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For the Banner of Light. PROGRESS.

BY STEPHEN H. BARNSDALE.

Step by step we climb the mountain, Inch by inch the oak tree grows; Back and forth, with tireless motion, Grand old ocean ebbs and flows.

Making each year some small changes In the coastline, on the rocks, While they stand in pose defiant, Guarding us from Neptune's shocks Straw by straw a nest is builded;

Brick by brick a house is made; Day by day, with constant effort, Scholar climbs to higher grade. Be not downcast, brother, sister,

If you do not seem to grow; Do your best each day each minute, And the years will progress show.

The Spiritual Rostrum.

MAGNETIC HEALING.

A Lecture by

J. CLEGG WRIGHT,

[Reported for the Banner of Light.]

R CHAIRMAN AND LADIES AND GENo no science of medicine; but the practice of medicine began when man lived in a sod house and slept in a tree. It is more ancient than human government. It was in existence when the first religion began, and yet we have no science of medicine. Art and science have developed; but this study of medicine has remained in about the same condition it was in one thousand years ago. The nature of Life and Force are far from being understood. They are still in the theoretical stage, and will remain there for a long time-until man has developed higher knowledge of vital phenomena. Nature is stored with mystery. There is something about the coming of life and its going that can probably never be understood. The doctor is baffled and perplexed; he works by serious guesses, and fights his enemy, to a great extent, in the dark. This ought to have taught him that he was a very finite being, and that in his case, dogmatism in thought and practice could not be less than a crime.

There has been a class of minds in all ages attracted to the study of medicine. The study has drifted into different schools; and to-day these schools are in a state of war with one another. This occurs because there is no science of medicine-no definite-but only a wilderness of theory.

We have now a fairly good science of anatomy, and we have a moderately advanced science of physiology. The study of organic function has made great advances in late years; but these studies are not a part of what is correctly the study of medicine. A man may be a good physiologist and a bad practitioner. Medicine is another subject altogether. The remedies for obstructed function commence the trouble in the school. There is no quarrel about anatomy, because in that subject there is positive knowledge. Trouble begins at the point where man cannot know where he starts to work and think in the dark.

It is dreadful to think that after so many weary ages, man should have made so little progress in curing disease. Probably the influence of class studies and superstition has hindered the progress of this study more than any other cause. It was a profession, and professional interests have kept back progress.

In the present state of human knowledge on the subject of disease, the State should not give to any school the exclusive right to practice medicine. To do so would be a crime against progress. Freedom is the best helper in human advancement, under the everlasting law of necessity. The competition between the different schools for success would bring about the best and the most permanent good to the profession and the world.

I do not underestimate the effort to make medicine a science. A great deal has been done in the chemical studies involved in the practice of medicine. I would not underrate it; but feel delighted that the study has come into that stage that it is perused on the lines laid down by science.

The objection lies in this: The schools are dogmatic. They want an exclusive monopoly of the practice. The interest of the profession is put before the interest of society and individual right. Every citizen of this Commonwealth has a natural right to say of what school or non-school the doctor attending him shall belong. The State has no right here. The individual right is supreme. Religious Liberty and Medical Freedom should go together. It may be very proper for the State to establish a standard of study that a medical student shall reach; but the State has no right to take away individual liberty, and grant a monopoly to a certain set of practitioners.

The State of Massachusetts, long the solid bulwark against tyranny, has at last given up her medical freedom. She is free no more. Slowly that stern old independence is being taken away by monopolists. The danger of democracy lies in the weakness of the people, and in the ambition and craft of politicians who want to advance their personal interests, and will barter away the liberty of the people to serve a class. This has happened in this State. The people are being slowly deprived of the gem of liberty.

On the first of January next there comes into operation the medical law passed this but the parts are in space, therefore the whole and when it has not free circulation the revoyear. As it stands it is a measurably illegal is in space. But that which is in space cannot

production. But an amendment to it of a very | be infinite. The thinking conscious, healing | decided nature will soon be proposed. And I intelligent something, therefore, being in space, want to say to those men and women employed and having form, cannot be infinite. That as magnetic bealers that the amendment will which is infinite must have infinite attributes work to obliterate them. It will soon be illegal in this State to practice healing by magnetic an infinite whole. Therefore absolute causaforce even. The late election has changed the complexion of the Senate, and the doctors will not have any difficulty now to get what they want. The halter is already fashioned for the neck of the people.

There have risen in your midst two or three schools designated by different names, amongst which are the following: Metaphysics, Christian Science, and the Mind Cure. We propose to deal with these several schools as one, under the designation of metaphysics; mind power, through the developments of psychological studies, has become the power in the curative art. In one sense I hail it as an advancement upon the past. I welcome it because it is leading men on to see the distinction between mind and matter, and the superiority of doctrinal, as well as practical, its value can be apprised by the extent of its usefulness. I pre sume that the founder of metaphysics intended to be a teacher as well as a healer; but as teach ing is as distinct from healing as light is from darkness, mind cure may be a true science; its facts may be in harmony with nature and the constitution of man, but its theoretical speculations may be "as mad as a March hare." The psychical power; they are independent subjects, and have nothing in common with one another. I will deal first with the speculations of the metaphysic, or Christian Scientist.

First it is affirmed as a positive truth that the absolute existence, being, substance. Nature, phenomena and form are the expressions of God. Nature to them is an appearance only: A hill, a rock, a sky, an ocean, are simply Godthoughts; all other changes in nature are changes first, in the God-thought; every derangement, interruption or disorganization of anything, is the lack of God. That the manifold changes going on in nature are the differentiations in the thought of God; that when you are sick, and have a bad headache through taking a heavy supper, you have too little of God in the convolutions of the brain: that when you have a limb giving you pain, it is due to having too little of God in that limb: In other words, according to the metaphysics of the Christian Scientists, the more of God you sues, causing it to be inactive, or partially so. have, the stronger and healthier you are. To Functional disease is the impairing of the vital be perfectly imbued with God is to have per- action of any organ. All diseases come within feet-health; to be pure and morally sinless is these two orders. There are many ways in to have a healthy body. If we turn this speculation end for end, and see how it looks then, of all cure is the building up of the organs to thing is. In finding dyspepsia prevalent in our jectively or subjectively induced. Objectiveconstitution, the man or the woman will therefore be sinful.

That physical imperfections are due to moral delinquency is a teaching so ridiculous and opposed to everything we know, that our surprise is only equalled by our contempt that so much superstition does exist in the nineteenth century. I affirm that a bad man may be a healthy man. I know it. I need only to look abroad anywhere in the world, the truth is affirmed. A good man may be an unhealthy man; I find that, too, illustrated everywhere in the world. A good man may have the weakest and frailest constitution, and a bad man may have a most powerfully vitalized constitution. Therefore a healthy constitution is not due to the presence of God, or a weak constitu-

tion to the absence of God. The metaphysical school of cure knows all about God. God is being; everything is God. It is a kind of idealistic pantheism, transcendental moonshine popular in the last century, much dwelt upon and thought over by philoso-The cure of disease by faith was a phase of superstition long ages ago. Faith in God was a finer and more abstract thought than faith as as a curative physical agent. The disease of the mind was inferred from the disease of the body: because the body was sick, it was incannot be diseased, but the idea grew in the ignorance of man-he trying to comprehend the abstract and the complex in life. The arparallel lines showing that in the union of the tent. body and the soul the soul must be diseased too, and therefore needed "saving." From this facial lines, and morbid consciousness depicts idea came other ideas equally foundationless. its power in the gloomy curves of despair. For ages ignorant speculation, all dead or dy | Pleasure draws up the corners of the mouth ing now, produced white-robed angels and spe- and dilates the nostrils, giving a corresponding cial miraculous agencies and providences to expression to the face. The child knows when

cure disease. The system now under criticism is an ignorant sophism brought up from the nether child reads the language of a look and knows world in this nineteenth century for an airing the meaning of a tone of voice. Cupid has a to live one moment, claiming to be true science but, verily, the rag of non-science; and we have to speak of it as the not-wanted-a usedup old superstition. This school of metaphysics, with its God, anthropomorphic or not anthropomorphic (there is some confusion here). hardly knows whether God is a thinker or not a thinker. It defines form to be being, or God: all form is God; all form is in space, and is limited in space, therefore God is limited by space. But that which is limited in space cannot be infinite: that which is infinite cannot have form; the parts; personality has parts; the thinker is it were called a b o. This fine, subtle fluid, a

-the totality of finite attributes will not make tion cannot be infinitely intelligent. There cannot be absolute intelligence. There cannot be an absolute intelligent personality, because there cannot be infinite attributes.

