrs. Jennie B. Hagan-Jackson lectured Nov. 4, 11, Flint, Mich.; Nov. 18, 25, Lansing; during December she speaks all Sundays, Sturgls, Mich.; January, 1895, all Sundays, at Muskegon. She is ready for engagements for 1895.

E. J. Bowtell spoke at Rockland, Mass., Nov. 25; he is resugaged for Dec. 9 and 10. Address 282 Shaw-mut Avenue, Boston, Mass.

mut Avenue, Boston, Mass.

Mrs. C. M. Whipple, former President of the Providence, R. I., Spiritual Association, but now the Treasurer of the People's Progressive Spiritualist Association of that city, lectured for the Stoughton, Mass., Spiritual Society on Sunday, Dec. 2. She is pronounced by a correspondent to be a grand worker for the Cause, and one who is very benevolent to struggling societies; such should correspond with her. She may be addressed, Mrs. C. M. Whipple, 520 Smith street, Providence, R. I.

W. B. Hillkre Spencer, illustrated test medium of Boston, will give tests for the Pawtucket Spiritual Association on Sunday, Dec. 9. Mr. Spencer accom-paniles Dr. Frank H. Roscoe, orator and lecturer of Providence, R. I.

Mr. J. Frank Baxter on Thursday evening, Dec. 6, benefited the Stoughton Spiritual Society by a gratultous literary and musical entertainment. On Sunday, evening, Dec. 9, he will lecture and delineate spirits, if possible, in Brockton.

if possible, in Brockton.

Dr. Geo. A. Fuller's engagements are as follows: First Association of Spiritualists, Philadelphia, month of December; Salem, Mass., Jan. 6; Providence, R. I., 13; Lawrence, Mass., 20, and Brockton, 27; Worcester, Mass., Feb. 3 and 10; Lynn, 17; Stoughton, 24; Mancnester, N. H., March 3; Lynn, 17; Norwich, Conn., 24 and 31; Spiritual Conference Association, Philadelphia, the month of April; Greenwich, Mass., May 12; Worcester, 19 and 26. For dates and terms address 7 Mason street, Worcester, Mass.

Oscar A. Edgerly of Newburynort Mass.

Oscar A. Edgerly of Newburyport, Mass., spoke in Worcester Dec. 2; will be there again theoth; he is at Meriden, Ct., Dec. 16; 23d and 3oth at Lowell, Mass.; January, February and March at Adderson, Ind.; April is open; May he is to be in Baltimore, Md.

Miss Dr. Lucy Barnicoat (formerly of Boston) would like calls to give lectures, followed by tests. Address 27 Oak street, San Francisco, Cal. The permanent address of G. W. Kates and wife is Manitou, Colorado. Letters to them will receive

is Manitou, Colorado. Letters to them will receive prompt repiles.

Mrs A. E. Gunningham will be in Rockland, Me., the last two Sundays of December. Societies wishing to make engagements en route will correspond with her at 247 Columbus avenue, (Suite 8.) Boston.

Profs. W. F. Peck and Theodore F. Price began a series of Sunday night meetings in Brooklyn, Sunday evening, Dec. 2, at 102 Court street. Prof. Peck, who has been for a series of weeks at Carnegle Hall, N. Y., where he has been drawing audiences which have constantly grown larger from the first lecture, needs no herald to proclaim his excellence as a speaker. Prof. Price, who will follow the lectures with tests, is also well known for his earnest, unique and interesting spiritual work.

Dr. F. H. Roscoe of Providence, R. I., gave select readings for the First Spiritual Society of Stoughton, Mass., on Thanksglving evening, Nov. 29; on Dec. 2 lectured for the Balem Spiritual Society at Cates' Hall; on Dec. 9 he will speak for the Pawtucket, R. I., Spiritual Association. It is hoped that societies throughout New England will keep this earnest worker for the Cause of Spiritualism busy.

RHODE ISLAND.

Providence.—Sarah D. C. Ames, Sec'y, writes: The Providence Spiritualist Association meets in Columbla Hall, 248 Weybosset street. Services at 2:30 and 7:30 P. M. Lyceum and adult class at 1 P. M. Bunday, Dec. 2, Mr. E. Andrus Titus of South Abington, Mass., gave us two grand and instructive lectures. Subjects: were taken from the audience: "Spiritualism and Theosophy—Their Relation to Bach Other." and "What Good has Spiritualism Done?" Mrs. May S. Pepper of this city followed with satisfactory tests. factory tests.
Sunday, Dec. 9, Mr. E. Andrus Titus will again be with us.

WASHINGTON NOTES.

Chiletian Theology vs. Enstern Philosophy. To the Editor of the Banner of Light:

The unusual spectacle of a Hindu pagan ministering on Sundays to an intelligent body of Christian antecedents, not to say believers, has been the feature of the month before the First Spiritualist Society of this city. The Chicago Society, over which Mrs. Richmond presides, not being willing for her to remain away two months in succession, she suggested that Mr. Virchand R. Gandhi of Bombay, the distinguished representative of Jainism to the Parliament of Religions, be engaged to take her place; which was accordingly done, and the result has proved the wisdom

Here is a total reversion of the orthodox scheme of Foreign Missions. Instead of the Gospel of Judaism or Christianity being carried to the heathen of the Orient, the tables are now turned by educated representatives of these very "heathen" coming to this country and instructing those who from their earliest years have been taught only Christian doctrines and reared under Christian influences. This is a logical somersault which did not stop half way.

Mr. Gandhi is a man of striking personality. In public he wears his native costume. He is well educated, a good linguist, but, above all, a philosopher. With the tenets of the various schools of religion or philosophy, both of the Orient and the Occident, he is thoroughly versed. An enthusiastic student, of tireless patience and energy, he is absorbed in his work of education.

His public addresses, replete with the broadest views, are full of ripe instruction, especially with reference to Eastern philosophy, while his discourses on the social life of India, the women of India, the sciences and customs of India, etc., have proved to be marked revelations to his hearers.

In addition to this public work, he has been engaged in delivering two series of private lessons, which have been eagerly sought after and largely attended. In all respects he has been very successful.

The following list of topics reveals the character of these private lectures:

- 1. Yoga-the Science of the Soul.
- 2. The Science of Vibrations. 3. Power of Mind and Thought-Currents
- 4. Symbols of Ancient Nations. 5. Planetary Influence.
- 6. Philosophy of Gems of Colors.
- 7. The Science of Breath. 8. Magnetism.
- 9. The Science of Eating.
- 10. Practical Concentration.
- 11. Occult Powerse 12. Esoteric Philosophy-Jainism.

During the month of December, Dr. Fred. L. H. Willis will renew his welcome visit to this Society. The excellent impression he made last year will surely be accentuated this season, for the better one know him the better one likes him.

Washington, D. C., Nov. 29, 1894.

Notes from Rockland, Me. To the Editor of the Banner of Light:

On Sunday, Dec. 2, Mr. W. J. Colville lectured afternoon and evening in Merrill Hall, Rockland, Me. Notwithstanding the severity of the snow-storm in this district there were two excellent audiences in attendance, representing the most intelligent elements of the population.

of the population.

The lecturer spoke in the afternoon on "Egoism and Altruism, Here and Hereafter, as "factors in Human Progress"; and in the evening on "Primitive Christianity; Its Identity with Modern Spiritualism."

The latter discourse was of special interest to Bible students and new investigators of the Spiritual Philosophy, and at its close a question concerning the faith that is necessary to salvation was very clearly and comprehensively answered in the following words:

People usually utterly fail to discriminate between faith and belief, and for that reason their moral philosophy is of the hazlest description. Faith, from faite, means fidelity, and only through complete fidelity or faithfulness to one's highest conviction can spiritual advancement be made on either side the grave. We all see it clearly illustrated in every-day affairs that people can believe or disbelieve any dogma that was ever declared by theologians without such purely intellectual acceptance or rejection of a doctrine embodied in a creed affecting conduct one way or the other.

other.

Faithfulness an unfaithfulness are respectively virtue and vice, honor and dishonor, and between these there can be no possible comparison.

It is highly immoral to teach that belief is more essential than character. It is probitly that the world needs, not adhesion to mere speculative opinions. Reputation dies on earth; character goes on forever. All who are faithful to their present highest light will soon be blessed with greater revelations.

Fidelity is the one requisite to nobility, the one passport to happiness hereafter. True faith is inseparable from noble deeds. Wherever the fruits of the spirit are found, there have we evidence of living faith, whatever belief may be present or absent.

The impromptu poems at the close of the lectures

The impromptu poems at the close of the lectures were quite a novelty to Rockland people, and elicited

were quite a novelty to Rockland people, and elicited hearty applause.

The Spiritualist Society occupies a good hall, seating nearly three hundred persons, centrally located, furnished with a nice organ, and in every way desirable. Excellent music is furnished by local talent, and carnest efforts are being made to increase the efficiency of the work in this city.

Mrs. Sarah A. Byrnes will lecture on Sundays, Dec. 9 and 16, and other good speakers are expected.

The Secretary, Mrs. Cushing Smith (formerly of Boston), is an energetic worker, as are the other officers of the Association, and solid gain in that district is seen in the interest manifested in all spiritual propaganda.

Wonderful Demonstration of Spirit-Power, through Rev. Moses Hull and Miss Maggie Gaule.

To the Editor of the Banner of Light:

The announcement of the farewell address of Moses Hull, who has been speaking in Cleveland the past two months, and the return of Miss Gaule of Baltimore to supplement the address with one of her inimitable seances, succeeded in packing Weisgerber's Hall to its utmost capacity on Sunday evening, Nov. 25. A more intelligent and interested audience probably never attended a spiritualistic meeting, and all

ably never attended a spiritualistic meeting, and all present really felt the baptism of the spirit.

The services commenced with a beautiful invocation by Mrs. Hull. The subject chosen by Mr. Hull was "The Adaptation of Spiritualism to the Needs of Humanity." The eloquent speaker seemed inspired for the occasion; the address by all odds was the most masterly and forcible of the very many admirable lectures given here by him the past two months, and led up beautifully to the scance which was to follow. To make the conditions still more perfect, Mrs. Else of Galion, O., a highly cultured vocalist, with a very melodious voice, sang a beautiful spirituelle song, that artistically paved the way for the already entranced medium.

song, that artistically paved the way for the already entranced medium.

As Miss Gaule left the rostrum, that she might mingle more with those present, a spiritual wave swept over the vast audience, that indicated they realized the presence of a host of spirit-friends, who seemed as eager to manifest as the assembled mortals were to have them do so. For fully a half-hour the gifted medium gave rapid utterance to test after test that the spirits gave their anxious friends. The spirit-messages were highly descriptive, and full of minute detail, and so forcibly recognized by those who received them that words in most cases, were unnecessary; the emotion and tears plainly told that the grand truth of spirit-communication had reached them; and though hundreds present got no special test, yet conviction of the proof-positive seemed carried to all.

The meeting was one long to be remembered, and

test, yet conviction of the proof-positive seemed carried to all.

The meeting was one long to be remembered, and both speaker and medium were urged to remain by their many friends who lingered long after the audience was dismissed; but other engagements prevented both from doing so.

Later, a telegram was received from Mr. Hull by Mr. Thomas A. Black, stating that the engagement he was about to fill was "off," through a misunder standing, and that he could now return to Cleveland if wanted. So he has been resugaged for this mouth, and steps will be taken to secure Miss Maggle Gaule the last two Sundays. Consequently we expect a spiritual revival this month.

THOMAS LEES.

NEBRASKA.

Lincoln .- "Whit" writes: Our little society of earnest workers is laboring as best it can for the cause of splittual truth. We have enjoyed some ex-

cause of spiritual truth. We have enjoyed some excellent tests by Mrs. Johns. The Lyceum is growing, under the leadership of Mrs. Herman.

On Thanksgiving day we had a turkey dinner at the hall, and remained until late in the evening. Games, dancing and sociability reigned supreme. A band of Gypsics, Hindus and an Indian arrived (made up by members) and created much interest. A Lyceum exhibition closed the festivities, and proved to be of an excellent character.

excellent character.
G. W. Kates, and. wife arrived in time to help on with the social interest, and will lecture and give tests for us the first three Sundays of Decemt er

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists of Lynn met in Providence Hall, Sunday last. At 2:80 Conference opened with service of song, led by Prof. Conference opened with service of song, led by Prof. E. F. Pierce, Mr. C. A. Abbott presiding at the organ. Mrs. Dr. Dowland spoke most acceptably. Mr. C. A. Abbott made able and interesting remarks; Mr. Walter H. Rollins of Salem gave excellent tests, readings and messages, all correct; Dr. Arthur Hodges presented convincing tests and communications, and Mr. F. Fox Jencken gave excellent tests by means of spirit-raps, and also answered questions.

At 7:30 Mrs. C. M., Sawyer of New York held a physical and materializing séance.

Next Sunday Mrs. Clara H. Banks will occupy the platform at 2:30 and 7:30. At 2:30 seats free; all welcome.

platform at 2:30 and 7:30. At 2:30 seats free; all welcome.

At the meeting at 15 City Hall Square Tuesday evening Mrs. Dr. Dowland presided and made able remarks, after which she introduced Mrs. A. H. Luther, whose guides took for a subject "The Power of the Human Mind in the Past, Present and Future." The lecture was full of telling points, and was highly appreciated by the audience.