There is only room for one infinity. There is one infinity in time and space. There cannot be two infinities in time and space, therefore being is absolute, but never known apart from its modes. Morality, goodness, love, are soulqualities, postulated of man qualities of individual mind. Being is neither moral nor immoral. If only one man existed, there would be no necessity for a code of morals. Everything that man did would be light, but, bring another man as his companion, then you make the necessity for a code of laws to define their individual rights and relationships. Nature mind over matter. As the metaphysical cure is knows nothing of good or evil. There is neither good nor evil in nature. That is good which is pleasing to me, and that is evil which is displeasing to me; but when I am away from that which excites me, it is neither good nor evil. Good and evil are the expressions of my mental relationship to certain occurrences in nature God (being) is neither good nor evil, but good and evil are terms of pleasure or pain, as I am acted upon for the time being. The more my theoretical has nothing in common with the intellectual faculties realize the laws of nature, the better I am acquainted with the forces of being, and exercise my faculties in harmony with these laws and forces and the greater is my pleasure; the less I observe them, and the greater is my pain. My pleasures will be my everything that is, is God. God is defined to be physical and moral health; my pain will be my physical and moral ill health. The body is a reality; it has a place in space, and being; the has a dimensional existence apart from the thinker. There is matter, there is spirit, there is soul. The body has parts, or organs; the parts, or organs, have special individual functions; when the functions are adequately performed by the organs, the body is in a state of health: when the organs are interrupted in the performance of their work, there is functional disarrangement and disease: To cure them is to

make them discharge their adequate functions. Disease expresses itself in two forms-organic and functional. Organic disease is an impairing or an impaired organ, injured in its tiswhich disease can be treated. The philosophy we shall see how monstrously absurd the whole do their work unimpeded. Disease is either obly, by over-exercise, and subjectively, by want of exercise. The one, a too rapid exhaustion of vitality; the other a lethargic use of the vitality, or an utter disregard of the organic laws. Any method of healing man will be useful and wise, which will bring forth a condition of vital equilibrium. There are many agents in nature which produce effects, either to increase or retard the expenditure of our vitality, and, as the case may be, will be useful and helpful when taken into the system, ac-

cording to the condition of the case. The finer forces of nature are the magnetic and the vital forces; they can be deranged in their action and retarded in their circulation. objectively or subjectively: Objectively, the magnetic and vital force in nature in the form of the food taken into the stomach can promote health and disease; some elements will be conducive to health and some to disease. Subjectively, the mind is a great power over the body. The different degrees in the thinking state will have different psychic effects phers, but now buried-and I once thought upon the vital forces. Intense mental action, without the possibility of a resurrection; but as in the case of Thomas Carlyle, will induce alas! folly often repeats itself for generations! dyspepsia; and dyspepsia, reacting upon the psychic conditions, will induce moroseness and excitability. The bodily forces are intimately connected with the mental forces. Opium taken into the stomach will have a nervous and stimulating effect. The imagination will be excited-gorgeous and splendid forms of ferred the mind was sick also. In reality minds | fancy will be created, the cause being in the elemental force of opium acting upon the different ganglia and nerve centres. Alcoholic drinks act powerfully through the body upon chaic man, with pain in his limbs, and groping the mind, and create sensations of pleasure, in superstition, saw what he conceived to be and stimulate fancy to an extraordinary ex-

Pleasure and misery depict themselves in the the mother is angry, and when the mother speaks in tones of tenderness and love. The dreamy, vapory expression upon the face. Love and hate have their own peculiar types and lines in the human form. What affects the one pleasingly affects the other; and what affects the one displeasingly affects the other. So close is mind identified with brain tissues that it is difficult to separate the one from the other. In every organic constitution there is found a fine force; different men have given it different names. Some have called it the nervo vital fluid, the life-force, aura and magnetism, but names do not alter the character there is no infinite form: The whole is equal to of things. This thing would be all the same if a personality; the whole is equal to the parts, b c, is related to the body and to the mind;

[Continued on third page.]

Literary 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 Cora Moore," " Country Neighbors," Etc., Etc.

WAS ready to lay aside my books, for I cared little whether I stayed or want to finding and the stayed or want to stay the stayed or want to stay the stay the stay to stay the stay the stay to stay the stay to stay the stay the stay the stay to stay the stay t finding any one who would interest me more than Mr. M., that was out of the question; but even I, indifferent as I felt, was a little disappointed when I saw the preacher come in. He was a man of middle age, rather short in size, thick set, with stiff hair, partly turned gray, which he wore brushed back from his forehead. His dress was plain, with little regard to fashion, and he walked up the aisle and into the pulpit with a short, quick step, and a direct, prompt manner, as if he had work to do, and was going to do it with all his might. He was not a handsome man at all, and I wondered what there was about him to render him so popular. He rose, threw off his surtout, as it was called in those days (a close-fitting outer garment), and body is not only an idea, but it is a thing. It putting on his spectacles, read the following bymn:

Hasten, sinner, to be wise; Stay not for the morrow's sun; Wisdom, if you still despise, Harder is it to be won. Hasten, sinner, to be wise.

Stay not for the morrow's sun; Lest perdition you arrest, Ere the morrow is begun.'

There was no attempt at oratory, no display, and when the hymn was read he pushed his spectacles back upon his head, and giving one look at the singers, and then round upon the congregation, he opened the large Bible, and

As I said, he was not a handsome man, but he had marked features, and a face that when once seen we felt a desire to see again. His text was, "Now is the accepted time-now is the day of salvation."

It was direct, pointed, full of strong figures, with few flowers of rhetoric, but delivered in a prompt, earnest manner that riveted attention. Now and then he left his notes, and turning his spectacles to the top of his head, made a direct appeal to his hearers. So earn est and sincere was his manner that you felt, whatever his doctrine, he believed it himself. The object of the discourse was the danger of delay, and he illustrated it by figures drawn from the every-day concerns of life, and enforced his doctrine by arguments, hard, solid arguments; there was logic and method in his brain, and the hearer felt its force.

I became interested, and as my attention was attracted I became more and more troubled and perplexed. I had been for some days coming reluctantly to the conclusion that before I could have peace of mind. I must make peace with my three "disagreeables," as I had been in the habit of naming them to Addie. Now Mr. Calvin was away, and perhaps he would n't return for a great while; my duty to him might be deferred-my mother, too, might wait till vacation for any demonstration of friendship. But here was Miss Crooks at my sideannoying, troublesome, fretful Miss Crooks; I must love her and do her good.

I was now going to work my passage to heaven by certain acts of penance, the first of which was harder than for Simon Stylites to stand on his pillar.

I could not sleep that night, but tossed restlessly on my pillow, full of mental suffering it increased till my head seemed on fire, and my heart without one ray of hope, for this world or an hereafter. "Why not die now?" I said to myself; "why live when life has become a burden?" I had heard that people sometimes took opiates, and slept, never to wake again.

I actually rose from my bed, and went to a bottle of laudanum that Miss Crooks had obtained for the toothache. I looked at it by the moonlight at the window. I sat down with it in my hand, and I know not what I might have done, had not the idea occurred to me that the soul could not die; and if so, could I end my suffering by destroying the body? My reading lesson that very day had been Hamlet's Soliloquy. I can recall it now-236th page in Porter's Analysis; but I little thought, when I practiced it with so much interest in the morning, that it would have a personal application at night.

I turned to the piece and read it, and then I opened a Bible. Unfortunately it was Miss Crooks's, and opened readily to the ninth chapter of Romans, which only puzzled my poor little head the more. I shut it up, half in anger, half in despair, and walked the room, thinking that no one could suffer as I did. There was a sense of loneliness in my suffering that was most oppressive. Charlie Herbert ture. could have no sympathy with me, for I could carry no more troubles to him. He had always

thought if I could only sit down and write him all about it, he would show me a way to peace. My trunk stood in a corner of the room, near the bed. I went there to get Charlie's likeness to look at it; but instead of opening the trunk, a sudden impulse seized me to pray; and I knelt and prayed that my Heavenly Father would bless and comfort me, for I had no other friend to whom I could look for help. After this I laid myself down, and soon fell asleep. I dreamed that I was at the old farm house with Charlie, and we were playing by the brook, near the grapevine swing. We stopped to eat a luncheon. Charlie's father had sent us some oranges, and he selected the largest and finest one-a very rare and beautiful specimen it was, too-and held it up admiringly. I supposed he was about to give it to me, because such was his custom when he had anything very choice; but he said:

"That, Bertha, is for little Mary Wood, the pretty girl that lives in that brown house over at Kent's Island. You can see the chimney of the house above that piece of woods. She has the spinal disease, and can't run and play with us, and I know she will be pleased with such an orange as that. She has a sweet, gentle face, as if pain and poverty had only made her purer and better.'

Then he took out the rest of the fruit, and selecting the fairest, gave them to me. We were about eating them, when it seemed, in my dream, that Miss Crooks came along, and, looking at us with a frown, said that I must go back to school, and not play with Charlie any more-it was against the rules; and then she looked very wistfully at the oranges. Charlie "Take them," he said, "they are nice."

And she took them all, not leaving one for us, and then bade us follow her. "Ain't she an ugly, cross old maid?" I whis-

pered to Charlie.

"I'm very sorry for her," said Charlie. "You see she has no one to love her, though she craves sympathy like others; and she never feels well, and she is disappointed because Mr. Calvin does not return some of the interest she feels in him. Then she is plain in person, and is too poor to afford the ornaments which women love so much. Poor thing, I pity her, and if I were you I would be very kind to her.' At that he ran into a lane that led to Mary Wood's house, saying:

"I'll carry her the orange now, and then we'll be sure not to eat it. You don't mind, do you, Bertha? You know anything I have is half yours; and when I'm a man, you shall have all the oranges you want. Good-by, and be kind to poor Miss Crooks."

At that I awoke. It was broad daylight. Miss Crooks was dressing.

"Get up, Bertha, for I want to make the bed. It is strange you can't make it to suit me. I never can sleep well, unless the hed is made just so. Now watch me this morning, and see if you can learn.'

I was about to reply that I thought the fault was in herself; but I checked the taunt that trembled on my lip, and said "I would try to learn.'

That day I purchased a pretty brooch, and left it on her table, with a little note, asking her to forgive my rude speech; that I had spoken hastily, and under the excitement of anger.

When I came from the recitation room, she looked as if she had been weeping; and I found afterward a note addressed to me, full of gratitude for the gift, and an apology for her own severity. Perhaps, she said, she was cold and hard, for want of friends to love her in her childhood. I thought of my dream.

The next evening there was a meeting in the school-room for all who wished to attend. Dr. B. would address the young ladies. It was a dark, stormy evening, but I went with the

"Young ladies," said he, "you must be as anxious for the interests of your soul as you would be if your salvation depended upon your carrying a light safely across the street this stormy night. How anxiously would you watch it. how carefully guard it, how cautious your step; and if it should be extinguished, what, despair and darkness would settle upon your soul!'

There were many there who might be benefited. I believe there were perhaps I was myself; but at the time such illustrations were. to my lacerated heart, like burning coals to raw flesh. I winced and quivered at the tor-

Another night of suffering came, with no comfort, save a few kind words from Miss made the rough places smooth, and now I Crooks, which were most grateful at the time

Day after day passed, and I found no peace. No letter came from Charles Herbert, though I looked anxiously every mail. This was "the tinkindest out of all," to forsake me thus, and give me no information, save what reached me through my mother. Nature at last succumbed to the mental conflict, and I was carried home, ill with a fover.

CHAPTER XIX.

INTERVIEW WITH MR. CALVIN, ETC.

WAS very ill for many weeks, and I believed my father suffered more than myself when he heard me calling so piteously for Charlie. "Charlie" and "Willie"-Charlie and Willie. I was searching in vain for them

There was a mystery in Charlie's conduct that puzzled my father, and he determined to solve it. Meanwhile my mother was more gentle and kind than I had ever known her; she devoted herself to my comfort, and seldom left me alone. Thanks to her care and the skill of our faithful doctor, I rallied. He used often to say to me—"Bertha, you'll live to be an old lady yet, if I can ward off disease from your lurgs; that is the citadel we must guard."

My mother's kindness made my duty to her easier; for in all my lucid moments that one idea haunted me-that I must confess to her that I had not loved her, nor treated her as I ought; I think the feeling was similar to that which the Hindu mother has when she throws her child into the Ganges; I had no more love for my mother than ever; there was a something that separated me from her; a want of confidence that no acts of hers could do away. We cannot always understand it, but there is a subtle, mysterious power, unerring as instinct in animals, that points out our foe; it is safe to follow it, and neglect of it, or a determination to conquer it, will only lead us blindfold into trouble.

I made my confession to my mother in the weakness of body and mind attendant upon convalescence. I told her that I had never loved her as a child, and that I hoped my disobedience and fretfulness would be pardoned; henceforth I would be more dutiful. She received this confession very graciously; she made none in return. I was happier because I had done an act which I thought worthy the reward of a quiet conscience.

Some days after this, as I lay in bed with the curtains drawn, I heard my mother in conversation with a gentleman.

Their voices were low, but I could hear my own name mentioned frequently, and wondered who could be there. I had lain down to rest, and I remember my mother had that morning completed a very pretty pink wrapper for me, and urged me to put it on. She had combed and dressed my hair herself, and then given me some quieting drops, that I might sleep. It was from the sleep thus produced that I now woke. My mother, hearing a slight movement, drew aside the curtains, and whispered, "Mr. Calvin is here; he has felt very anxious about you, and would like to see you; but if you do not feel strong enough, my daughter, you need not see him; or, if you have any objection, he will not intrude."

Now I knew that my mother and Mr. Calvin had become warm friends, and that he had frequently called to see her, but I was not aware that he had become so familiar as he now seemed to be. Oh, how I shrunk from seeing him! How every nerve felt the repulsion! But my duty-ay, my duty! I had been rude to him; I had disliked him more, perhaps, than any other person with whom I had ever come in contact. But I must see him; and now, perhaps, was my best time-perchance now, perhaps, was my best time—perchance my only opportunity. I had recovered from my fever, but a troublesome cough had set in, and there were times when I felt that I could not live long. My mother had expressed the same opinion in my presence, and I was now in that quiescent, passive state which often follows great mental and physical suffering. I was but a mere tool in the hands of others.

I assented to my mother's wishes, and Mr. Calvin came forward and gave me his hand. It was the first time I had allowed mine to rest in it at all; now I was indifferent, and withdrew it only to point to a seat and ask him to take it. I think he was surprised at the change in me, for I was very thin and pale,

the change in me, for I was very thin and pale, and so weak I needed aid in rising from the bed Perhaps there is nothing pleases hard, rugged natures more than to see others humble and passive in their hands. There was certainly an expression like compassion on the tentures of Mr. Calvin as he stood beside me; there was something more than that when I said (for I had determined to do my duty at

"Mr. Calvin, will you pardon my former rudeness to you? I was in the wrong, and hope henceforth never to indulge hatred or ill-will toward any human being!"

will toward any human being!"

I could say no more, but burst into tears. I think my mother and Mr. Calvin were both taken by surprise; it was beyond their hopes that I should yield so readily, and of my own free will. Nothing could exceed their kindness to me; and my mother very judiciously proposed that I should be left alone to rest, after a short interview. But first, Mr. Calvin must pray with me, he said. This time his words were more tender, his voice low, and his prayer earnest for my recovery.

"Had I always misunderstood Mr. Calvin?" I asked myself. Perhaps, like Miss Crooks, he appears hard for want of friends to love in childhood. I mused thus till I fell asleep again.

Mr. Calvin remained a week with us, and

Mr. Calvin remained a week with us, and each day I saw him for a little while. My mind was weak, sympathizing with the body. mind was weak, sympathizing with the body. His conversation was on religious subjects. Gradually, I hardly knew how, I found myself assenting to his views. It was the influence of a strong will over a mind weakened by long struggle, and perplexed and wearied by wandering amid doubt and darkness. Anywhere for rest; any refuge from this inward strife! Mr. Calvin was self-reliant, decided, believing himself right, and capable of guiding others. From my first confession to him I began to tolerate him. The feeling of repulsion wore away gradually as I became more familiar with him, till at last, I thought, Mr. Calvin may be right; I am a poor, feeble child, not capable of judging for myself; he is a scholar and a clergyman, and he ought to be a guide. I do not Mr. Calvin was self-reliant, decided, believing himself right, and capable of guiding others. From my first confession to him I began to tolerate him. The feeling of repulsion were away gradually as I became more familiar with him; till at last, I thought, Mr. Calvin may be right; I am a poor, feeble child, not capable of judging for myself; he is a scholar and a clergyman, and he ought to be a guide. I do not like his views—many of them seem to me inconsistent with the Savior's teachings; but Mr. Calvin says it is because my heart is so wicked by nature, and my eyes so blinded by error. I have done him injustice otherwise—perhaps I have been too harsh toward his religious creed. My mother was shrewd and calculating; Mr. Calvin was willing to be led by her; and thus I became a willing convert to their views, and completely subject to their will.

I gained strength slowly; but before Mr. Calvin left us I was able to ride out with my faller one sunny day. The fresh air and ride invigorated me, and that very evening long latters received the feed of the strength and they are mended and Miles I in My heart was filled with ideas of penance, of sacrifice; I had no more thought of enjoyment, save peace purchased by self-denial. My mether managed everything for me; I was resigned that it should be so. The family were resigned that it should be so. The family were satisfied with my situation, all but "Joe." Poor Joe did not like Mr. Calvin has back, and said to me: "No, no, Sisy; black coat and white neckcloth don't set it should be so. The family were satisfied with my situation, all but "Joe." I of grimment and that the hought of it afterwards—this aversion of Joe's to my going; simple people seem sometimes to have a spiritual insight denied to wiser men, who trust their own judgment alone. Joe would do nothing to aid in my journey. He refused even to bring a package from the dressmaker's, or my trunk from the garret. "No, no, Sisy; Joe says no, and he means it." The poor fellow actually hid himself of the dressmaker'

Calvin left us I was able to ride out with my father one sunny day. The fresh air and ride invigorated me, and that very evening long letters reached me from Addie and Miss Lincoln. The latter was full of sympathy and love, and a spirit of deep, quiet joy breathed in every line. Thus she wrote:

Addie has written you a long letter, and will give all particulars. I can only respond most heartily to her wish that you would own to us and spend the holidays. I want you will men at that time, for you will the men and the state of the s

I looked at her face, I saw it was my dove, and some-thing whispered: "Take it, Mammie, and let it rest in your bosom." your bosom."
Massa James never said one word for a long time; Massa James never said one word for a long time; but he got up and walked about, and I saw he was troubled. At last he stopped and looked at me. "Mammie, you know how I loved her—would it be wrong to welcome another angel to my heart and home?"