At the meeting in Marbiehead Wednesday evening Miss Alice M. Thorner recited "Destiny"; Miss Amanda Bailey rendered excellent selections, and Mrs. Luther gave one of her masterful lectures.

Cadet Hall.—G. H. Green, Scoretary of the Lynn Spiritualists' Association, reports: Prof. J. Clegg Wright of Cincinnati, Ohio, gave us two fine discourses last Sunday, which were well received by the large audiences present. He will be with us Dec. 9 and 16, when we hope the people will take advantage of the opportunity to hear this eloquent speaker.

The Children's Progressive Lyceum held its regular session in Providence Hall, 21 Market street, last Sunday, writes J. F. Blaney, See'y, with Mrs. E. B. Merrill, Conductor, Mrs. J. P. Hayes, Musical Director.

Exercises opened with singing, responsive reading.

rector.

Exercises opened with singing, responsive reading, usual ten minutes for teachers to interview their groups, followed by wing movements; recitations followed by Charlie Metzger. Laura Metzger, Lila Garland, Birchie Dickerson, Carrie Moore, Flossie Merrill; piano solo, Gracie Hines; readings, Mrs. Cushing, Mr. Robinson; remarks, Dr. Furbush; song, Mr. Troye; duct, Profs. Pierce and Abbott of Boston.

Lyceum Circle meets at 366 Essex street.

Salem .- Mrs. G. R Knowles, Secretary, writes: Dr. F. H. Roscoe of Providence, R. I., was our speaker and medium Dec. 2. He lectured to good audiences, both afternoon and evening. He is a fine inspirational orator, and his earnestness in presenting Spiritualism in its true light before the people cannot fall to carry conviction of his sincerity in the cause he has espoused. His subject in the afternoon was in answer to questions pertaining to the Spiritual Philosophy. In the evening the theme was "Death, from the Standpoint of the Spiritualist," and was listened to with marked attention. His tests, or delineations of spirit-presence, were also good and readily recognized, both afternoon and evening.

He was accompanied by W. Hilliare Spencer, the illustrated test medium, whose tests were good and mostly recognized. speaker and medium Dec. 2. He lectured to good

illustrated test medium, whose tests were good and mostly recognized.

The singing, under the direction of Miss Bailey, was fine, several solos being rendered. Among those who took part were John Penhall, Charles LeGrand, Benj. Kenney, Miss Bailey, Mrs. Hall, Messrs. Symonds and Davis.

Next Sunday our platform will be occupied by Miss Mary B. Williams of Fall River.

Stoughton.-Mrs. George E. Morse, Sec'y, writes: Sunday, Dec. 2, Mrs. C. M. Whipple (Providence, R. I.) occupied our platform. Sunday, Dec. 9 Dr. Arthur Hodges (Lynn, Mass.) will be with us afternoon and

Thursday evening, Nov. 29. Dr. F. H. Roscoe (Providence, R. I.) gave one of his literary entertainments, in our hall. The readings finely rendered, and worthy commendation in every way. Societies desiring a first-class literary entertainment would do well to engage him. [Dec. 6, J. Frank Baxter was to give an entertainment in this place.—ED]

North Abington.- E. E. Brown, Chairman, sends the following: The people of North Abington received through the mediumship of E. H. Tuttle of Boston, Sunday, Dec. 2, at Cleverly's Hall, some of the most astounding tests from the spirit-world that have been given in this place for a long time. When we think that from the public platform, drawing influences from a promiscuous audience, our friends can and do communicate so correctly, it speaks volumes for the medium. His lecture, from a subject given by the audience, was very satisfactory.

New Bedford .- Last week THE BANNER forms went to press one day in advance (on account of Thanksgiving), and the New Bedford report of Sun-Analogy (in common with many other local items). arrived too late for use. Mrs. Minnie M. Soule (Somerville) was speaker on that date.

On Sunday, Dec. 2, the noted spiritual orator, Miss Abby A. Judson, was to have addressed the people there. We are without further particulars at time of going to press.—ED.

Worcester.-Mrs. D. M. Lowe, Cor. Sec'y, writes: Oscar A. Edgerly officiated as speaker for our society Dec. 2. In the afternoon his subjects were taken from the audience, and handled in an able manner; his evening discourse was replete with spiritual thought and instruction; his tests also were good.

The Woman's Auxiliary will meet on Friday afternoon, Dec. 7, at the residence of Mrs. Wicks, 13 Gould-

Haverhill and Bradford.-E. P. H. informs us that Mrs. Clara H. Banks of Haydenville was unable to meet her engagement last Sunday in Haverhill. and that her appointment was met by E. M. Sanders of the Charlestown District.

Next Sunday Hattle C. Mason of Worcester, inspirational and test medium, will occupy the platform.

Malden .- S. E. W., Sec'y, writes: The Malden Spiritualist Association had with them last Sunday Mrs. E. Clark-Kimball of Lawrence. The remarks were of the highest order, as were also the tests, which were readily recognized. Although a stormy night, the house was well filled. Mrs. Kimbali will be with

Lawrence.-Dr. C. A. Stevens writes: Mrs. Julia E. Davis of Cambridge occupied the rostrum Sunday, Dec. 2. Her remarks and tests were excellent,-Miss Jennie Rhind (Boston) will be with us Sunday,

Lowell.-E. Pickup, Sec'y, writes: Dec. 2 Mrs. Ida E. Downing (Boston) occupied our rostrum.-Sunday, Dec. 9, Dr. P. C. Drisko (Lynn) will be with

OHIO.

Paincaville.-"Buckeye" writes: No Spiritualist association exists here, but some of the Spiritualists who, in October, were in attendance on the meetings held in Willoughby by Mr. J. Frank Baxter, logs held in Willoughly by Mr. J. Frank Baxter, decided to hear him in Painesville. Consequently, arrangements were made for him to stop on his way back to Boston from Chicago, Ill., whither he was then en route, and on Tuesday evening, Nov. 27, he fulfilled that engagement. A commodious hall was secured, which was taxed to its utmost to hold the assembly. It was a representative audience, not a few professional people being present, among them several members of the bar, including two judges, and many church attendants.

several members of the bar, including two judges, and many church attendants.

Mr. Baxter acquitted himself fluely, and both by his lecture and his mediumship did honor to the Cause, even according to the expressed opinion of non-Spiritualists. A lecture could not have been more opportune than the one presented, and the mediumistic exercises proved nothing short of a series of direct and most positive tests.

Spiritualists were not surprised; and certainly were pleased to see the congratulations extended and hear the commendatory words spoken to Mr. Baxter by several to whom he had brought new and pleasant thoughts, if not in instances conviction.

It is expected that in April next, when Mr. Baxter is to labor in Indianapolis, Ind., he will stop on route on, or back, at Willoughby and Palnesville.

CONNECTICUT.

Meriden .- A. S. Slosson writes: The Meriden Psychical Society held a meeting Nov. 27 in the Town Hall, Harlow Davis of New York as test medium. An Hall, Harlow Davis of New York as lest medium. An audience of six hundred was present, and the tests were, in almost every instance, fully recognized. He is a fine medium, and has created great excitement among the Orthodox element in this city by his convincing tests of spirit-return. He also possesses a remarkable power in diagnosing disease, which he demonstrates to all comers publicly on the platform.

Danielsonville.—W. D. Wood writes: Mrs. R. S. Lillie will speak for the Danielsonville Spiritualist Society Friday evening, Dec. 14. Since Miss A bbie A. Judson's lecture here in Novem-

Since Miss Abbie A. Judson's lecture here in November, we have added six new members to our Society. A professional "missionary" or "evangelist" ought to be able to oreate a large organization here.

Edgar W. Emerson will speak for our Society in January, and we have hopes of securing Mrs. May S. Pepper for February and April.

We extend a special invitation to Putnam Spiritualists to attend our meetings.

Rev. J. E. Looke, pastor of the Unitarian church in Brooklyn, Ot., spoke for us Sunday, Dec. 2.

NEW HAMPSHIRE.

Someraworth,-"Cocheco" writes: Sunday, Dec. 2, Mr. J. Frank Baxter, than whom none ranks higher in the estimation of the people of this violnity as In the estimation of the people of this vicinity as speaker, medium and vocalist, did good work both afternoon and evening, and in the latter session, as one critic on mediumship expressed himself, "outliaxtered Baxter." The lectures were elequent, his singing, as ever, most pleasing and appropriate; but his descriptive scance of over one hour's duration was the climax of all his many previous exercises in Somersworth. It was wonderful and convincing.

Mr. Baxter will come here again Sunday, Dec. 10, and he will be cordially welcomed and most pleasantly auticipated in work and results.

Miss Minnle Soule of Somerville, Mass., is doing effective mediumistic work here from time to time during the week evenings, having become quite a general favorite among those who desire tests and communications.

cations.

Mr. Henry Cobb is a young man who, within a year past, has developed wonderfully, and his phases in the direction of personation, transfiguration and even materialization, are very pronounced and convincing. The Spiritualists here are expending great pains, time and means to environ the mediums they invite, and particularly the home mediums they would develop, with everything that may prove favorable to the best results, at the same time guarding sacredly the chance-ways, lest imposition from without or fraud from within shall come in enmity between them and their investigative studies.

VERMONT.

Barre.-Mrs. Emma A. Nichols writes: Lucius Colburn, who is well known as a good test and trance speaker in the Spiritual Cause, has been doing a speaker in the Spiritual Cause, has been doing a fine work in this place. He came to visit friends in town, and consented to speak for us one Sunday. Those who heard him were so much pleased with him that they kept him speaking from Sunday to Sunday, until finally he was engaged for four months or more. Through his efforts the people here are becoming greatly interested, and are raising money to build a Spiritualist half, to be owned by Spiritualists, and dedicated to our glorious Cause; and so the good work goes on.

W. J. Colville's Work.

Mr. W. J. Colville has redpened important work in New York and Brooklyn, where, for the present, he will lecture in Pyramid Hall, 503 5th avenue, close to 42d street, Mondays, Wednesdays and Fridays at 8 P.

42d street, Mondays, Wednesdays and Fridays at 8 p. m.; and in Fletcher Hall, 108 W. 43d street. Wednesdays and Fridays at 4 p. m. In Brooklyn his lectures are given on Tuesdays and Thursdays in Single Tax Hall, 1188 Bedford Avenue, at 3 and 8 p. m.
His Sunday engagements are at Providence, R. I., Dec. 16 and 23, and Brooklyn Dec. 30.
In response to special request Mr. Colville will lecture on "Immaculate Conception in the Light of Spiritual Science," at 105 Munroe street, Roxbury District, Boston, Saturday, Dec. 8, at 2:45 p. m.
Mr. Colville's two courses of lectures in Spiritual Science, in one at 18 Hundington avenue and the other at 105 Munroe street, Boston, have been very successful, so much so that many of the students have earnestly requested that another double course may be given if possible in January. Those who wish to attend are requested to notify Mrs. F. J. Miller at either of the above addresses.
Mr. Colville will be in Boston again in January. On Sunday, Jan. 8, he will lecture in Lowell, Mass.; Jan. 13 in the Boston Spiritual Temple at 2:45 p. m., and in Charlestown at 7:30 p. m.

Dr. C. E. Watkins.

There is no doubt but that Dr. Watkins is doing a great work in curing the sick who have

doing a great work in curing the sick who have been given up by the Regulars.

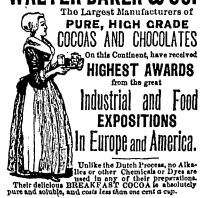
His parlors at the Parker House are always crowded with patients. He has the gift of healing by the touch of his hand in cases of rheumatism and kindred diseases. His practice is second to none in the State, his patients being in every State in the Union. His late offer to take ten cases of any chronic disease that any Allopath or so-called Regular says is incurable, and cure six out of the ten without medicine, was a surprise to those to whom it medicine, was a surprise to those to whom it was made. The doctor offered to forfeit one thousand dollars if he failed, and if he succeeded they should give an acknowledgment in writing that disease could be cured without writing that disease could be cured without medicine. The offer was not accepted. Of course not; because they knew it would injure their medical law, which they are now getting ready to try to have passed. Why could not some such test be made by our "wise men of law on the hill" this winter? We think it might help them to decide if the Regulars are the only ones who should practice the healing art

Dr. Watkins further says that he is willing to prove to the legislators' entire satisfaction that he has made as many cures of chronic that he has made as many cures of chronic cases during the past year as any two Regulars in the city of Boston; and further, that every patient so cured by him is a patient that the Regulars had failed to cure. Why is it that the Regulars wish protection in their practice? The reason is plain enough: Simply so that spiritual healers cannot have an opportunity to cure their patients, and thus stop their fat fees.

their patients, and thus stop their fat fees.
We hear that Dr. Watkins has some idea of going to California. If he should go it will make no difference in his practice, as his patients are all over the country, and it is not necessary that he should see his patients.
Dr. Watkins will be at the Parker House Tuesday, Dec. 11, from 9 A. M. to 4 P. M.

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of the medium, but do as well as they can under the circumstances.

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first skeptic (probably) who saw the first phe nomenon of this kind, IN JUSTICE TO OUR MEDI nomenon of thiskind, IN JUSTICE TO OUR MEDI-UM our patrons are requested to secure their sealed letters with mechanical devices which shall demonstrate to them, on the return there-of, that such letters have not been tampered with. For instance, good and appropriate re-plies 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 passed through a sewing machine; others have been secured by the plentiful use of sealing

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VERBATIM REPORTS

Proceedings of National Convention PECENTLY 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.