"No, Massa James, no, because, you see, she's sent the dove to comfort you. Mammie June don't know much, only to love God and all his children; but love makes us wise, Massa, and gives us light to walk in the right way."

know much, only to love God and all his children; but love makes us wise, Massa, and gives us light to walk in the right way."

Then Massa smited jes' his old boy smile, and I knew he was comforted. So you see, Honey, I have known all along how they loved each other. La, chile, 't want none of them French dancing ladies, your father would let take 'Missus' place. He knows a dove from a chattering parrot.'

Mammie is making great calculations upon the dinners and suppers that are to come off on the holidays. Mary is to be married at Mr. Green's, where she has been living sluce Mr. Mudgett's death, as teacher to his dauchters. You cannot imagine how they love her, and Madame Green is delighted at the idea of having her in the neighborhood. I wish you could see how kindly Pa treats Ned Green now. 'A fellow teeling makes us wondrous kind,' you know.

With all our happiness we are going on regularly with our studies. Mary (will it not seem strange to say' Mother'?) is as quiet and serene as a summer's morn, but I never saw her look so radiantly beautiful. She dresses with much taste and yet with few ornaments. I never thought I could see another fill my mother's place, and there is no other in the wide world but Mary who could do it. Come to us, Bertha; a sight of our happiness will do you good."

"And so it will," said my father; "and a change from our cold climate for a few weeks will also be good. You must go, Bertha."

I had read the letter aloud, forgetting in my eager delight that Mr. Calvin might not enjoy its contents. There was a dark shadow on his brow, and he remained silent.

enjoy its contents. There was a dark shadow on his brow, and he remained silent.

The next morning, at breakfast, my mother said: "And so, Bertha, as soon as you are a little stronger, you are to go to your friends in Virginia. Fortunately, Mr. Calvin has business which calls him as far South as Washington, and has consented to take charge of you.

ton, and has consented to take charge of you."

I made no objection to this arrangement. I
was too passive to do so, and too indifferent
now to feel either pleasure or pain; to see Miss
Lincoln once more, to participate in her happiness, was the only thought of my heart.

I was too young to have lost the zest of life,
but sickness and suffering had prevented the
rebound from sorrow which usually accompanies youth.

nies youth.

My heart was filled with ideas of penance, of

Little Eddie was a great comfort in my sick ness; he was a beautiful child, with his mother's regular features, but my father's warm,

er's regular features, but my father's warm, generous heart. He was my mother's idol, and was worthily so; and between him and myself a warm friendship had long existed, which was not so pleasing to Joe as I could wish.

Indeed, poor Joe was growing more odd and outre every day, and seemed to feel himself authorized to find fault with all the plans made for me. I loved him too well to be impatient with him but I salom of all the hoveshold.

which Charles Herbert belonged called upon us. He had just returned from the Islands, and told me as a piece of news in which I must of course feel an interest that Charles was doing well. He had become a partner, and would manage the business at the Islands; his fatherin law had retired, and entrusted all affairs of importance to his son. Their residence was one of the finest in Trinidad de Cuba; and, in fine. from the description. Charlie seemed to one of the finest in Trinidad de Cuba; and, in flue, from the description, Charlie seemed to be riding on the top wave of prosperity. "He has made a fine marriage," said the gentleman, in a business sort of way; but as I asked no questions, the subject was not continued. That night I lay awake, but more from weariness than emotion. I had ceased to feel—I was petrified, or rather the hot lava of passion and excitement had cooled, and there lay in my heart a mass of black scoria and ashes.

At Boston an old lady joined us, an aunt of

heart a mass of black sooria and ashes.

At Boston an old lady joined us, an aunt of Mrs. Green; such had been the arrangement, and my father bade me farewell with bright hopes of seeing me again in two months' time fully restored to health. The old lady was very garrulous; she knew every town on the route, and had a story to tell of some adventure in formal days of the story to tell of some adventure in the common days of the story to tell of some description. former days at every stopping place. I became weary of her incessant talk, and as I roomed with her, I was often glad of a little rest by remaining in the ladies' parlor more than I should otherwise have cared to do.

otherwise have cared to do.

One evening, we had stopped at a town in Maryland, to avoid night traveling. Mrs. Moore had retired early. I was sitting on the couch in the parlor, listlessly looking over a New York paper. Mr. Calvin came in and seated himself by the fire. I still retained the paper, but I neither knew nor cared what I

paper, but I neither knew nor cared what I read.

Mr. Calvin was silent, and sat looking in the fire. I was wondering if Mrs. Moore could be asleep, not wishing to go to our room till her tongue was quiet for the night, when I was roused from my reverie by Mr. Calvin's rising and taking a seat near me. I shrunk into my corner (an old habit with me when he came near). He perceived it.

"Bertha, don't avoid me; you have no better friend in this world, and the late change in your character has won my esteem. I look upon you now as fitting yourself for usefulness. Are you not willing to devote your life to a great and noble cause?"

"Me, Mr. Calvin? what can I do?"

"You need action—a life of work, not dreaming. You would serve God—you would make a sacrifice to him. Come, let me show you how to live, that when you die it may be said to you, 'Well done, good and faithful servant, enter thou into the joy of thy Lord!'"

I was thoroughly roused from my apathy now. To be sure, that was the want of my heart; who could show me such a way."

now. To be sure, that was the want of my heart; who could show me such a way?

"It is a life of toil," continued Mr. Calvin,
"of suffering, of poverty, perhaps of martyr-dom!"

dom! He knew to whom he was speaking: he had read the phase of my heart. The picture pleased me. He went on, "but its end is Show me such a way, Mr. Calvin, and I will

"Show me such a way, Mr. Calvin, and I will walk in it."

"If you can but have the courage, you shall have the reward; if you will bear the cross, you shall have the crown. You must renounce friends, worldly honor, wealth, the applause of the world—all that the apostles renounced and the early Christians; but, like them, it shall be said of you: 'The world is not worthy of such,' and your reward will be to sit down with them in the kingdom of our Lord!"

I looked at him with brightening eyes and listening ear. I felt the flush on my cheek, the quickening of my heart. There was a strange eagerness in his own eyes that made me half afraid; I wondered what he meant, what he would say.

"Bertha, you are longing for rest, for something on which to lean your weary heart; you begin to feel that the friendship of this world fails in our hours of need. Come with me, and I will show you a path of toil, but a way of peace." He took my hand. "I have chosen a missionary's life," said he; "thus will I serve God. Will you bear the toil with me? Will you obey the call of your Master, or rather, I would say, will you dare refuse? I need your aid. Together we will serve in God's vineyard; and if the sacrifice is great to you, great will be your reward!"

I withdrew my hand from his. A cold shud-

yard; and if the sacrifice is great to you, great will be your reward!"

I withdrew my hand from his. A cold shudder passed over me. I shook like one suddenly pierced with cold. I did not speak, but, covering my face with my hands, bowed my head. He rose and walked the room, and left me to my own thoughts for a moment.

"Bertha, let not the carnal mind within you meak." That must be subdued; and the greater.

speak. That must be subdued; and the greater the struggle, the more noble the victory!" the struggle, the more noble the victory!"
Did he know what the struggle was in my heart? A missionary's life! Ay! there was no struggle there; it was full of charms for those was even romance in it—and my without encouragement he became great. Descriptions of the struggle was in my to fill up the quagmires and swamps of priest-craft.

Without encouragement he became great. Descriptions of the struggle was in my to fill up the quagmires and swamps of priest-craft. heart leaped at the thought of such a life of sacrifice. But must I also subdue this revolts of my heart toward a life of subjection to this man? Oh, God! bitter has been my lot thus far; must I drink this cup also? The true woman within me said "No"; but a strange, misguided conscience, and a will weakened by disease, held up before me the awful spectre of neglected duty, and the wrath of God. I could not speak. I dared not say no; I could not speak. I dared not say no; I could not speak. I rose and would have left the room; but my limbs trembled, I shook like an aspen, and fearful lest I should fall, I sat down again.

By such a life Bro. Colby, now in his spirit again.

By such a life Bro. Colby, now in his spirit again.

again. "Bertha, do not let the tempter gain power over you—your conscience should be your guide alone. And let me beg of you not to defer your answer; you may have a lifetime of regret, and an eternity of sorrow. With me I trust you will learn the right way, and know that peace which springs from a life of entire

consecration to God's service:"

A strange idea now took possession of me: if I consent to this, my salvation is sure; the sacrifice is so great, my reward will be proportionate. Still I spoke not, but this time rose again, and moved toward the door. His eyes were upon me; he reached it before me, and stood with his hele against it stood with his back against it.

"I do not mean to prevent your going out,
Bertha, but stay one moment."
How I quailed and shrunk at the bright glare
of his eyes—at the look which held me, but
which sent the blood fresh in a swift current

which sent the blood fresh in a swift current to my heart.

"Stay—one word—as you value your eternal peace, be mine."
One shudder, a faintness like the heart in the cold clutch of death, and my lips uttered—
"I will go with you."
He sprung toward me. He was about to im-

press a kiss on my lips, but I rushed past him and sought my room. He stretched out his

"One moment, Bertha, only one moment."
"Not now, not now, MR. GRAY," and I went
on without looking back.
[To be continued.]

Mr. E. J. Bowtell.

To the Editor of the Banner of Light: I endorse your notice on page fourth of BAN-

NER of Dec. 1 in regard to the fitness of Mr. Bowtell as a speaker of scholarly attainments, etc. Having the pleasure of his acquaintance for nearly three years, I can assure any one that I know him to be a scholar, an honest investigator, and quite a good psychometric read-

He would, as a teacher and medial exemplar. give satisfaction to the most skeptical as well as scientific audience. Societies would profit by engaging him. S. H. NELKE.

We can only have the highest happiness by having wide thoughts and much feeling for the rest of the world as well as for ourselves.—George Eliot.

CONSUMPTION CURED.

in every line. Thus she wrote:

"Yes, dearest Bertha, I am tasting life's elixir. To love, and to be loved, to feel your own spirit mingling with a nobler and stronger, to have such perfect trust in dealy on the stronger of the speedy and permanent of th

Bunner 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-

There have been no week day meetings of a social nature, for discussions, etc., but during ment.

Maine.

Maine.

**AUGUSTA.—The following communication, dated Dec. 1, and signed by G. P. Herrick, C. Beale, Charles O. Cony, G. A. Black, T. M. Baker, A. W. Stewart, Marcellus Shaw and J. E. Lippincott has been received: "The people of Augusta have been highly favored the past few weeks by the presence among them of Dr. C. H. Harding of Boston, Mass. He is a highly intelligent young man, genial and modest, and a fine medium, and has won his way into the good graces and homes of the best class of Spiritualists. All who hear his inspirational speaking once are sure to go a second time. By special invitation he had believed a part of the country for the statement that experiments in hypnotism in the social nature, for discussions, etc., but during Mrs. Whitlock's stay in the city she aroused a feeling among the people that such gatherings would be profitable, and before long a Wedneaday evening meeting will be inaugurated, from whitlock is also an excellent psychometrist and clairvoyant, and, as is well known, such demonstrations always add to the interest of the services, for there are always investigators anxious to gather some little knowledge of our Philosophy.

**From Philadelphia she goes to Indianapolis, Ind., for the month of December."*

Hypnotized by Dentists.

**The Chicago Press is authority for the statement that experiments in hypnotism in the social services. itualists. All who hear his inspirational speaking once are sure to go a second time. By special invitation he has held several parlor meetings with great success, giving indisputable tests and psychometric readings. He has had a developing class twice a week, which has been well attended, and some patients. A hall for Sundays was offered him if he would stay with us, but his engagements are such he cannot at present accept it. Everwhere Dr. with us, but his engagements are such he cannot at present accept it. Everywhere Dr. Harding has worked for the good of Spiritualism, whether remunerated or not, and many hungry souls have been fed by his ministrations."

ROCKLAND.-Under date of Dec. 5 F. W. Smith writes: "We have had of late for speakers Mrs. N. J. Willis and Mr. W. J. Colville. Neither has ever spoken for our society before, and both gave the very best satisfaction. We shall certainly desire to hear them again; their lectures are so full of instruction and good advice, so practical and beneficial, that none could be dissatisfied.

Could be dissatisfied.

Dec. 16 we are to have that veteran worker, Mrs. Sarah A. Byrnes; the 23d and 30th Mrs. A. E. Cunningham; Jan. 6 and 13, A. E. Tisdale.

The interest in our work gradually increases, and we hope to build up a strong society here in the near future."

PORTLAND.-C. T. Goodrich writes: "The First Progressive Spiritualist Society celebrated the Thanksgiving holiday by providing a ed the Thanksgiving holiday by providing a bountiful dinner for thirty-two families; nor was this all, for clothing, boots and shoes, wood and coal were provided in goodly quantities for quite a number of persons in our community who appreciated heartily the practical side of our divine Philosophy. What purer religion is there to be found anywhere than that which inspires us to assist others?

Our meetings are on the gain. People are in-

Our meetings are on the gain. People are inquiring more than ever, and at present rate it will not be long before we shall be compelled

Dr. John P. Thorndyke, so favorably known wherever he has labored, is with us during December. His character-readings are all correct, his lectures clear and logical, his private sittings very highly spoken of.

THE BANNER is on sale at all of our meetings."

Massachusetts.

is no Spiritualist Society or organization in rise above their circumstances. Mrs. Merriman has this city. Whenever a medium comes here a added to her reputation in the latest effort. The book very large number of the people turn out to see and investigate the phenomena, and they exhibit the most respectful attention always. I think if some good mediums would visit this place (for physical manifestations) it would result in the establishment of a permanent society. I judge from the interest shown by our best people."

SALEM .- F. A. Wiggin writes: "Brother Luther Colby has passed to his reward.' Per- of grouping and interpreting beautiful thoughts. She haps. But, Mr. Editor, to me there is something almost repulsive in the thought contained in the above expression. It places this grand character in a sense in the category with Orthodoxy's idea of rewards and punishments, reducing man to the basis of Rodentia, which hoards up in the fall, and in the winter enters into the blissful enjoyment of consuming. No doubt he will reap all the benefits which have their legitimate sequence in the conspiring causes of a life of nobility lived.

He was a great and grand person. Spiritual-

He was a great and grand person. Spiritualists cannot too highly revere his memory. Mediums cannot prize his work too highly. He entered the untrodden wilderness axe in hand

been unselfish.

By such a life Bro. Colby, now in his spirit sphere of activity, is better fitted for the battle of the continued life, which, with such men, can have no end Till the war-drum throps no longer,

And the bettle flags are furled
In the Parliament of man, the Federation of the
world."

New York.

NEW YORK. - Alex Summerfield writes: The Independent Spiritual Meetings at Fraternity Hall, 869 Bedford Avenue, Brooklyn, opened under favorable auspices Suuday even-ing, Dec. 2. Prof. W. F. Peck spoke with effective earnestness on the interesting theme, 'From Methodism to Spiritualism.' Prof. Price followed with a series of tests and readings, which were declared correct, and the spirit-friends

were declared correct, and the spirit friends described were, in every instance, recognized by the recipients."

[Sunday, Dec. 9, services were to be held in the same hall, by the same gentleman, afternoon at 2:30, and evening at 8 o'clock-Prof. Peck's afternoon subject being "Medlumship and Spiritual Phenomena"; in the evening, "The Philosophy of Spiritualism"; Prof. Price to follow each discourse with tests and readings.—Ed.]

Nebraska.

OMAHA .- "Pioneer" writes: "G. W. Kates and wife lectured and gave tests here on Sunday and Wednesday, Nov. 25 and 28. The meetings were well attended, and proved a rare treat. The lectures were profound and elo-quent. The tests by Mrs. Kates were accurate in every detail, and of such an interesting character that all were charmed with the power of this medium. No wonder she is reported a favorite elsewhere. She has surely created a warm place in the hearts of our people, and we will not be content until she returns. Mr. and Mrs. Kates seem to be the right ones to build the cause of Spiritualism in Omaha."

Rhode Island.

PROVIDENCE. - A correspondent writes: The Providence Spiritual Association was addressed Sunday, Nov. 25, by Mrs. E. Cutler of Philadelphia. A good audience greeted her, and much interest was manifested. She visited the Lyceum, and was pleased to meet the children and those who so skillfully con-duct the school. This Lyceum is but four weeks old; Mrs. Wm. Peyser, 84 Lexington Avenue, Mr. A. Proctor and Master George Porter started it."

Pennsylvania.

PHILADELPHIA.-A correspondent, "O. . S.," writes: "Mrs. Ida P. A. Whitlock of Boston spoke for the First Spiritualist Assoclation of this city during the month of November. Her lectures were logical, and she entered into her work with much enthusiasm.

all the state of t

She made many friends during her stay, and it is hoped that the time is not far distant when she will return, and again take up the work

here.
There have been no week-day meetings of a

ment that experiments in hypnotism in the Minneapolis Dental Association Convention are the talk of the dental and surgical world in Chicago. In Minneapolis Dean Sudduth is said to have hypnotized four patients, sawed diseased bone, filled teeth, and played relentlessly on the nerve filaments of his subjects, and without causing them any pain. Dean Sudduth claims that he can cure insbriates with

and without causing them any pain. Dean Sudduth claims that he can cure in briates with hypnotism.

The same method is being practiced in Chicago by several dentists. Dr. A. A. O'Neill has experimented with hypnotism, and has said: "I consider hypnotism of inestimable value in nervous diseases, if used by physicians who know the dangers which surround hypnotism. I believe every man can become a hypnotist, but no one can hypnotize another against his will. I use it frequently in preference to cocaine."