FRANCIS B. WOODBURY, Secretary, 60 Pennsy, vania Avenue, S. E., Washington, D. C. Nov. 24.

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CONTENTS.

Mrs. Hayden; The Girls at Home; A Fire and a Retrospect; Beginnings; The Old Doubts Again; Too Good to be True; A New Hope; What the World Said; A Struggle with Self; Hints of Help; Leaving Home; Mrs. Peari's Lecture; The True Foundation; Questionings; What is Not True; Studying and Proving; What is True; It Must be So; The Spiritual Birth; Tangles and Talks; Inspiration and the Bible; A Church Cemmittee; Prayer; Every-day Practice; Understanding; A New Problem; Underourrent; The Power of Thought; An Unexpected Meeting; Practical Application; Confidences; Practical Application; Gondences; Practical Application; Found at Last; After Three Years.

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CONTOLER ASSESSMENTAGE

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs-of six yearly sub-scriptions to the Banner of Light-for \$19.00. We sak for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & BIOH, Publishers.

SPIRIT Message Department.

SPECIAL NOTICE. The Spirit Messages published from week to week ander the above heading are reported erreatim by Miss IDA E. SPALDING, an expert stonographer.

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 Message's published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthy 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 dectrine put forth by spirits in those columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

T it is our carnest 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 factfor publication.

As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed to pince natural flowers appen our scance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requestantly in the state of the state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

IVEN THROUGH THE TRANCE MEDIUMSHIP OF



Report of Séance held Oct. 26, 1894. Spirit Invocation.

Oh! thou Divine Spirit of the Universe, our Father and Mother God, we come to thee at this hour bearing our offer-ings of praise and thanksgiving for all the blessings thou dost see fit to bes ow upon us, thy children. We a-k for the presence of thine angel ministers of peace and good-will toward all men; may the harmony that reigns in their celes tial home pervade our atmosphere this hour, uplifting us in spirit, illuminating our souls and quickening in our hearts a love of thee and of our kind. While we seek for know edge and truth; while we strive to upbuild ourselves spiritually and unfold our best and highest soul-attributes, let us remember those who have not progressed to our standpoint, and who are groping blindly for the way that shall lead them obward and upward in the path of advancement; if all humility of spirit, recalling our lown faltering footsteps let us extend to them a helping hand, a word of cheer, encouragement, and when they will accept our ministrations may we gladly impart to them the truths which we have received from beneficent and advanced souls who have come to us as instructors and guides,

Our Father, may thy blessing rest upon us in the work of this bour; may strength and wisdom be given each returning spirit to make the best use of this opportunity to awaken in the minds and hearts of the loved ones on earth a desire to obtain more knowledge regarding the life beyond which so rapidly approaching, a desire to so live here that each day may see them better fitted to enter upon the life hereafter and take up its duties intelligently, a desire to live the best-life-possible, not alone for the advantages thereby to be gained for themselves in this world and the world of spirits, but for the power it gives to do good to others and to aid the cause of human welfare and advance ment. Unto this end we labor, feeling assured that by so doing we shall meet with thy approval; and the results we leave in thy hands, our Father, knowing thou doest all JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Hannah E. Burke.

morning. j. it is very pieasa are welcome to speak here.

Mother, these words I send to you: You feel that you stand alone on the material side of life, but you gain much comfort by communing with us, even mentally. Father and dear brother come with me, anxious that I should speak a word for them.

Mother, you often ask, "Oh! Hannah, why did they take you? Why could n't they have left one to comfort me in my declining years?' Mother, God knew best. You ask me mentally, "When shall I pass on and be where you are?" Mother, I cannot tell you; that is in God's keep. ing, and is not revealed, even to the angels. We know that in the Father's own good time you will come to dwell with us. And, mother dear, a house, just as tangible to us as is the one you dwell in now to you, is being built for

I know you will go where you can come into communication with us whenever possible; but, mother, please don't make the attempt to go alone, for I know some good friend will go with you when you desire.

I am glad, mother, to see you enjoy those apples so much, that you know Hannah would like if in the mortal, but I gain the spiritual part of them as you partake of the material.

You often think how can I be happy away from you. When I am with you if you are happy I am happy, and if you are unhappy I am unhappy, but I cannot take your happiness or unhappiness away with me to my spirit-home. The Father in his wisdom has made this wise provision for his children.

You cannot have Hannah back in the flesh again, but Lknow Lucy Ellen will do all she can for you. Not a day passes, seemingly, but that I am with you, one of the best mothers that God ever gave to children.

Be contented a little while longer, and the Angel of Life will come to bear you safely to those who have preceded you to that happy land.

Father sends loving words to you, and wishes to be remembered to Uncle Nathan and all.

I am Hannah E. Burke of Beverly, Mass. The E. is for Elizabeth-my mother's name. My mother is well advanced in years, and she longs to be with me.

Benson Sewall.

Good morning, Mr. Chairman. [Good morning.] I would not have supposed when in the mortal form that I should ever have been found here, giving what is termed a message; but I thank the Giver of every good and perfect gift that the privilege of so doing has been granted me. I am happy to say that I am with you in every good spiritual work.

I have found the life beyond to be one of progression, and I thank the Father above for death, which is the grand releaser that frees the imprisoned spirit.

I was young when I passed away, and knew naught of the other life except what I had been

taught by the church of a heaven and a hell. Owing to his early education, my father refused to attempt to come into communication with me. Oh! whata mistake. It were better to investigate; then if not satisfied leave it there. Those who refuse to investigate and learn of these, matters here, have all the more to learn after they pass through the portal of death.

I have advanced in knowledge a great deal since I entered the spirit world, for my education has been more perfect than it could have been here. I am very happy in my spirit-home, but return often to visit the dear ones in my earthly home, bringing cheering influences which may be felt even if my friends do not realize whence they come.

Boys are ever adventurous, and a treacherous hole in the ice was the immediate cause of my going out of the body. I well remember hearing a voice say, "Benson Sewall is dead." I tried to make myself heard, and said, "No, I am here," but my friends did not hear me. Why? You understand why: I had risen above mortality to the spiritual plane, and was robed in a spirit form.

I would say to the friends here: Learn all you can while on the material plane of the life you will enter upon when you cast aside the garment of flesh, then you will occupy a higher position in spirit, and will not need begin with your a b o's. Do not be so positive that you know it all, and that you alone are right, for another's belief may be more correct than your own. Then be charitable and tolerant, one toward another, and by the interchange of views you may gain much truly valuable in-

Benson Sewall of Bangor, Me.

Mrs. John M. Wilson.

While I was awaiting my turn to speak I gazed with interest upon the young face of the previous speaker, and I thought that he must have gained spiritual knowledge very fast since he passed out of the mortal form.

Oh! how strange it seems to me now that people don't try more when in the flesh to learn something of the life beyond. Supposing one has been deceived in the course of his investigations? Tell me what mortal has not been deceived in regard to material affairs?

I understood a great deal concerning mediumship when here, and it grieves me to hear mediums spoken of so harshly and cruelly as they often are. Oh! Father Divine, may mortals learn to be more charitable and more tender of the feelings of those gifted sensitives who are so susceptible to every thought thrown out to them. Instead of seeking to crush another, it is far better to extend a helping hand, and when you hear aught against a neighbor do not tear his heart by running to him and repeating it, for that will do no good. Silence is indeed golden under such circumstances, I assert, and I think you will agree with me, Mr. Chairman.

In my day I was a firm believer in spiritual communion. I was a medium-private, not public-so my sympathies go out to that class, for I understand their trials as otherwise I might not. No one is perfect upon the earth, and even in the spirit-world we do not find perfection. With perfection progression would cease, and I am taught by spirits from higher spheres than that in which I dwell that pro gression continues throughout the ages. are destined to live and learn and teach, but the teaching comes after we have learned.

When I first learned of Spiritualism it cost something to be a Spiritualist. I gained much comfort by communing with the loved ones who had passed on, but I found that I was not merely to derive consolation from such communing, but that I must impart my knowledge to others with whom I came in contact.

I have often heard my name spoken since passing on to my reward—for what I sowed on earth I have reaped in spirit. What has been [To the Chairman:] Good morning. [Good my experience will be the experience of all next comes to the high and the low, the rich and the poor, the ignorant and the learned.

In Philadelphia there are many who hold me in memory dear, for, as I said, I was a medium, although not a public one. My name is Mrs. John M. Wilson.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles through the mediumship of Mrs. B. F. SMITH; they wil

through the mediumship of Mrs. B. F. SMITH; they will appear in due order on our sixth page:

Nov. 2.—John Bullene; Ellen Raney; Willie W. Everett; Emily Stair; Dr. A. S. Hayward; Dr. Joseph L. Newman; Ida Louise Merritt; Mary Herrick; Mary Nickerson; Charles O. Fogs.

Nov. 9.—Benjamin Simerton; Ella Collamore; Mary Louise Pollock; Elizabeth Challner; John Henry Weaver; Ernest Bacon; Lettie Maria Kendrick; Luther Colby.

Nov. 18.—Washington French; Alvira Roberts; Lewis Jossiyn; Harry Albert Whitney; Jennie Willman; Robert W. Knight; Sarah A. Potter; Sarah Pote; Jennie Hill; Rosle; Fietcher.

W. Knight; Sarah A. Potter; Sarah Pote; Jennie Hill; Rosle Fletcher.

Nov. 23.—Samuel Hidden; Theodora Wray; George Ramsden; Adelaide Wright Tuits; Lizzie Holt; Henry Revett; Milo S. Ives; Charlotte Worthen.

Nov. 30.—John Hearn; Mary A. Morse; Margaret A. Norten; Olive Hill; John Bellows; Charlie Elms; Ed. S. Wheeler.

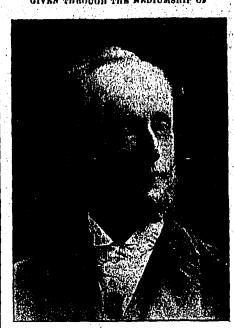
December Magazines. ST. NICHOLAS.-When Elbridge S. Brooks puts his

pen into ink to write anything he never writes a poor thing, and "A Boy of the First Empire," begun in the charming November number, made the new volume a magazine devoutly to be wished. It is a romance of the days of Napoleon, in which the great man himself figures. The hero is a street boy who renders a service to Napoleon, is made one of his pages, and finally an aide. He is with him at the most critical times of his life, and eventually takes part at Waterloo. Mr. Brooks carries the reader right along in the French history of the time, and gives a story, which for briskness and interest does not waver from the start. Great value is added to the tale by the many illustrations which are presented. In the December number the installment is liberal, and teems with pleasure and in struction. It is a very bright Christmas number, with its handsome Kriss Kringle cover, its beautiful frontispiece, and appropriate poem typifying the holiday festival of the month. This is by Harriet F. Blodgett. 'Santa Claus's Pathway," by Julia W. Miner, is very pretty. "President for One Hour," by Fred. P. Fox, tells a pleasing railroad story of duty and fidelity. 'Jack Ballister's Fortunes" is as entertaining and eventful as the preceding chapters have been. "Chris and the Wonderful Lamp" is by Albert Stearns, and is attractive in illustration and plot. "The Martyrdom of a Poet" is from the pen of Marion Hill. "Fighting a Fire," by C. T. Hill, tells a very truthful and vivid story. The departments are excellently maintained, and versified to the complete satisfaction of all the young people. The Century Co., New York.

The Pains of Rheumatism,

According to the best authorities, originate in a morbid condition of the blood. Lactic acid, caused by the decomposition of the gelatinous and albuminous tissues, circulates with the blood and attacks the fibrous tissues, particularly in the joints, and thus causes the local manifestations of the disease. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. It has had remarkable success in curing the most severe cases. The secret of its success lies in the fact that it attacks at once the cause of the disease by neutralizing the lactic acid and purifying the blood, as well as strengthening every function of the body.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Inquirer, Salem, Mass] Evolution and Free Will seem Irreconcilable, and many of the most learned so think. What are your ideas? Please make plain as possible.

Ans.-We cannot understand how evolution and free will can seem irreconcilable to any thinker and observer of nature's methods, unless by free will is understood unlimited license to change universal order. There can be no absolute freedom of will unless its possessor is the Infinite Being, all knowing and all powerful.

Human free agency, accountability and responsibility must of course be understood relatively and progressively; but it is clear as daylight to our consciousness, and abundantly demonstrated by actual experience, that we are free, and increasingly free within the circuit of the law, which is changeless, but not undiscoverable.

Before human free agency can be discussed intelligently it is necessary to understand what we are talking about. We all admit the irreversibility of law, and therefore we are agreed that we are not free to alter the regular relation between cause and effect. But notwithstanding this, we are clearly capable of increasing our knowledge, and with it our power of self-directing activity. As we grow in knowledge we grow likewise in ability to govern nature. Man's triumph over nature will be ultimately complete, but at its culminating point it will be lawful, not lawless. We can give no better illustrations than those of the familiar eggs and seeds.

When we are little children we do not know eggs or seeds apart; consequently, though we may have the will, we have not the knowledge requisite for bringing our desires to pass in the way of breeding birds and cultivating flowers.