Dr. H. N. Conger, when asked if hypnotism could be used in dental surgery, called Prof. L. H. Anderson from the next room. Then placing Miss Winnie Bruce of 3235 Calumet Avenue in his operating chair, he asked the Professor to use his influence. Prof. Anderson did so by placing the tips of his fingers on Miss Bruce's eyes. She closed them. "You will feel no pain." said the Professor. "Now open your eyes." And Dr. Conger proceeded to give a practical illustration of what could be done. A tooth was extracted, but no blood flowed. Prof. Anderson explained that he had drawn the blood from the patient's head. The reporter asked that he send it back. He did so, and the gums bled profusely. Other patients were treated in a similar way, and they suffered no pain. They were easily revived after the teeth had been extracted.

At least five other dentists, it was learned, hypnotized patients after being placed in the

At least five other dentists, it was learned, hypnotized patients after being placed in the operating chair.

New Publications.

Mollie Miller. By Effie W. Merriman. Cloth, pp. 285. Boston: Lee & Shepard.

In continuation of "The Little Miller's" series, this story is written. The many pleasures and vicissitudes of children, the molding of character through changing careers, are well narrated. There is much natural incident, humor, bright dialogue and inspiration in the NORTHAMPTON.—"A. H." writes: "There presentation of the trials of these young people to is well illustrated.

THE JEROME BANNERS. By Irene E. Jerome. Boston: Lee & Shepard.

This is a series of leaflets or banners, each banner having four panels beautifully decorated in colors and gold, attached by ribbons of appropriate colors, combined with extracts from popular authors, and enclosed in decorated envelopes. Miss Jerome long ago won an enviable reputation for possessing the faculty has many lasting memorials already established in her favor.

ASIATIC BREEZES; or, Students on the Wing. By Oliver Optic. Cloth, pp. 361. Boston: Lee & Shepard.

This is the fourth volume of the second series of the "All-over-the-World Library," and takes in all of the tourists in the party mentioned in the previous volumes. The "Maud" salls from the Island of Cyprus, meets a severe gale on the passage, and in due time passes through the Suez Canal, the construction and operation of which are vividly described. There are exciting incidents and adventures throughout the voyage, the recital of which will prove interesting to the youth of the land. There are several illustrations to add value to the interesting and instructive book.

OF SUCH IS THE KINGDOM, and Other Poems. By Anna Olcott Commelin. Fancy cloth and gilt, pp. 110. New York: Fowler & Wells Co. The three charming children's heads that serve as the frontispiece to this volume of equally pleasing poems will make a favorable impression upon the reader at the outset. Then, as page after page is turned, the interest grows, and one is loth to lay the book aside until every line is read thoroughly. It will be invidious to make comparisons, as the excellence is general. Mrs. Commelin has given the public that which will serve as a companion for the moment or for an hour's reading. None can read the book without feeling brightened and benefited by the perusal. The topics are various, and reflect credit on the talented lady from whose pen and brain they emanate.

BECAUSE I LOVE YOU. Edited by Anna E. Mack. Cloth. Boston: Lee & Shepard.

The compiler of this pretty volume is to be congratulated upon the delicacy and discrimination which she manifested in bringing together this beautiful grouping of the best thou this of the best poets, thus making a casket of rare gems. It is a book in which sympathy, consolation, joy, pleasure and sentiment find many expressions. There are many persons who will find themselves the possessors of choice and ready selections when wishing to give utterance to their feel-

THE BETTER WORLD. By E. B. Southwick, M. D. Cloth, pp. 375. New York: The Truth

ings.

This is an effort to show a people enjoying itself; men and women are equal in every respect, working, playing, studying together, without selfishness or personal ambition. This story is interesting, but the object of the author, if one reads between the lines, is to amuse his readers, and detract the mind from the unhappy events which so often come to the lot of nearly every one in the world.

RELIGION AND THE BIBLE. By F. D. Cummings. Cloth, pp. 314. New York: The Truth Seeker Co.

From the standpoint of the liberal, this book is thoughtful, and furnishes ample argument in his favor. It is well written, concise, clearly stated and shows care in its arrangement.

Passed to Spirit-Life. From Worcester, Mass., Nov. 28, 1894, Augusta W., wife of

Luther R. Eames.

Lutner H. Earnes.

Mrs. Earnes has been helploss for the past year, and often expressed the wish that her awakening some bright morning night be in the Summer-Land of the Soul. Herself and husband rejoiced in the truth of spirit-return, and loyingly walked through life hand in hand with the angels. She was a devoted wife, a fond and loving mother; her words at the last were: "I shall still be with you."

The funeral services were conducted by the writer.

Mrs. H. W. Hilderth.

From La Oygne, Kan., Dec. 1, 1894, Charles A. Howard, ged 78 years 5 months and 10 days.

Born in New York State, the family removed soon afterward to Massachusetts, thence to Maine, thence to Wiscon-

ward to Massachusetts, thence to maine, thence to visconsin.
July 5, 1841, he was united in martiage with Harriet A.
Hoxle, a Quakeress, with whom a very happy wedded life of fifty-three years has been spent.
They removed to Kansas in 1860. During the civil war he served with distinction abo it four years as Captain of Qo. I,
Third Indian Regiment, and Second Wisconsin Cavalry.
Through the inclumistip of his companion he became convinced of spirit-reture, and was an outspoken and consistent advente for forty-one years. His sympathies were always with the needy, the suffering and the oppressed, and he was active in all good works.
Four children preceded him to the bright realms beyond—the companion and two children surviving.
Funeral services by the writer.

J. MADISON ALLEN.

(Oblivary Notices not over liventy lines in length are published grafulitously. When exceeding that number, twenty tents for each additional line will be charged. Ten words ok an average make a line. No poctry admitted under the above heading.)

Magnetic Healing. [Continued from first page.]

and you have spontaneous generation.

For example: On the death of the body there is an interruption in the vital magnetic current; that interruption is organic dissolution, and dissolution is effected by the creation of new forms of organic life. Death is change: life is change. Death and life are the same thing. So the interruption in any organic, vital operation, means the creation, or spontaneous development, of new organic life. Diseases are the causes or occasion of the appearance of new life. To cure disease is the act of producing a harmonious circulation of the magnetic currents through all the organs of the body. An obstruction of these currents diverts the magnetic action, which actually is the cause of new organic life. Vital forces will express themselves, and it almost looks like spontaneous generation to see the spores of disease arise and clog the free activity of the bodily organs. But this is a great fact in nature.

If we could change the inclination of the earth's axis to the plane of its orbit, animal life which flourishes at the pole would cease, and new organic specimens of life would soon take their place. The law of organic distribution of animals is most conspicuously true as the eye rests upon the animal and vegetable kingdoms. How patent the fact that life adapts itself to the immutable law of a changeless necessity. The force of vital magnetism is demonstrated everywhere in the diversified forms of life. Heat and cold are but modes of supply and demand in solar magnetism. Heat and cold in the body are the sensations which tell of the obstructed channels through which the vital forces flow. Magnetic manipulation by a suitable person will cure most diseases if not of too long standing. There is no curative power in nature like it. The finest forces are the most powerful; magnetism is one of the finest-yet in the domain of the profound and refined soul-world there exists still finer and more etherealized forces which have a great influence upon the order of nature, and the development and distribution of organic forms. Man is the most secure and protected from danger when he imitates nature, and comprehends her methods of vital action.

The germ theory of disease has of late years received great attention, and is destined in the near future to have an important bearing upon the treatment of disease. When one comes to think of the slow progress in physiological research and the treatment of disease before the beginning of the present century, and for a long space even in it, we see how slow the medical mind has been to recognize the spirit of progress. The medical schools have displayed more conservative bigotry and arbitrary dogmatism than the theological schools during the same time, if possible. But that spirit of exclusiveness and sham is rapidly giving way under the impulse of scientific minds and methods; soon the medical revolution will be complete.

More observation is wanted, and scientific classification of real psychic facts. Magnetic healers have, in almost all cases, methods of manipulation entirely their own. A great subject-a domain of nature-here lies open for study. Not an easy one: Astronomy, with its unthinkable distances, is easy in comparison to it-the mind and its forces involve so many unknown facts and laws; but that should only be an incentive for closer study. When more is known it will be seen that those appearances which we thought were direct manifestations of Providence-or God overshadowing the soul -will be seen to be but the ordinary operations of the laws of nature. As science grows divine interferences retire from the eye of the man of science. Ignorance sees God in mysman of science. Ignorance sees God in mystery. The educated man of science sees only the unknown works of natural law. I welcome the development of "mind cure," but it is "mind," not God-spirit, and not an "over-

shadowing." I do not say, by any means, there is no God. God or no God, man and spirit only come sensationally in contact with nature. A man can only know and profit from his sensation. Science can only profit through man's sensation. There can be as yet no Christian scientists. The terms together do not mean anything. Christianity cannot be a science. The greenback science would be a force without means; a Republican scientist would be words with out meaning; Democratic scientist would be words without meaning: So the Christian scientist is an abnormal thing, that does not describe anything which is true in nature. It is incongruous, inconsistent nomenclature, which has nothing in common with a scientific definition. Christianity is a term with a thousand definitions. Science always means the same thing. Christianity in the city of Rome is one thing-in Westminster Abbey another; Christianity on the boulevard of Paris one thingin the avenues of Salt Lake City another. The churches existing in these United States show how men differ in their conception of Christianity. A conscientious man may be a Christian, but science can neither be Christian nor unchristian. Science embodies the facts and principles of nature; Christianity knows nothing of these. The healing art is a progressive one, and I do not want it to be understood that I linger in the retrospective conditions of it. The old school methods of healing I can afford to throw away. I will not hurl coarse epithets at the heads of eminent surgical operators. I think the old medical profession has done a great deal for the science of physiology and anatomy. The name of Harvey will be eternally honored in the school of physiological science; and the name of Bell will be remembered by the remotest posterity. Yet this old school is the stupidest blunder that I can find in the whole category of science. It is not adventuresome enough. It relies upon the past.