The will within us is an impulse toward knowledge. We are determined to bring cer tain events to pass, and the more deeply we are interested in these events, the more resolutely determined are we to accomplish the end. This will to do leads us to acquire knowledge of how to do, and through this new knowledge we legally accomplish results otherwise impossible of attainment by us. Our will i essentially good, and when it is free to act it proves its goodness so soon as sufficient knowledge is obtained.

Evolution predicates growth, expansion, education, and is the means through which all desires are carried out in actual fulfillments. Our freedom of will is our ability to think and do as we please in harmony with universal others, for the transition from this life to the order. We can, through united will and understanding, make ourselves magnets to attract to ourselves whatever we please; and only to the extent that we acknowledge the power of will are we in any sense free in spirit or capable of turning the tide of events in any direction in which we please that they should flow. Free will is liberated will, and will, like all other faculties, is powerful in action exactly to the extent that it is unfettered. To liberate our will from thralldom and to teach humanity the real divinity of will and its boundless efficacy, is the only way to free the race from the galling shackles of despotism and tyranny. Acknowledge your will, and it will soon convince you of its power.

Q -[By the same.] Is it wrong to kill any thing, to eat? Are hunters justifiable in their sports?

A .- We are not prepared to say that any act committed for self preservative ends, and not maliciously, is in the highest sense wrong; nor do we consider sinful any natural act performed in obedience to the highest instinct yet awakened within us. The use of the flesh of animals and birds for food is unquestionably a barbaric use which we shall entirely outgrow as true civilization genuinely advances.

The theory of evolution throws great light on this question, by clearly explaining how man comes to dispense with practices, gradually. which were once necessary to his maintenance. The crudest savages eat uncooked flesh with great gusto, and are apparently utterly unaware that they are performing a cruel or vulgar act. We look upon them as barbarians because their practices are lower in the scale of progressive behavior than our own. Now just as we can see how degraded their condition is, relatively speaking, so can more advanced intelligences than ourselves see that our practices are comparatively savage. The question of freedom in action comes in at the point where a crisis is reached and where paths divide.

So soon as there are two or more courses open to any of us, and we are called upon to decide between them, to that extent are we free, and so far are we responsible for action; but no further.

Among the causes which determine action it is most unphilosophical to omit the will of the actor, which is certainly a determining factor and one of ever increasing strength and influence, as the evolution of reason proceeds. Animal instinct, whether in blped or quadruped, is always adequate to support the physical frame, and when an animal's body is thoroughly well nourished the animal is in its best possible condition, and most ready for the performance of such service as nature intends it should render.

Hunters are of two kinds, those who hunt for food and are therefore justified, and those who hunt for the sport of killing creatures, and those are not justified by conscience, reason or necessity. If predatory animals, dangerous to man, are killed in self-defence by the brave hunter who works to clear the jungle.

the motive justifies the act and the end reveals its reasonableness. Again if hunger presses, and birds and animals are slain for food as quickly as possible, with no needless accompaniment of ornelty, the act is natural and not illicit, but when idle people who scorn useful employment are bent on hunting innocent, gentle creatures for wanton sport, such hunting is not only atrocious in the eyes of our moral sense, but in tensely dangerous to the welfare of humanity, because such senseless, cruel sport develops feroclous tendencies, which are certainly murderous in some degree.

The hideous practice of vivisection, under cover of medical science, is one of the most

insist upon placing purely ethical considerations in the foreground of all our teachings.

Fox-hunting, pigeon-shooting, bull-fighting, and a great deal connected with horse-racing, is stupidly cruel, and should be classed with brutal prize-fighting, and all put down together through the concerted action of all humane persons, regardless of their theological, political and other differences.

As to the practice of flesh-eating: in our opinion it is quite unnecessary, but so accustomed have most people become to their beefsteaks, chops, etc., that they are not prepared to total ly abstain from meat all at once. Sudden changes are often ill advised, but we do recommend that those who take meat three times a day shall try the experiment, for a month at least, of eating it only once a day. When a sufficient variety of other kinds of food is appetizingly served, and fruit is partaken of in abundance, it is quite easy to abstain entirely from flesh of all kinds; but there must be a sufficiency of good, nourishing, well cooked food of other kinds to satisfy the taste of chronic meat-eaters, if they are to successfully change their dietary regimen. The great question is always the moral.

Our opinion is that the less meat that is eaten, provided the frame is well nourished on other foods, the prevailing tendencies to drui kenness and to zymotic disorders will be greatly lessened, and both extreme sensuality and ferocity will abate. Whenever one feels within himself that he ought not to eat flesh any longer, and that he is rebelling against the pleading of his higher self if he continues to do so, the time has come for him to propose to himself a more refined and refining manner of life; but we are not called upon to legislate for our neighbors, nor to follow their consciences in this or any other matter.

If any of you feel impelled to live by a higher rule than most of your neighbors perceive to be necessary, do not condemn their practices, but demonstrate the betterness of your own manner of life by witnessing to its effects in your own constitution. It is always degrading to do anything against which the best in us rebels, but it is by no means loyal or courageous to imitate others, even if we adopt good customs at their dictation, without perceiving the good of them ourselves. Let every one act to his own highest, and thus assist evolution in his own

For the Banner of Light.

A SPIRIT'S RETROSPECT. BY FRANCIS LEANDER KING.

From this bright sphere, unknown to tears, I give a thought to long past years, When I, a child of earth, as free As every mortal child should be, And in my inner soul could sing. Of all the varied hues of spring. Of summer, autumn, sweetest, best; In which the fruits are plentiest, In green and gold.

Oh! green old earth, I love you yet, May cons pass ere time shall set His signet on your brow.

But mine was not the common lot; I saw the world, yet knew it not As others seemed to know, to feel Its cruel shafts, as burnished steel Within the heart.

Its coldness, all to me unfelt, As in a home of love I dwelt. Its waywardness, an unknown power: Its bounteous fruit and beauteous flower, Filled hours with joy and sweet content, Which from abodes of bliss were sent Unchecked-a continuous flow; Casting o'er me so bright a glow, A halo tinged all things below The midnight stars.

Passion? Yes, a jealous stain. Love's antidote assuaged the pain, And all was harmony again-All sadness gone.

Then why should I o'er this bright earth Bemoan, bewail the hour of birth? Had I not form and face as fair As that to which earth's flesh is heir? As nature gives in love to all Who strictly heed the inner call Of Love's Decree?

Had I not wealth of green, green wood, In which the golden summer flood Of light, did dance gaily along Each limb, each leaf; a joyous song, Which, undulating, wave on wave, Ascends in heavenly bliss to lave In sweet accord?

Although the span of mortal life Was limited, as was its strife; My brief experience was all Of nature's needs. The spirit's call Was just and true. God knoweth best. These earthly robes, at his behest, Are cast aside. The spirit free Soon finds its place in the vast sea Of heavenly light.

The early loving, early lost, May not be at the spirit's cost, The spirit's need, the only guide For which conditions may provide In months or years.

Reni Merit is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes. Hood's Sarsaparilla is the kind. Try it.

Wood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

"Can I see you apart for a moment?" "You mean alone, do n't you?" "Yes; a loan—that's it exactly. I want to borrow five."—Indianapolis Journal.

For Over Fifty Yours MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pair, cures wind coile, and is the best remedy for Diarrhoga. Twenty-five cents a bottle.

Banner Correspondence.

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

Massachusetts.

BOSTON.-G. W. Whitney gives his views on Materialization": "I am well aware that there are many people who are skeptical on the question of materialization, among whom are many Spiritualists, and I am free to confess that I do not wonder that they are so, for it is so much to believe; it is so astounding to cover of medical science, is one of the most hateful and demoralizing practices of the age. It is ridiculous, because it leads to false conclusions more often than to true ones; it is dangerous to society, because it develops inhuman cal lousness in the persons of those who practice it, and it is utterly unnecessary from a scientific standpoint, just so soon as the clairvoyant faculty is recognized and developed.

The development of noble manhood and womanhood is the most important work in which any of us can engage, and, by so much as excellent character is worth more to the community than mere physical development, we must insist upon placing purely ethical considerations.

If ite.

I am forced to this conviction by the many and varied manifestations I have witnessed under such conditions as to absolutely preclude the cooperation of the confederate, and which convinced me, if I would believe the evidence of my eyes, supplemented by the sense of touch, that materialization is possible; that it is a grand fact in nature.

touch, that materialization is possible; that it is a grand fact in nature.

I know it is difficult for many to believe it possible for tangible bodies to be produced in this manner, as they do not understand the philosophy of it, or the laws governing it. I am satisfied that it is a perfectly natural law, which spirits alone understand, and they can and do utilize it to 'show us their faces again,' and to teach us that 'there is no death,' but that the ordeal so called is a second and grand.

that the ordeal so called is a second and grand-er birth to a higher and better life.

It is hard for such as have not had the evi-dence I have had to accept materialization as a fact; they cannot understand how bodies a fact; they cannot understand how bodies can be produced outside of organic law, and without the generic or germinative process of nature, that process by which the majestic oak springs from the tiny acorn, and the 'full corn in the ear' from the germ contained in the single kernel you plant in the earth. I have learned by research and investigation sufficient to convince me of the continuance of conscious individual life beyond the grave. We are even now spirits, and our earthly bodies are but vehicles through which our spirits find expression. Scientists admit the fact that the atmosphere holds in solution all or nearly all the sion. Scientists admit the fact that the atmosphere holds in solution all or nearly all the elements of earth, and chemistry teaches that vapor may and does become solid substance, and solid substance in turn again becomes vapor; so when we visit our medium, and see with material eyes their forms limp and unconscious brought from out the cabiner, and tenderly supported in the arms of a veritable tangible being, and whom our arithmetic declares is one more than there was when we closed the doors and opened the scance, and we know no being of mortal mold could possibly gain access to the room, the evidence of our senses is to the fact that materialization is true. It is to a law unknown to mortals, unknown

It is to a law unknown to mortals, unknown to mediums themselves, and which they cannot honestly and in a conscious condition employ, to produce the manifestations we see; but possessing as they do an extremely high nervous power which may be not improperly termed a psycho dynamic force, spirits knowing such persons possess this power, and un-derstanding the method of its manipulation, utilize it to produce the phenomena called materialization.'

As the natural body attracts to itself properties from the air to support and sustain it, so spirits can draw from the atmosphere particles substantial, through this force existing in the medium, for this particular form of spirit phenomena, and show us the etherealspirit phenomena, and show us the etherealized form, the grander transfiguration, and often the crowning glory of all—the full form materialized and apparently endowed with all the vital functions of mortal life; and this law by which the vitality of the medium is employed and utilized is a law of spirit volition exclusively, acting upon the mediums, their own will having nothing to do with the phenomena at all, except the passivity with which they and their surroundings are calculated to aid and assist the spirit to accomplish this aid and assist the spirit to accomplish this

and assist the spirit to accomplish this wonderful work.

It is only by such views as the foregoing, vouchsafed me by spirit-intelligences, that I can understand this wonderful and beautiful

phenomena. It is in line with human hopes and needs, and forms a strong analogy to the manifestations of the spirit in ancient days. The Bible gives many instances of spirit ma-terialization, as witness the visit of the three terialization, as witness the visit of the three angels in the form of men to Abraham; the appearance of Moses and Elias on the Mount, when Bible chronology declares they had passed from mortal life many years previous.

The visit of the angel to John on the Isle of Patmos may be cited as evidence directly in line with our argument. Notice the language of the angel when John was about to fall down to worship him as a superior being: 'See thou do it not, for I am thy fellow servant and of thy brethren the prophets. Worship God.' thou do it not, for I am thy renow servant and of thy brethren the prophets. Worship God.' Could anything be clearer than this declaration that he was but one of earth's children, returned to earth for a time, to do a special work for man?

God being eternal and his laws unchanging, the avenue whereby spirits visited this earth and communed with its denizens must still be open. This, I aver, is a logical conclusion from open. This, I aver, is a logical conclusion from which escape is impossible, and you and I also may hold sweet communion with the dear ones gone before, with the loved of other days, who are ever near us seeking to bless, aiming to comfort, and ever striving to impress upon our minds this beautiful truth—Life and Love are Eternal, and that there is no Death as we have been wont to regard it; but it is a wide-open door leading the emancipated spirit into the confines of the 'life elysian'; the breaking of a day that shall never end; the rising of a sun whose brilliant radiance shall never fade, and whose brilliant radiance shall never fade, and where sometime in the grand cycles of an un-ending eternity, joy, rapture and compensa-tion shall come to every struggling, sorrowing child of earth."

PETERSHAM.-Mrs. William Wade writes: 'When I saw the 'memorial number,' with the picture of our departed editor, I looked upon it with adoration, and thought how typical of the man, with The Banner in his hand. I caught the inspiration that he rested just long enough to have his picture taken.

As I read the many beautiful tributes paid to this noted man, I feel more than I can express. I send my sympathy to all, and express the feeling that you will be sustained in your noble work, and that Bro. Colby will still assist you in your spared mission.

noble work, and that Bro. Colby will still assist you in your sacred mission.

I am not going to try to live without The Banner. For over thirty years we have never missed a number. Of the many spiritual papers we read, there is no other that stands so high in my estimation as the Banner of Light. What a beautiful name it bears; and how typical of its spared mission!" how typical of its sacred mission!"