I know a man is coming with his magnetism with his mind-power—not God-power. He will break to pieces the medical gods of the world. The idea of non-science, the superstition of medicine, will have to go, and will only go as true science unfolds in the mind of man. In educating our scientific men let us not forget that self-knowledge is the greatest that the understanding of the vital principles of the universe is the great problem still. The realm of life and the causes of the soul are to be better understood. Then those of life and disease will be easily manipulated. The world is rapidly losing its myths in every department and branch of human thought.

of the mind. The old belief that God made us all has kept back an answer to the onigma of life; has kept back the spirit of inquiry, and lution of physical atoms is impeded - then satisfied the credulity and our losity of man. come organic diseases, or obstructions, and a But with the growth of the scientific skeptic new development of life. Organic life is but | the demand "I want to know" is heard echoan obstruction, a polarization in vital magnet- ing everywhere. I want to know the mystery ism; obstruct its course in one mode of life of the physical universe. I want to solve the mysteries of consciousness and its cause. When millions and millions of years have rolled away I may come to a point in the endless kingdoms of eternity when the existence of nature and the science of the divine shall become a question solvable and interesting to me. The divine is too sacred, too sublime a theme and a mystery for me now. Whenever I look in the realm of mind and causation I am lost in the supreme mystery of being. I do not know; there are no facts of sensation by which I can claim to know. The phenomena are too gigantic for me now. I see too much of the grandeur of the soul and the magnificence of the universe to be vain and egotistical enough to blunder and dream of existence or existences which are "ungetatable" and unthinkable.

Letter from Capt. Gould.

To the Editor of the Banner of Light:

Professor Wm. H. Lockwood of Chicago has just closed an engagement here of three weeks, to the great satisfaction and edification of the citizens of St. Louis, many of them entire strangers to the teachings of Modern Spiritual-

But it is so seldom we have an opportunity of securing a lecturer for our platform, who is a full fledged Spiritualist, and who at the same time supports his theories upon scientific principles. ciples, that the announcement of his name was quite a surprise to many who were more than curious to learn what, if anything, could be said upon the subject of Spiritualism from a strictly scientific standpoint.

Hence it was soon spread abroad that Pro-fessor Lockwood, who has a record in the west and northwest as a scientific lecturer of more than twenty years' practice, was here, and drawing steadily increasing audiences, which before the close of his engagement could barely be accommodated in our hall. So many regrets were expressed that the term of his engage-ment was so short, that it is probable he will be reëngaged again soon.

The Professor lays the foundation of his arguments in the molecular character of Nature. From this position he demonstrates that the mental relationship existing between individuals, or as existing in the animal kingdom, is of a molecular character; that all types of crystals and plasmatic life are the result of molecular lar accretions; that plants and all vegetable life, including the beautiful colors in flowers and upon fruits, are in full accord with the principles of molecular structure. He claims that thought transference between

mind and mind, whether in mortal or spirit-life, is established and made intelligible through he principles involved in molecular theories and that it is the key that unlocks the secrets of ancient occult mysteries.

The subject, as elucidated by the Professor, opens a new field of thought to many of increasing interest, and each lecture contributes valuable information to all who have the priv ilege of listening to them.

It seems that the time has come when the beautiful theories as taught by spiritual lecturers from our public platforms, predicated upon spiritual phenomena, are to be supple-mented and verified by scientific facts.

mented and verified by scientific facts.

To us in the West this is a new, an advance step, and one that seems to be finely appreciated, judging from the interest created here. While Professor Lockwood is not new by any means in this field of labor, we have been so much absorbed in the phenomena of Spiritualism in seaking for tests that we have had no ism in seeking for tests, that we have had no time nor thought for scientific investigation.

You, at the East around the "Hub," are of course in the midst of scientists, and often have an opportunity of listening to savants in their

discussions of occult theories, and probably o piritualism from scientific standpoints.

But if you have not, allow me to suggest that

if you have not attow he to suggest that if you have an opportunity to secure the services of Professor Lockwood. I feel assured your people will appreciate his teachings and be glad to endorse them.

While the Spiritual Philosophy is full of beautiful the secure of t

susceptible, it will present additional arguments to skeptics and to the doubting as noth-

ing else can.
I feel assured that the old BANNER, with its folds always spread to catch the latest zephyr from the spirit-land, will be more than ready to accept and promulgate all well-established scientific postulates referring to the Spiritual Philosophy.

When this is accomplished and recognized it will set at liberty a vast amount of valuable thought and research which is now, and has been for more than thirty years in this country, as well as in all civilized countries, endeavoring

as well as in all civilized countries, endeavoring to prove what Spiritualists have long since accepted, namely: the continuity of life and the communion between spirits in the body and those that have passed to the spirit-side of life. When this is incontrovertibly established through scientific demonstration, the millen nium will begin to dawn, as the millions that are now engaged in controversy, research and speculation will probably have leisure, and it is to be hoped a disposition, to devote some part of their valuable experience to the educatpart of their valuable experience to the educating of those seeking for the truth and to the cause of humanity generally. E. W. GOULD.

December Magazines.

THE CENTURY.-Christmas is well celebrated by the managers of this magazine in the presentation of a fine holiday issue. The new and artistic cover, in colors, suggests the advent of the newly-born while illustrations, stories, sketches, poems, topics, letters, humor, all teem with talk of the day so near approach "The Madonna of the Donors," by Van Dyck is a fine engraving, copied from the painting in the Louvre. Among the subjects treated are "The Life of Napoleon Bonaparte," second part; "Old Maryland Homes and Ways;" "The Italian Premier, Crispi;" 'Science and Religion;" "The Labor Question" (in Kipling's "A Walking Delegate"); "The Painter Van Dyck;" Christmas poems, by George Parsons Lathrop and Julia Schayer; "A Neighbor's Landmark," by Sarah Orne Jewett; "An Errant Woolng," by Mrs. Burton Harrison; "The American Woman in Politics," by Eleonora Kinnicutt; "The Christmas Goose," by Grace Wilbur Conant; "The Penitent," by Nannie A. Cox. F. Marion Crawford continues "Casa Braccio." There are numerous other flustrations to add interest to an unusually strong number. The Century Co. New York.

THE COSMOPOLITAN.—A strong and interesting paper is "The Relations of Photography to Art," beautifully illustrated. James L. Breese is the writer My Guests" is a poem by Sir Edwin Arnold. "The Tribes of Sahara," Napoleon Ney; "Margherita of Savoy," Felicia B. Clark; "Musical Instruments of the World," Isaac H. Hall; "Great Passions of History," Andrew Lang; "A Parting and a Meeting," William Dean Howells; "On Frenchman's Bay," Mrs. Burton Harrison; "Abraham Lincoln in his Relations to Women," Julien Gordon; "A Feel in the Chris'mas Air," James Whitcomb Riley; "An Error in the Fourth Dimension," Rudyard Kipling; "The Story of a Thousand," Albion W. Tourgee; "The Hall-Mark," Katrina Trask. In the "World of Letters" and Progress of Science" are many pleasing papers. The Cosmopolitan Co., New York.

THE ABENA.-Following a portrait of Prof. F. Max Müller is a paper by that distinguished gentleman, on "The Real Significance of the Parliaments of Religions." "Guy de Maupassant" is by Count L. N. Tol stor; "David A. Wells's 'Downfall,'" by George Wil-The stupidity of ignorance has kept back, son; "The Religion of Holmes's Poems," with fine many men from investigating the finer forces portrait, by Rev. M. J. Savage; "Well-Springs of Im-

mortality" is from the pen of the editor, B. O. Flower. Henrich Hensoldt writes of "The Fate of Major Rog-ers." James G. Clark has a poem, "If Christ Should Come To-Day." Henry Latchford writes of " William Penn," and "Peter the Great." "A Woman in the Camp," a Christmas sketch by Hamlin Garland. 'Cinch," by Will Allen Dromgoole, is another in the same line. "The Abolition of War; a Symposium," has two papers: "The Ethics of Peace," by Rev. H. C. Vrooman, and "The Abolition of War," by Thomas E. Will. The other departments are well cared for. The Arena Pub. Co., Boston.