QUINCY .- M. A. Bonney writes: "We had the pleasure of again listening to Mrs. Burbeck of Plymouth, Mass., Sunday evening, Nov. 25. Her subject, 'What is God?' was treated in

an able manner, interesting alike to skeptic an able manner, interesting alike to skeptic and believer.

Many good readings and tests were given, especially to strangers. Mrs. Burbeck always seems to attract a good many outsiders, which fact speaks well for the esteem in which this lady and her influences are held in this place."

New Hampshire.

STRATHAM.-J. J. Clay writes: "Dr. J. P. Thorndyke of Boston delivered two highly interesting and instructive lectures to very appreciative audiences in this village Sunday

Nov. 25. His delineations of character were perfect, and to us quite novel.

This is the Doctor's second visit here this season, and we regret that his time is so taken as to render it impossible to again speak for us for the present. His methods are of an order to awaken greater interest in our philosophy. He is not merely a Sunday man, but every/day of the week finds him laboring for the Cause so dear to us all. It seems to me it is time our workers did something in the line of missionary work that Dr. Thorndyke is engaged in. We have always lacked this as a sect, but now that we have a National Organization, let us hope the time not far distant when in every State we shall have a source of earnest missionary workers. ary workers.

Ary workers,
I am glad to notice the efforts of Bro. Thorndyke so highly spoken of wherever he has been, and I feel he deserves much praise.
One thing especially I wish to speak of in regard to him socially: he never speaks slightingly of any other medium. Keep him busy, friends.

Connecticut.

NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: "Sunday, Nov. 18, Miss Abby A. Judson delivered two interesting and instructive leaves before large and appreciative and lectures before large and appreciative aud:-

At the afternoon session Joseph D. Stiles At the afternoon session Joseph D. Stiles was introduced, and received a hearty ovation, giving a brief poem, and some thirty names of spirit friends, saying that he should leave his special work for the evening service, which was carried into effect to the full satisfaction of the audience; more than one hundred and fifty names were given, also many incidents connected with their earthly pilgrimage, which were all recognized as being correct.

Mr. Stiles will occupy our platform again in Fabruary.

Mr. Stiles will occupy our platform again in February.

Sunday, Nov. 25, completed Miss Judson's engagement with us. Her work is valuable to those who aspire to noble and true lives here on this earthly plane.

She expresses much happiness that the light of the new dispensation has dawned upon her soul, and that at times she can enjoy blessed communion with her beloved father, mother, and other dear ones.

communion with her beloved father, mother, and other dear ones.

Inheriting, as she does, the true missionary spirit, she labors most earnestly to enlighten others, and teach them the glorious religion of Spiritualism, teaching ever the highest morality, for all who have a knowledge of this new truth have a greater incentive for right doing than any other class of neonle.

than any other class of people.

In treating the subject 'Where is the Spirit-World' Miss Judson traced the notions of mankind regarding the locality of heaven and hell from an astronomical standpoint. When men thought the earth was a flat, circumscribed plain, the doctrine of reincarnation was born.

Later notions were limited by the thought the plain, the doctrine of reincarnation was born. Later notions were limited by the thought that the earth was the centre of the universe. The heaven of the Greeks and of John accorded with this mistaken view. The plan of Danté and of Milton harmonized with the advance of astronomical science, but was distorted by the old theology. Modern Spiritualism, in making the earth and every other planet the centre of its own spirit-world, accords with modern astronomical science, and is, therefore, reasonal tronomical science, and is, therefore, reasonable and natural. Our spirit world, extending far into space, gives ample room in its everwidening spheres for all the expressions of individual life that have ever been, or that will ever be, on the physical planet."

Illinois.

CHICAGO.-II. writes: "The spirit-healing mediums as factors for disseminating the science and philosophy of Spiritualism, seem to have much less attention paid them from contributors to your valuable paper than they

Our doctors are doing much in a quiet way to advance the cause of truth, and deserve encouragement by way of favorable mention in our spiritual journals. This phase of demon-strating spirit power and intelligence for the good of humanity, is alone handicapped by proscriptive legislation.

No greater encomium could be pronounced in

their favor than these hostile acts of legislation, brought about, not by petitions sent in by the people to abate a nuisance, but by the fraternity of M. D's., ostensibly to protect the copu-lace. However plausible their pleas, they hoped thereby to stop the inroads made into their patronage and incomes, all occasioned by the meritorious growth and popularity of spirit-

healing.
So often have the 'regulars' given up cases to die, and the medium doctors restored them to good health, that merit tells its own story everywhere. By these results encroachments become oppressive, making legislation neces-sary for protection 'of the doctors,' not the welfare of the people.

Our medial instruments through whom many

excarnate physicians produce miraculous cures, should be regarded as they really are, mediators, and have the protection so honestly and truly due them. The whole line of chronic and acute diseases yield to their treatment after they are pronounced past all possibility of re-

These obnoxious statutes, in a short time, will be regarded as we now look upon the old blue-laws—a by-word.

blue-laws—a by-word.

We have many old mediums well established, with more developing continually. A mong the later ones, none have come to the front more prominently than Dr. Esther Marion, 52 Oak wood Avenue, Chicago. Within two years, her popularity and success as a healing ministry has developed into a fine practice, through uniform success in the treatment of all chronic as well as acute dispasse." as well as acute diseases."

Colorado.

Colorado.

1DAHO SPRINGS.—Robert P. Milne writes:
"I cannot express the joy and happiness The Banner brings us every week. It is our church. We hold family circles at home, and I am glad to say that we get good results. Rappings occur at almost every circle we hold, and answers to all questions. At one circle a lady friend joined us who wrote for us; one spirit signed his name 'Sam Smith.' The lady never knew him, and we all wondered who he could be. At last I remembered a man of that name who was night-watchman in this city, and I asked if it were he. The answer came, 'Yes.' Another letter was written by my wife's father in spirit life, and the last writing was as follows: 'Friends, this is grand; have charity.—Dr. Wooster.' I knew him before he passed over to the other side, and if he had been still on this plane, and had called in to see us, it would have been no more convincing of his presence than the words written in that letter.

My son who is only about twelve years old.

My son, who is only about twelve years old,

My son, who is only about twelve years old, is mediumistic, and goes into a trance state. Sometimes he will be lifted out of his chair, and fall on the floor in a rigid state; he has also seen spirits at two different times prior to our sittings. I myself have seen spirits in lighted rooms.

When I was only fourteen years old I saw the spirit of a lady, and I spoke to her, but got no answer; I turned to watch her, and she passed through a door. My mother died in nine days after I saw this form—which was when I lived in Scotland. On the 27th day of March, 1890, there came to my door, as I thought, some one and rapped; I got up and opened the door, but no one was there, and before I retired to bed I heard the footsteps come on the porch, and then three raps. I got up and found no one; so I stood with the door steps on the porch and then three raps. I opened the door as quickly as I could, but could see no one. My wife also heard them. The night was clear moonlight. I took down the date, and the first letter I received from my brother in Scotland brought me the news of my father's death, which occurred that same night."

Maine.

mPORTLAND.—Dr. Goodrich, Pres., writes:
"On Sunday afternoon and evening E. Andrus
Titus spoke for the People's First Progressive
Spiritual Society, and was very interesting.
He was followed by Mrs. Goodrich, trance
test medium, who gave a number of recognized

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Dr. Thorndike of Pennsylvania will be with the society in the month of December.

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R. JULIA CRAFTS SMITH. 25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston. July 21.

Ination Thursdays to ladies. 10 warron Avonus, Bosson, July 21. 10 toow

MRS. H. W. CUSHMAN, Musical, Business and Test Medium, 7 Walker street, Charlestown, Mass. Circles Wednesday afternoons, at 2:30. 13w Sept. 22.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremontaireet, cor. Hauson, Boston, Nov. 3. 9w

MISS KNOX, Test, Business and Medical Medium. Sittings daily, 128 W. Brookline st., Butle L. Dec. 8.

SEER MISS J. RHIND. Business Letters answered. Send Old Washington street, Boston. 1w Dec. 8.

DR. JULIA M. CARPENTER, 2 Stammore.

Mediums in Boston.

First Spiritual College.

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Occupitism, Success's Secret, Medical Arts-all reduced
to exact Science, and successfully saught in one month. Diplomas granted. Pupils and teachers wanted.
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2w*

LITTLE "DELIGHT,"

A PHENOMENAL case of absolute Spirit Control, WILTests and Consultation, \$2.00; daily, from 9 to 12 A.M., or by
appointment. 820 Washington st., "Elysian Hail," Boston.
Dec. 8.

New York Advertisements.

John Wm. Fletcher,

CLAIRVOYANT PSYCHIO, 108 W. 43d street, New York Oily. Hours 10 to 4 daily. Public Béance Thursdays, 5 P. M. Lecture and Psychical fosts, Sunday, 5 P. M. Endorsed by Morence Marryat, Alfred Russel Wallace, and the Spiritual Press.

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STILL heals the sick through Magnetized Letters sent by MRS. NEWTON. Address MRS. J. R. NEWTON. P. O. Station J. New York City. 16w Oct. 20.

MRS. C. B. AUSTIN takes pleasure in an ununcing that MRS. E. MALLORY, formerly of New York, will resume her practice of Medical Chairvoyance at 468 West 19th street. Treatment by mall, 81.00. Enclose lock of hair.

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Estances Sunday, Wednesday and Friday evenings, Saturday at 2 o'clock, at their residence, 323 West 34th street.

Private sittings by appointment.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium, Oircle Tuesday and Thursday evening. 330 West 55th street.

Oct. 13.

LIFE OF MOLLIE FANCHER. Cloth, \$1.50.

Send for it. HOWARD TOWER, 517 6th Av., New York.

Lapr. 14.

MRS. C. SCOTT, Trance and Business Medium, returned to No. 153 West 15th street, New York.

8w°

DR. F. L. H. WILLIS

May be Addressed until further notice. No. 243 Alexander Street, Rochester, N. Y.

No. 243 Alexander Street, Hochester, N. Y.

P.R. WILLIS may be addressed as above. From this point he can attend to the disgnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Dr. Willis is permitted to refer to humerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp, Send for Circulars, with References and Terms.

Jan. 6.

New Music.

Song nd Chorus by F. M PAINE, "The Summer-Land,"

Price 25 cents.
For sale by COLBY & RICH. How to Get Well

How to Keep Well. 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 Beraid says: "The directions in this book for the treatment of disease are correct and sonsible, and the part How to Keep Well, is full of xcellent suggestions, and will be eagorly 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." The Banner of Light says: "It is all that its name implies,

It tells the people in plain words how to cure the various diseases, and how to keep from getting sick again. The remedies are non-poisonous medicines, and water, magnetism, diet, rest, mental influences, etc. Earnest, thoughtful, progressive people will be delighted with this work, and to such it will prove a book of great value." WHAT AN EMINENT PHYSICIAN SAYS.

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its inspiring teachings. 260 pages, cloth, price, postpaid, 75 cents; paper, 40 cents. For sale by COLBY & RICH.

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A Book which Everybody Should Read. NORA RAY, THE CHILD MEDIUM.

A work which gives a remarkable experience of spirit power through the wonderful mediumship of a little giri.—
She goes off into unconsciousness while on board ship and tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are saced. Each page of the book sparkles with the brightness of spiritualistic power, bringing hope and comfort to mourning hearts.

170 pages, good clear type. Price 25 cents.

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Banner of Bight.

BOSTON, SATURDAY, DECEMBER 8, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fellows Building, 4 Berkeley street.—Bundays at 10½ A.M. and 7½ F.M. Speaker for December, Mrs. R. S. Lillie. Wm. H. Banks, President; J. B. Hatch, Jr., See'y, 74 Sydney street, Sayin Hill.

Savin Hill.

First Spiritual Temple, Exeter and Newbury.

Streets.—Sundays, meetings for children and investigators at 11 A.M. Lecture by A. E. Tisdale, trance speaker, at 24 P.M. Wednesday evenings, at 74, sociable and conference. Other meetings announced from the platform. Public meetings free to all.

First Spiritualist Ladies' Aid Society, 1031 Washington street, meets every Friday. Business meeting at 4.M.; Supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P.M. Mrs. Carrie L. Hatch (74 Sydney street, Borchester), Secretary.

Veteran Spiritualists' Union will meet the first Yednesday of each month at Gould Hall, No. 3 Boylston lace, at 7½ P. M. ' Dr. H. B. Storer, President, 406 Shawmut

Avenue.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.

The Ladies Lycum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the avenue.

ovening. Eagle Hall, 616 Washington Street.—Sundays at 1 A.M., 3½ and 7½ P.M.; also Wednesdays at 3 P.M. E.

Ratibone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every funday at 11 A. M., 2½ and 7½ F. M. (7½ F. M. meeting in Commercial Hall) Thursday at 2½ F.M. N. P. Smith, Chairman. America Hall, 784 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P. M. Good mediums, fine music. Eben Cobb, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Trements rect. Mrs. M. J. Davis, President. The Home Rostrum (21 Soley street, Charlestown).— Meetings Tuesdays and Thursdays at 7½ P. M. Dr. E. M. Sanders, President.

Banders, President.
Elysian Hall, 830 Washington Street.—Meetings are held every Sunday at il A. M., 24 and 7½ P. M.; Tuesday and Thursday at 2½, and 7½ P. M.; Friday at 2½, and Saturday 7½ P. M. W. L. Lathrop, Conductor.

Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A.M., 2½ and 7½ p.M., and every Tuesday and Thursday at 3 p.M. Under the auspices of the United Spiritualists of America. Mrs. M. A. Levitt. Sec'y. Hollis Hall, 789 Washington S reet.—(Society of Ethical Spiritual Culture, Bible Spiritualists.) Meetings every Tuesday and Saturday afternoon. Sundays at II A.M., 2% and 7% P.M. Mrs. M. A. Wilkinson, President.

Gardeld Hall, 1125 Washington Street, corner Prover.—Spiritual meetings every Studday at 11 A. M., 4 and 75 P. M. Good mediums in attendance. Good mut. Dr. O. F. Stiles and wife, Conductors.

Montgomery Hall, 785 Washington Street, one Flight — Sundays at 11 A. M., 2½ and 7½ P. M. At 32 Milford Street Wednesdays and Saturdays, 8 P. M., Thursdays, 3 P. M. Dr. S. H. Nelke, Conductor.

Chelsea, Mass.—Spiritual meetings every Sunday: eveloping circle 24, meeting 74. 196 Division street. Pilgeim Hall—Sunday evenings. E. S. Wells, Conductor.

Berkeley Hall-Boston Spiritual Temple. J. B. Hatch, Sec'y, writes: A large audience greeted Mrs. R. S. Lillie at this hall on Sunday morning.

After an absence of a few months, Mrs. Lillie apparently has not lessened in popular favor, and appeared Sunday morning to hold the interest of her listeners, quite as well as in the past. Mrs. Lillie is a sterling speaker, and is always certain of a hearty welcome in Boston, whenever she may pay the city a visit. After singing and an invocation, Mrs. Lillie, before taking up the subject of the morning, paid a feeling tribute to the dear ones who had passed to the other side since her departure from Boston, namely: Mrs.

tribute to the dear ones who had passed to the other side since her departure from Boston, namely: Mrs. William S. King, Luther Colby, Dr. Main and Mr. Boyce, saying we miss them because they were true to the line and to their own convictions.

The questions for the address were handed in from the audience. The first question: "What do You Know of God and Prayer?" and the second, "What shall We Expect God to Do for Us?"

Before taking up the subject, the spirits wished to say that they were much pleased to again greet old friends and to see familiar faces. In looking back over the last forty years we feel the Cause of Spiritualism has wonderfully advanced. It is a fact, a natural law, that man is the same on the other side as on this.

ural law, that man is the same on the other side as on this.

Excaruated spirits find that unless they have been taught Modern Spiritualism, they have a great deal to learn. If a man should come to New England to-day with his valise packed with the same wearing apparel he would use in Florida, he would find on arriving that he would be a good subject for la grippe. Just so if a man goes to the spirit-world with the wrong idea of the place and no knowledge whatever concerning it, he would be a fit subject for spiritual la grippe. No age was ever blessed as this age; no people were ever given a better chance to learn of the higher truths.

We do not believe that the Spiritual Cause should be as bomeless as it is to-day. We believe it ought to have a home of its own. We should have our home meetings, with the spirits controlling them; we would then find the Cause advancing more rapidly.

If you ask the Spiritualists of most of the cities what they are doing, and where are their places of meeting, you will find that they are small bodies, meeting in small halls, up two or three flights of stairs. The Spiritualists should have the largest and finest halls of any religious denomination in any city.

The people of this age respect those who respect themselves, and unless Spiritualists respect their belief, they will not be respected by others.

Spirits are not here to speak to Spiritualists alone; they want to speak, to reach forth and to give to the mourning soul that comfort that will give everlasting

mourning soul that comfort that will give everlasting

mourning soul that comfort that will give everlasting peace; let us have our halls so attractive as to bring in the unbeliever.

In speaking of Cincinnati, O., the guides said when they were called to work in that city they met in a small hall in an undesirable locality. We proposed to the Society to engage a larger hall. The result was four Sundays ago we met with six hundred people, and last Sunday (Nov. 25) with nine hundred, in one of the pretiest opera houses of that city.

We believe that the time has come when Spiritualism should take its place, and be respected and honored.

ored.

This month the regular meeting of the State organization is held. Let every person that be ongs go and do his best to further the movement. The question of to-day in regard to organization is, "What are we going to make out of it?" If the Spiritualists are going to make out of it?" If the Spiritualists are going to make out of the must be specified. to do something, they must organize, form a strong body, so as to be able to cope with unfavorable legis

tion. In the city of Cincinnati the mediums are taxed \$300, because they come under the law of fortune-tellers. All over the country they are forming laws to defeat the mediums; the law-makers are all enemies to the

mediums.

If you ask me what I think of God, I cannot tell you,

I will take me too long and do you no good. because it will take me too long and do you no good.

Ask me what I know of God, and I will tell you absolutely nothing.

As to knowledge of a great Being sitting upon a

As to knowledge of a great Being sitting upon a throne, with power and dominion over everything, giving justice to you, injustice to me. I have none.

I have a great many theories of the ideal of God. I know that there is a sublime intelligence, a grand influence, a marvelous creation, so wonderful as to dominate the whole of the universe. I call this God. "Why do we believe in prayer?" True prayer is a benefit to the one praying.

If a man prays with his whole soul, and is earnest and sincere, no matter to whom he prays, he will be benefited and uplifted, for it is the expression of his soul reaching out for higher things.

Mrs. Lillie closed the meeting with a beautiful poem entitled "Winter and Snow."

In the evening, after the usual singing, Mrs. Lillie

entitled "Winter and Snow."
In the evening, after the usual singing, Mrs. Lillie made a few remarks in regard to the phenomena she had witnessed since her departure from Boston, which were listened to very attentively.

Mrs. Lillie's guides then gave an able address upon "Spiritualism—Its Relations to the Bible and its Progress since 1848." It was a very able discourse, and her arguments were well defined.

A poem entitled "The Rose" was beautifully rendered.

dered.
Mrs. Lillie, upon seeing Mr. F. M. Donovan, the celebrated slate-writer, in the audience, invited him to the platform. Mr. Donovan was slightly ill, but promised to be with Mrs. Lillie Sunday evening next, Dec. 9, at

The Helping Hand Society.—C. P. Pratt writes: A testimonial was tendered J. Clegg Wright by the Berkeley Hall and Helping Hand Societies on Wednesday evening, Nov. 21. The hall (3 Boylston Place) was filled, and Mr. Wright gave a rare treat; Miss Webster, in recitation, was also excellent, and received a hearty encore. Other talent contributed to the success of the occasion.

Mr. Wright will return later in the season.

Elysian Mall, 820 Washington Street .- W L. Lathrop, Conductor, writes: Tuesday, Thursday, Friday and Saturday the circles were well attended

Friday and Saturday the circles were well attended, and were taken part in by Geo. B. Emerson, L. F. Thayer, Mr. Lathrop, "Oyrus," the Persian, Mr. Lindsay, "Little Delight" and Mr. McLean.
Our concert on Friday evening was successful, and the evening was passed very pleasantly.
On Sunday, at 11 o'clock, "Wild Rose," through Mr. Lathrop, read articles.
At 2:30 and 7:30 the meetings were very interesting, and "Cyrus," the Persian, lectured twenty minutes; Dr. L. F. Thayer, Mrs. Woodbury, Mr. Emerson and Mr. Lathrop pave fully recognized tesis.
Meetings on Tuesday and Thursday at 2:30 and 7:30; Friday at 2:30, and Saturday at 7:30.
BANNER OF LIGHT always for sale.

Harmony Hall, 724 Washington Street. J. V. writes: The United Spiti: valists of America he d guides delivered an able address on " The Reforms of three meetings on Sunday—morning circle at 11, conthe Day." Next Sunday's ducted by Mr. Hersey. Excellent readings were given Shall We Do to Be Saved?"

by several mediums present. In the afternoon a short lecture was delivered by Mr. James Varcoo, Mrs. Krvin, Mr. Hersey, Dr. Quimby, Mrs. Ida Fields, followed with tests and readings.

In the evening Dr. Biackden offered an invocation; Dr. Varcoe gave a short address on "Natural and Spiritual Evolution"; Dr. Olinton White made interesting remarks on the same subject and gave communications; Mr. Hersey, psychometric readings, followed by Mrs. Ida Fields, Dr. Quimby, Madam See; Mrs. Piper closed the exercises with a reading.

The Boston Psychic Conference, formerly known as the "Facts Convention." under the man agement of Mr. L. L. Whitlock, met last Sunday for

known as the "Facts Convention," under the management of Mr. L. L. Whitlook, met last Sunday for the second time at Abbottsford Hall, Charlestown.

This beautiful hall is in the Waverly House block, and was built by Moses A. Dow, the former proprietor of the Waverly Magazine. He was a firm Spiritnalist., The hall is easy of access from all parts of Boston; all cars from the north and those on Tremont and Washington streets and Columbus Avenue pass this block.

It is hoped with such accommodations as are here offered that a large attendance will be gained of people who desire to study psychic subjects.

December 16. Phrenology will be the subject—a prominent lecturer having been engaged. The lecture will be illustrated by charts, etc., and by several examinations of persons who may be present. Let every one who is interested in these studies help to make this meeting successful.

At the afternoon session Sunday, Dec. 2, Dr. Wicksell made the opening address; Dr. Coombs gave remarkable tests, and spoke on practical astrology; Mrs. Elia Whitney gave descriptive tests.

At the opening of the evening session, after an invocation by Mrs. Moody, Mrs. Abble N. Burnham delivered a short lecture, and Mrs. Moody presented well-defined readings and tests.

All persons interested are invited—especially mediums, speakers and singers.

A supper is served at 5 P. M. in the banquet hall, and all are invited to bring their baskets.

The Children's Progressive Lyceum-the ecretary writes - held its regular session in Red Men's Hall, 514 Tremont street, Sunday, Dec. 2. The

near's Hall, 14 Tremont street, sunday, Dec. 2. The exercises opened with singing by the school and an invocation by its Instructor, Mr. Wood.

This was followed by another song and the reading of a poem from The Lyceum Messenger, and responsive reading.

After the usual ten minutes' talk to the scholars by the Leaders, the day's lesson was explained by Mr. Wood and Dr. Root.

Following the banner march this interesting program was presented: Songs by Eddle Ransom, Winstein Mr. Wood and Dr. Root.

Following the banner march this interesting program was presented: Songs by Eddle Ransom, Winnie Ireland, Miss Louise Horner and Rosa Johnson; recitations by Merton Bemis, Rebecca Ax, Florence Sylvester, Bessle Titus, Josie Crawfrish; reading, Mr. Nolan; remarks by Mr. Armstrong, Mr. Packard, Lieut. Foster, from the training-ship Enterprise, and G. V. Cordingly.

The first edition of The Lyceum Messenger was distributed yesterday. Copies may be had upon application to members and officers.

Red Men's Hall.—G. V. Cordingly lectured and gave tests to a large and intelligent audience Sunday evening, Dec. 2. His tests were well recognized; he was ably assisted by the Lyceum talent. He, will be at Red Men's Hall on Sunday evening, Dec. 9.

Hollis Hall, 789 Washington Street.-A correspondent informs us that at the morning circle last Sunday Children's Day was observed. Mrs. Mary F. Lovering presided at the organ, and sang duets with

In the afternoon, opening songs; Scripture reading, Miss Vaughan; prayer, Dr. Frank Brown, who pre-sided in the absence of Mrs. Wilkinson, the President; remarks and tests. Madam See, Mrs. Nutter and Mr.

Heath.
In the evening Dr. Frank Brown presided; Miss In the evening Dr. Frank Brown presided; files Yaughan gave a Scripture reading, and Dr. Brown offered prayer; Madame See, remarks and tests; Mrs. Nutter and Mr. Harding, psychometric readings. Several gifted mediums have promised to be at the hall during this month. The Tuesday and Saturday afternoon meetings, test, developing and healing circles, are becoming greatly appreciated. All are welcome.

Engle Hall, 616 Washington Street.— Hartwell writes: Wednesday afternoon, Nov. 28, we had remarks by Mrs. J. K. D. Conant: tests and readings by Mrs. M. Knowles, Mrs. F. Stratton, Mrs. B. Robertson, Mrs. S. E. Buck, Mrs. Fox, Miss Wheeler, Mrs. Erwin, G. B. Emerson and E. H.

Tuttle.
Sunday, Dec. 2, the morning developing circle was a success. In the absence of Mr. Tuttle, H. C. Grimes led the meetings in an able manner. Excellent remarks, tests and readings were given by Mrs. J. E. Woods, Mrs. J. C. Boyden, Mrs. M. Knowles, Miss J. Rhind, Mrs. S. E. Buck, Mrs. M. A. Charter, Mrs. Fox and Mrs. B. Robertson; select readings were given by Miss K. O. Burkett; mental questions were answered by J. MacLean. Mrs. M. K. O. Burkett; mental questions were answered MacLean; Mrs. N. Carlton rendered musical selections.

selections.
A testimonial will be tendered Mrs. Buck in the hall Monday evening, Dec. 10.
The BANNER of Light for sale each session.

Rathbone Hall, 694 Washington Street, Corner Kneeland .- "N. P. S." writes: Thursday, Nov. 29, at 2.45 P. M., J. Baxter presided in the ab sence of the Chairman, N. P. Smith. Mrs. Mary F. Lovering sang and read a poem; Mrs. A. Woodbury, Mrs. L. P. Hardee, and N. P. Smith gave psychometric readings.

Commercial Hall.—Sunday, 2:30 P. M.. Mrs. Nellie Sawtelle sang; Mrs. A. Woodbury and N. P. Smith gave psychometric readings; Mrs. See made remarks and read.

and read.
At 7:30 Mrs. A. E. Perkins sang: Prof. Charles Mc.

At 7:30 Mrs. A. E. Perkins sang; Prof. Charles Mc-Lean gave an able and exhaustive lecture on the phe-nomenal phases of Spiritualism. Prof. McLean lectures again next Sunday in Commercial Hall on "Spirit-Fower." N. P. Smith and Mrs. A. Woodbury gave readings; Mrs. See made remarks. On Monday evening, Dec. 10. at 8 o'clock, a farewell benefit will be given to Mrs. See in Rathbone Hall. Banner of Light for sale Thursday afternoon and

First Spiritualist Ladies' Aid Society, 1031 Washington Street.-Carrie L. Hatch, Secretary, writes: Business meeting was held as usual, Nov. 30 writes: Rusiness meeting was not as usual, Nov. 30, after which a circle was formed. Mrs. Waterhouse, under control, spoke words of love and Thanksgiving remembrance; the control then gave some fine tests, which were readily recognized. Mrs. Shackley also gave some interesting tests, which were much appreciated; Mrs. Flint and other mediums were present—all doing justice to their line of work. Supper was served at 6 p. M.

clated; Mrs. Fint and other mediums were present— all doing justice to their line of work. Supper was served at G.P.M.

In the evening there was a social; among the num-ber present were noticed J. Clegg Wright. Mr. C. C. Shaw, Mrs. Kate R. Stiles, Mrs. Stansbury, Mrs. Long-ley, Mrs. Mason and Mrs. Pratt, President of the Help-ing Hand Society. ng Hand Society. Business meeting next Friday, at 4 P. M.

Montgomery Hall, 735 Washington Street .-James Higgins writes: Last Sunday Dr. S. H. Nelke was in the chair. He was assisted by the following mediums: Mrs. J. A. Woods, Mr. Hayes, J. Milton White, E. J. Bowtell and C. H. Quimby. The music was furnished by Miss Sadie B. Lamb and Señor Emmanuel Vazquaz to the full satisfaction of the

Nolan, Jr., was presented, and delighted all Mr. Nolan, Jr., was presented, and dengued an with a rectation.

The Banner for sale at the meetings and at Mr. Nelke's residence, 22 Milford street.

Mr. Nelke will hold meetings each Tuesday and Friday at 2:30 P. M.

America Hall, 724 Washington Street. A correspondent writes that a large number attended the morning developing circle on Sunday last, and the manifestations were varied and satisfactory. In the afternoon and evening the following took part: Eben Cobb, Conductor, address; remarks and tests, Dr. David Brown, Mrs. A. Forrester, Mrs. F. Stratton, Mr. and Mrs. W. Anderson, Geo. F. Slight, Madame See, Miss Smith, Mr. F. A. Heath, "Wild Daisy," Frank Durrella, Mrs. Colyer and Mrs. A. Howe; music, Mrs. M. F. Lovering, Mr. Baxter and Mr, Frank Huxley.

BANNER OF LIGHT for sale each session.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President) .- "C. B." writes: The meeting of Nov. 27 was interesting. Mr. Shedd, Mrs. Bray. Mr. Cohen. Mr. Bickford and the chairman, participated; harmonica solos were rendered by Master Layman; Mrs. Neilie Cariton, plaulst. There were no services Thanksgiving eve.

Sunday, Dec. 2. Dr. C. L. Willis presided, Dr. Sanders being called to speak in Haverhill. Praise service, followed by Dr. Willis in invocation, remarks and tests; Mrs. Buck, remarks; Mr. Butler, planist.

The Ladies' Lyceum Union-L. Wood, Sec'y, writes-held its regular meeting Wednesday, Nov. 28. at Dwight Hall. The afternoon meeting was well attended. The evening entertainment consisted of a dance.

The entertainment for the 5th of December promises to be a fine occasion.

First Spiritual Temple, Corner Exeter and Newbury Streets.-2:45 P. M. Mr. A. E. Tisdale's the Day." Next Sunday's subject will be "What



New Headquarters National Spirit ualists' Association.

We have received from the Secretary, Francis B. Woodbury, of Washington, D. C. (600 Pennsylvania Avenue), the above picture of the New Headquarters of the National Spiritualists' Association

Ordination.

To the Editor of the Banner of Light: Permit me to respond in a few words through your columns to the pertinent inquiry raised by a criticism of Hon. R. B. Westbrooke in regard to the mooted question of rates for our speakers and mediums on

the various railroads of the country. The point made by the National Association was clear enough in its language to enable the greater portion of our people to understand what was meant by it. A legal ordination means the conferring upon certain individuals the right to solemnize marriages, and to discharge any and all duties devolving upon a minister of Orthodox or Catholic denominations Unless a charter is taken out under the law relating to religious corporations, an ordination is valueless under it; therefore, it is clear that a charter must state that the society it incorporates is empowered to ordain competent persons to be ministers of the gospel of Spiritualism, with all rights and privileges devolving upon other clergymen and women in the va rious Christian sects.

rious Christian sects.

All speakers and mediums whom I have had the pleasure of assisting in this way have had papers from legally incorporated societies of Spiritualists, based upon the same law that legalizes the different Christian churches. When these legal papers, stating that the bearer, Mr. So-and-So, had been ordained by such a society, with power to solemnize marriages and perform such other duties as devolve upon all clergymen, have been presented to the proper authorities, no hesitancy whatever has been noticed on the part of the rallroads in granting these rates.

In conversation with an eminent judge of one of the courts in Washington, after he had read the charter of the National Association and of several local societies, he said: "Spiritualist ministers are entitled to the same treatment as is accorded other clergymen, through their compliance with the law of the several States in regard to incorporated religious societies."

In using the word legal, I had reference to the very point to which our leavened. Philadelphia health is health and the same and the same and the proper several states are senting the same and the same and

In using the word legal, I had reference to the very

cieties."

In using the word legal, I had reference to the very point to which our learned Philadelphia brother has called our attention. Charters must confer the right to ordain; unless they do, the ordination is not legal in the sense that ordinations by churches are considered legal. Hence my use of the words "legal ordination" covered the whole ground.

Lawyer Westbrooke says that the Pennsylvania R. R. Company requires that ministers who claim half-rates must be pastors of churches, and must reside on its lines. Is this correct? I trow not, only in case of the so-called annual permits to resident clergymen. I have been granted half-rate tickets again and again over the Pennsylvania roads as a Spiritualist speaker. It is true that I have never received an annual permit from that road, not because I am a Spiritualist, but solely because I was an itinerant. The Pennsylvania Railroad has granted an annual pass to Mrs. Cora L. V. Richmond, and to a number of other Spiritualists. The General Passenger Agent said to me: "Your people, when legally ordained, are entitled to half-rate trip passes over our lines, precisely as other ministers are. We shall be pleased to extend you a trip pass on any occasion you wish to use our lines, Mr. Barrett." But these General Passenger Agents always examine the papers of ordination, as they do those of other clergymen.

As long as the half-rate system is in yogue, and is

the papers of ordination, as a superson ordination, as long as the half-rate system is in vogue, and is enjoyed by other denominational ministers, I claim that Spiritualists are entitled, by every law of right, to enjoy the same privileges bestowed upon others; for our over-worked speakers and mediums travel four times as much each year as do the clergymen of other faiths.

H. D. BARRETT. other faiths.
Washington, D. C.

MEETINGS IN NEW YORK.

Mnickerbocker Hall, 44 West 14th Street.—
The Ethical Spiritualists Society meets each Sunday at il A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker.
New York Psychical Society, Spencer Hall, 114 West 14th street. Every Wednesday, 8 P. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 58th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner of Light can be had. Services Sundays, 18% A.m. and 7% r.m. Atternoon meetings for facts and phenomena at 2%. Henry, J. Newton, President.

phenomena at 24. Henry, J. Newton, President.

The Ladies' Aid Society holds its meetings through the summer once amount—third Wednesday in the month—at Adelphi Hall, 22d and 7th Avenue. For information relative to the work of the Society, address Mrs. Kate D. Knox. (749 Columbus Avenue), Secty.

Soul Communion Meeting on Friday of each week. Sr. M.—doors close at 34—at 330 west 69th street. Mrs. Mary C. Morrell, Conductor.

Spiritual Thought Society. 108 West 48d street.

Meetings Sunday evenings. J. W. Fletcher, regular speaker.

Spiritual Thought Society, 108 West 43d Street, New York City .- F. Mortimer writes: Mr. I. W. Fietcher delivered a valuable address on Sun-

Street, New York City.—F. Mortimer writes: Mr.

J. W. Fietcher delivered a valuable address on Sunday evening upon "Spiritual Workers and Their Work." That death as well as life is the common lot of man, is admitted, and the condition that follows the great change must have some relevancy to life, whatever the interpretation put upon it.

It is not our purpose to-night to prove, or attempt to, the life after death, but we shall start out upon the hypothesis that there is a state of conscious life, which bears to those who are in it the reality, as does that of the earth to its inhabitants. Many and absurd have been the conceptions of the other world and its employments. It is constructed upon impossible plans, and inhabited by impossible people. From a theological standpoint it is one grand pageant, where those who have been taught to despise riches are dazzled with the golden spleudor, and spend their time in one eternal jubilee of song.

The other world is made up of the men and women who have lived in this, and consequently are still attracted to the old scene of their activities, inspired by motives of the same nature, but differing in degree from those by which their earth-life was governed.

Many spirits are banded together, and by being attracted to some mediumistic centre carry forward their interests.

All knowledge is relative. The spirits are not able to know anything outside the range of their experience, and to expect them to be able to master all the intricate problems of life, or to be able to foreshadow and control all results, is to expect the impossible. They are held to a certain centre, with a direct line of work, and outside of that are not necessarily wise or powerful.

Thus, for instance, a physical medium has certain tentre in them to the proposed the control and the

work, and outside of that are not necessarily wise or powerful.

Thus, for instance, a physical medium has certain working spirits about him, who are intent upon proving certain demonstrations, and assisting other spirits; they cannot be expected to follow every scheme that an investigator may devise, or to take cognizance of every plan that may be formulated to work ruin on their medium, any more than a chemist who is performing experiments is able to be conscious of the presence of some ruffian, who jumps up, and, smashing all the apparatus, collars him and rushes him away to the police court.

The object of all spirits is to prove that man lives after death, and to help, so far as a somewhat extended sight will permit, those who are still left to struggle on

on. The spiritual workers are everywhere; they stand

The spiritual workers are everywhere; they stand beside the reformer, and spur him on to nobler work; they haspire the preacher with a diviner thought than his doctrine contains; they help the inventor; they give skill to the artist's hand; they breathe sweet melodies into the soul of the musician, and they touch every life, if they are permitted, with the golden wand of truth, until this world with its cares and sorrows fades into that more extended life where all things are seen to work together for good.

Mr. Fletcher gave a wonderful scance following the address.

liver a series of afternoon addresses, beginning at 3 P. M.
Mr. W. J. Colville will begin a series of occult lec-tures at the same address, to be continued the Wednes-day and Friday afternoons of December. Lectures begin at 4.15; doors open at 4 o'clock.

First Society of Spiritualists, Carnegie Mail. Don writes: Lyman C. Howe made his opening address this morning for the first Bunday in the month of December; he is to remain with us through the month. He was suffering from the effects of la grippe.

month. He was suffering from the effects of la grippe. Preliminary remarks made by the President, Henry J. Newton, on the prevailing dishonesty of our times, were taken as the basis of the discourse.

Among other things Mr. Howe said, "the love of money is not the root of all evil; love of ambition, love of power, love of notoriety are the fell destroyers, the deadly incentives that make for self-aggrandizement, and lead on to orine, and consequent material and spiritual poverty of the many; dare to do right in the face of the world's prejudices for the sake of truth." His was a running fire and a caustic criticism of that parsimonious spirit quite too prevalent among some Spiritualists, who are ever ready to seek and enjoy the gifts of the spirit without money and without price, unmindful of the fact that others pay their default, and that reciprocity is the higher and better law.

fault, and that reciprocity is the higher and better law.

The usual three o'clock meeting was held. The hall was crowded to suffocation.

The test medium, Mr. Perkins, was called to the platform, and gave good tests.

Mrs. Mott-Knight being present was called for. She is probably the only psychographic writer in this country who can successfully battle with the conflicting mental currents incident to a public audience; and make her proofs palpable to an ubblased mind. This she did in the presence of a committee selected by the audience. Among them was a reporter for the New York press, and a legal gentleman of some prominence in the State, who is investigating.

Then followed Mr. Belmar, "the Yogi."

He is a specialist in the realm of hypnotics. He gave some demonstrations marvelous in power, as all were compelled to admit.

compelled to admit.

At the evening meeting Mr. Howe, by request, discoursed on government in the spiritual world.

He first passed in review the governments, the various states and stages of development in this world; their antecedents from the remote past evolved all that is good or bad, and by sequence these vast varieties of human government lapped over on to supernal states, still continuous along the line of eternal progress. His similes between material and spiritual states of being were lucid and logical.

New York Psychical Society. - J. F. Snines writes: Thanksgiving Eve was happily celebrated by large audience with music, speeches and psychical experiments.

Dr. Magoon discriminatingly philosophized upon personation, transfiguration, materialization and etheealization

realization.
Mr. Gray added appropriate remarks, Mr. Bartlett
gave some descriptions, and Mr. Hastings humorously
pictured some of his experiences.
Mrs. Wakeman kindly commended for charitable
construction the lives and labors of all honest me-

diums.

Mr. Moorey psychometrized articles, and Mrs. Mott-Knight concluded with a slate-writing seance, delivering messages for one of the skeptical committee, and a member of the audience, audibly written while the hands of the medium and committee were apparently otherwise employed.

MEETINGS IN BROOKLYN.

The Progressive Spiritum Association, Amphion Cheatre Building, Bedford Avenue, opposite South Tenth Treet. Meetings Sunday evenings, 1% o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parors, 1724 Bedford Avenue (near DeKaib Avenue), every sunday evening at 8 o'clock. The Advance Spiritual Conference meets every Saturday evening at 102 Court street. 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 will hold its isual Friday night meetings at Robertson Hall, 162 Gates Avenue. Miss Irene Mason, General Secretary.

The Woman's Progressive Union of Brooklyn, writes E. F. K., has all reason to feel proud of its social entertainment, given under the direction of Prof. Theodore Price, on Friday, Nov. 29.

Prof. Theodore Price, on Friday, Nov. 29.

The first on the program was an overture by the Greene Orchestra; then followed recitations by Mrs. Morrison, Prof. Peck and Prof. Price. These recitations being all more or less of a humorous nature, the audience were convulsed with laughter, especially at Mrs. Morrison's going to a scance, and Mr. Peck's story of the goat. Miss Rannie Bryton and Miss Mabel Weller favored the audience with some excellent music on the plano, Miss Bryton proving berself to be an artist of a very high order. Miss Edna and Master Clarence Turlon followed with duets and solos, rendering both in a charming manner.

Mr. Splegel handled the z ther in a novel manner, placing the instrument at his back, against the wall, and executing in this manner some very delightful music.

music.

After the exercises dancing was indulged in, and a social time was had, in which every member of the Union and their triends participated.

In January they will have the eminent speaker and test medium. Mr. F. A. Wiggin, occupy the rostrum, and at a later date Miss Abby A. Judson. In the mean time the best mediums that can be procured, either in New York or Brooklyn, are expected to supply the platform of the Woman's Progressive Union.

The Advance Spiritual Conference, 102 Jourt Street.—Emily B. Ruggles writes: On Satur day evening, Dec. 1, Prof. G. Sterling Wines made the opening, Dec. 1, Prof. G. Sterling Wines made the opening remarks, relating his experiments with psychic laws. Prof. T. F. Price followed with a narration of personal experiences in his mediumship of twenty years Oast. Dey continued in the same line of thought. Mr. George Mostow of Onset related much that was encouraging concerning the growth of that place and the good accomplished. Mrs. Perkins closed the exercises with appropriate remarks and tests.

tests.
Judge A. H. Dailey has Sunday-evening meetings at his residence, 451 Washington avenue, where all are welcome to attend, and participate in the exercises; they are well attended and pleasurable.
Profs. Peck and Price have opened Sunday evening meetings at Fraternity Hall, Bedford avenue, with lectures, character readings and tests. These good brothers in our spiritual ranks deserve success, with which undoubtedly they will meet.

DISTRICT OF COLUMBIA.

Washington.—At the late National Convention a constitutional amendment was adopted by unanimous vote, setting aside the third Sunday in December of each year as a day on which a special collection for the benefit of the National Association should be taken up by the various chartered societies in the country. Last year a special order of exercises was recommended by the National Association, the result of which was some of the most valuable thoughts ever uttered in behalf of Spiritualism. These gems are still on file in the national office, to which the National Association would be pleased to make a large addition the present year. All societies and all Spiritualists, especially those who attended the recent National Convention, should be interested in the progress and permanency of the National Spiritualists' Association.

In order to further this work and its interests, loyal support is necessary from all those who were instrumental in ushering it into being; therefore, the National Board of Trustees appeal to the members of the various societies in the United States and Canada to heed the request of the National Convention expressed in the adoption of the amendment to which we have referred. An order of exercises commensurate with the needs and requirements of each local society would be productive of much good. Any thoughts or suggestions that the societies deem of especial interest and value should be placed on file in the national office. It is the purpose of the National Spiritualists' Association to keep a record of these exercises, so that the future historian of Spiritualism can find something upon which to predicate his work with absolute accuracy.

Let there be a prompt and generous response on behalf of the Spiritualists of the land, and may the constitutional amendment was adopted by unanimous vote, setting aside the third Sunday in December of

thing upon which to predicate his work with absolute accuracy.

Let there be a prompt and generous response on behalf of the Spiritualists of the land, and may the contributions be as generous and as apontaneous as the loyal hearts of the Spiritualists should prompt them to be when inspired to do their most generous deeds by their arisen spirit-friends.

These surgestions on the part of the National Spiritualists' Association are not made in any dictatorial spirit, but simply to carry out the requirements of the constitution as amended by unanimous vote of the delegates at the late Convention. We recognize the potency of thought-waves, and ask the Spiritualists of the country to unite on Dec. 16 in one general effort to send their best thoughts, kindliest wishes and wisest counsels out to the National Spiritualists' Association at Washington. Let this be accompanied by a bountiful contribution. Remember the date—Dec. 16, 1894.

F. B. WOODBURY, Secretary.

H. D. BARRETT, President.

CALIFORNIA. Sacramento.-F. G. Parker writes: Bro. Colby

has ascended to the higher life. The portrait which menodes into the soul of the musician, and they touch every life, if they are permitted, with the golden wand of truth, until this world with its cares and sorrows fades into that more extended life where all things are seen to work together for good.

Mr. Fletcher gave a wonderful scance following the address.

Next Sunday he will speak upon "How and Why I Broame a Medium."

The first Sunday of January he will, by request, de
Slop. you gave of him was beautiful and true of that noble

The leading teachers of cookery and writers on Domestic Science use and recommend Cleveland's Baking Powder, us Ars Rorer, the Principal of the Philadelphia.



Miss Farmer, the Principal of the Boston Cooking School,
Miss Bedford, the Superintendent of the New York Cooking School,
Mrs. Ewing, the Principal of the Chautauqua
School of Cookery.

Passed to Spirit-Life.

From Greenwich, Mass., Nov. 14, Blanche F., daughter of Fred H. and Susie K. Newton, aged 2 years and 3 months. Exed H. and Susie K. Newton, aged 2 years and 3 months. A fair little blossom, Bringing sunshine to all hearts; "Early called, are those so angel-like as \$6," and when, after weary weeks of suffering, the silent messenger bore her from earth-life, amid the bitter grief in the home was the thought that the light of her beauty could no er be dimmed by pain or sin...

Nov. 16, loving friends gathered in the home of sorrow, to take their last look of the little form in its snowy casket, embowered in dainty flowers. Music soft and soothing was rendered by Mr. F. W. Smith and Mrs. and Miss Clark. The writer read a beautiful poem, composed by Miss H. B. Lochian, and offered such consolation as much love and angel inspiration gave.

From Greenwich, Mass., Nov. 25, Ruth H., Infant daugh-

From Greenwich, Mass., Nov. 25, Ruth H., infant daughter of Fred H. and Susie K. Newton, aged 10 months.

ter of Fred H. and Susie K. Newton, aged 10 months.

Again came the beckoning angel to the sorrowing household, touching the smiling, beautiful babe, and once more the little sisters dwell together, while the stricken ones bravely try to bear their great sorrow, in the silence of the childless home.

Again gathered the large assemblage of sympathizing relatives and friends. In the sunshine of the same room, in the same spot, was another tiny, white casket, in which, cradied in flowers, rested the little, waxen form. Again, sweet music, a gentle "Lullaby Song" written for the occasion by Miss L chian, music by Mr. Smith, touchingly expressed by Miss Mattle Clark.

Again, the consolation only effered by angel ministry. Beneath the murmuring pines rest the littleforms, while murmurs soft and low may comfort the desolate with "Your darlings never yet have died." Juliette Yeaky.

From his home at Northport, L. I., N. Y., on Monday, Nov. 12. Amasa Burt, aged mearly 72 years. The tra-sition was not unexpected, Mr. Burt having been in poor health for a number of years, and for the last seven weeks his condition so changed, that he, as well as his friends, knew that soon he would join the loved ones gone

before.

He leaves an invalid wife, two sons and one daughter, who, with other friends, will miss his mortal presence.

Geo. F. Perkins, 248 West 28th street, N. Y., late of California, regular ordained minister of the gospel of Spiritualism, officiated at the last service. His words were tender, appropriate and consolatory.

M. L. B. K.

From Lincoln, Vt., Nov. 1, Minnie, daughter of Mr. and Mrs. Geo. Bagley, aged 19 years.

She was delicate and frail, and consumption found an easy victim. Being kind-hearted and amiable, she was greatly beloved by the community in which she lived. A strong bond of love and sympathy existed between her mother and herself, which remained unbroken until the change came. She was reared by Spiritualist parents, and fully realized that she must leave them, but knew that she could return again in spirit. Father, mother, brothers and sisters mourn for their lovely daughter and sister, but not hopelessly, for they know she lives in spirit, and will bring to them sweet messages of love from her spirit-home. They have the sympathy of the community.

The writer attended the funeral, which was a fine tribute to the deceased, both as to numbers and expression. May they who mourn find comfort and consolation in the ministrations of angels. Mrs. Geo. Bagley, aged 19 years.

From Newbury, N. H., Nov. 19, 1894, Julia A., wife of Geo. W. Morrill, aged 57 years 7 months and 11 days.

For several years Mr. and Mrs. Morrill have made their home with Mr. George Biodgett, owner of Sunapee Lake Spiritualist camp grounds, and the funeral service was held at his house. She suffered long and severely from a complication of diseases, but during the long years of pain and distress no word of impatient complaining passed her lips. She was a firm Spiritualist, and loved its glorious gospel. The bereaved companion is comforted by the blessed assurance which comes only from the land of souls, and knows the separation is only a material one.

The remains were taken to Easex, Mass., for interment.

ADDIE M. STEVENS. From Newbury, N. H., Nov. 19, 1894, Julia A., wife of Geo.

From her home in East Pepperell, Mass., April 20, 1894, Mrs. Indiana Adams. Seventy-six years of earth-life, with all its vicissitudes, were hers. She was for many years a firm bollever in Spiritualism, and enjoyed much, as she was very susceptible to spirit influence. She was a true and tried friend—to the unfortunate a helper and comforter, always striving to make the silver lining apparent.

E. M. H.

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

MEETINGS IN CHICAGO. First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sunday at 10%, 2½ and 7½. Lyceum at 1½. Mrs. Mary C. Lyman, perma-nent speaker, E. N. Pickering, President. First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10 Ma. M. and 7 M. P. M. Speaker, Mrs. Orra L. V. Richmond.

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. Pro-Ident, J. C. Steinmetz, Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society. Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M.C. Edson, Pres.

M.C. Edson, Pres. Second Society—"Progressive Spiritual Church"— meets every Sunday, 7½ P. M., at the Temple, 425 G street, N. W., opposite Pension Office, Mrs. J. D. Compton, Pres. Works by Carlyle Petersilea.

The Discovered Country.

"Although 'The Discovered Country' is emphatically a psychological work, it is written in a style so simple in its power that those who run may read. In no single instance is the high, pure tone, which is the characteristic feature, departed from."—Kast London Advertiser.

"Nomere quotations or transcripts could do justice to the beauty, comforting descriptions and pictorial delineation of this wonderful work."—Emma Hardings Britten, in the Unseen Universe.

12mo, cloth, pp. 460. Price \$1.00.

Oceanides.

This second volume is graphically described as a 'psy chical novel.' In this respect no less than in its general tone, it differs from the more occult and spiritually inspired Discovered Country.' The chief theme of 'Occanides' is the stern law of natural 'ambity' existing between the male and female individualities of the human family, and the mistakes and consequent unhappiness which result on earth from such mistakes."—Emma Hardinge Britten, in the Unseen Universe. Universe. 12mo, paper, pp. 418. Price 50 cents.

Philip Carlisle: A Romance.

The hero of this thrilling romance is introduced to the reader as a bright, mainly lad of twelve years of age, residing in a quiet village in America. He was rescued by a ship's crew from the sea when a babe, and had been adopted by the steward's wife. At the opening of the story, however, he is thrown upon his own resources, but, meeting a hermit who lives in a cave on a mountain outside the village, they are of great assistance to each other in many ways. The hermit, who is a musician of rare endowment, teaches young Philiphis wonderful art, and in time the latter becomes equally skilled. The varied experiences of Philip are graphically described in the volume. The fact of spirit return and communication had been conveyed to him by the old hermit (a sensitive) in early life, and the child, who was also mediumistic, had been gradually developed until he proved a useful instrument for the spirit world. The story is not only entertaining, but it contains much that is valuable and instructive, and constitutes a book that should be read by all spiritualists.

Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL.

The Book will be a valuable addition to the library of every Spiritualist in the land, as well as a powerful missionary work if placed in the hands of those who are inquirers as to the Spiritual Philosophy and its revelations.

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