THE LADIES' HOME JOURNAL -Eugene Field has a finely illustrated poem, "Jes' fore Christmas," as the opening paper. "The Man Who Most Influenced Me" is the first of a series of six papers by France Hodgson Burnett, and is entitled "My Enemy." Girl of Gatilee" is by Rev. S. D. McConnell, D. D. Frank R. Stockton begins "As One Woman to Anoth-"Dreams of Universal Suffrage" is an effort to be funny, and is not convincing in argument, or up to the general tone of this able magazine. Lillian Nordica has a fine article on "Girls and Operatic Careers," and speaks authoritatively and profitably. "A Minister to the World," by Caroline Atwater Mason, is continued very pleasantly. William Dean Howells contributes a fine installment of "My Literary Passions." "Holly and Rue" is by Robert J. Burdette "Happy Evenings for Children" will please the little folks, as will also "Making Candy at Home." Ruth Ashmore writes of "The Small Faults of Girls," and Maria Parloa of "Fête Days of the French." There is also a fine variety of recipes, etc. Curtis Publishing Company, Philadelphia, Pa.

McClure's Magazine.-The fourth volume comnences under most auspicious circumstances. Ida M. Tarbell continues Napoleon Bonaparte in a wellwritten second paper, accompanied with numerous portraits of the subject at different stages of his career. "Dikkon's Dog" is by Dorothy Lundt. "A Morning With Bret Harte," by Henry J. W. Dam, has several portraits. D. L. Moody is well written of by Prof. Henry Drummond. A. Conan Doyle has a story of Napoleonic era entitled "A Foreign-Office Ro-"The Christ-Child in Art" is by Archmance." deacon Farrar. Ella Higginson has a story, "The Takin' in of Mis' Lane." Cleveland Moffett brings out some stories from the Pinkerton Agency about the Molly Maguires. S. S. McClure, 30 Lafayette Place New York.

THE HUMANITARIAN .- A portrait of hirs. Jose phine Butler, wife of the late Canon Butler, is used as a frontispiece preceding an interview with that lady on "The Sex Blas of the Commentators," Sarah A Tooley making the interview. Part second on "He redity" will interest many readers; " The Theatre and the Music Hall" is from a paper by Rev. Canon Les ter, read at the recent Church Congress; "The Ch" nese as Fellow-Colonists" is discussed by R. W. Egerton Eastwick, "Community Life and the Social Problem" is by Rev. James Adderley; "The Strike of a Sex "comes to a close, and does credit to the writer, George Noyes Miller. Caulon Press, 20 Vesey

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When wearled with the bitter strife-When comfortless seems earthly life— Strong angel-helpers will be near, And, through the densest atmosphere Thy loved ones come.

And, though again from thee they go To do a work thou mayst not know. Grieve not; for when the twilight falls. With souls responsive to thy calls, Thy loved ones come.

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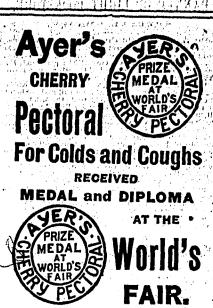
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18AAC B. RICH AND JOHN W. DAY, PROPRIETORS.

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

New Trial Subscriptions!

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

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

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

Christmas Number!

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:

[Yielding to the oft-repeated request of correspondents who have been unable to procure | cellent likeness of LUTHER COLBY, and the view of mis birthplace—the edition having been wholly exhausted—we shall republish these pictures in the Christmas issue.]

Accounts of phenomena;

An installment of the current story, "Bertha Lee";

A memorial sketch of Luther Colby, from the pen of Albert Morton, Esq., of Summerland, Cal.:

An essay on Christmas, by W. A. Cram; A characteristic letter from that Spiritual istic veteran, Giles B. Stebbins;

"Visits to Mars," written by Lyman C. Howe:

An illustrated sketch of Florence Marryat, by John W. Fletcher:

Translations from our Foreign Exchanges, by W. N. Eayrs:

A word on Medical Freedom, by Prof. Alex-

ander Wilder;

And other interesting matters. Send in your orders for copies, Spiritualist Societies, individual believers, earnest inquir-

The Holidays are Here.

Not every one needs to be apprised of the always welcome fact of the near approach of the holiday season. It is even now at the door that is waiting to be opened upon it. This is of shielding any mediums from the just results the peculiar time when the better sentiments of their weakness, but for breaking through blossom and bear fruit; when friendships are repaired and freshly comented; when all animosities are buried out of sight, the feeling of charity—which is love—kindles with a new are to take advantage of deceitful and wrong power in the heart, and the world takes on results by dragging them to the light, affecting brighter colors than has been its wont for many a duli and dreary life. The holiday season has long supplied the occasion for the exas best befits the relation of both giver and receiver. Such bestowals are one thing for children and another for those of larger growth. once most fitting and expressive.

Rufus Choate once said to somebody, when appealed to on an entirely different subject: "There is nothing like a book." How true it is the medium that they craved the latter's cofor Spiritualists in another sense. What could operation in making a scientific demonstra-

impressions and thoughts which are the food of Spiritualists at all times, in all moods, and under the testing pressure of all necessities? A Spiritualists' Bookstore, where are to be own belief, advocate their own views, explain the deep mysteries of the law that has the created universe in its silent control, and teaches the practice of those divine virtues which are the perfection of all character, ought to be regarded as a realm within whose noble influence they should excerly come. The BANNER OF LIGHT Publishing House is one of those few but most desirable places for the Spiritualist's attention in either Europe or America. It contains a wealth of spiritualistic resources whose intfinsic value it is not easy to esimate.

A complete list of the BANNER OF LIGHT'S own publications is a long and exceedingly attractive one. A specimen copy of our Catalogue will be mailed free to any address. Taken with the great number and variety of liberal publications by the first writers and thinkers and the truly impressional authors in the field of free thought, this list comprises a body of Spiritualistic Literature that leaves little or nothing to be desired. We most sincerely commend this rich and rare collection of books and pamphlets to the special attention of Spiritualists and the liberal-thinking public for their Christmas service. Here are to be found the treasures that are truly deserving of bestowal on others. Few can run their eyes over this collection and not indulge in a selection satisfying to their wants. The catalogue of authors whose names are words of endearment to all Spiritualists the world over would make a truly brilliant presentation. For a Christmas remembrance, token, gift there, is nothing that will sooner satisfy the unexpressed desires of those who are Spiritualists in belief. It has cost a very large expenditure to collect and maintain this bookstore for Spiritualists, but that is a small part of its actual and permanent

Materialization---Advice from a Strange Quarter.

The business of "exposing," in .connection with mediumship, is easy enough if everything is taken for granted that the exposer asserts, and everything is disbelieved and denied that is asserted for the medium. So mediumship has been called with truth at once the stumbling-block and the stepping-stone for students of spiritual science. Humanity is prone, likewise, to expect much while careless of its own integrity. There is a double motive operating on the minds of sitters: they hope for success, yet are looking out for fraud. A circle of persons expects nothing but perfect truthfulness and innocence from the medium, while those composing it are foot-free to roam in the field of disbelief and dishonesty. So that it is evident that the two parties to a séance are at cross-purposes from the start; while the sitters demand that on no account whatever they shall themselves be deceived, they think it is perfectly right and legitimate to ensuare the medium whenever an opportunity offers.

Now it may well be asked, what sort of spiritual conditions can be expected of a combination of circumstances like this. With all minds literally at sixes-and-sevens, with suspicion lurking everywhere around, and jealous ingenuity lying in wait to overwhelm the unsuspecting but unsupported medium, and active hostility with its ear or eye at the outside keyhole, would it be possible to conceive of the possibility of decarnated spirits appearing in their proper guise, and manifesting in their true personality? Why, in the commonest affairs copies of a former BANNER containing the ex- of human life it is found necessary to conform to the ideas of appropriateness and propriety; confidences are not exchanged in the noise and push and eavesdropping of the crowded streets; silence is required to soothe the outer sense. and fit for the reception of what is to be given up; and that which may pass only between friends is wholly out of the question between

enemies. Then there is the disturbing element in the common curiosity of general humanity that comes in to claim its front seat in the circle; a feeling of hunger for continually fresh wonders that is almost insatiable. Instead of being content to adhere to the purely receptive attitude, accepting what is offered in the spirit in which it is given, and working it over afterward with the digestive apparatus of a perfectly candid and well-equipped judgment, the habit is growing of attending a séance for the sole purpose of either playing a trick on the medium or of catching the medium in one, to which just such distracting and destroying conditions have contributed the essential ele-

Is there the least justice or propriety in insisting on perfect honesty at all times in the medium, when those who set up the demand themselves waylay the medium with all the arts that are played by spies and detectives when they claim the privilege of acting immorally and dishonestly, and seek by every means to deceive, mislead and dupe the medium, and thus bring him or her down to their own level? What can be expected under the influence of such unfavorable and unrelated surroundings? These questions are not submitted for the sake this false hedge of pretense that dishonesty is privileged first—on the part of the sitters—to generate deceitful and wrong conditions for spirit manifestation, and then the same sitters a horror at their discovery, and when possible

rewarding them with a legal penalty. Everybody is eagerly anxious to become satisfied of the verity of spirit-return and spiritchange of such tokens of affection and regard presence, guidance and help. No one seriously wishes to be deceived in a matter of such grave importance; and on the other hand no one should be willing to participate in plots and schemes to convert honest spirit-presence into Now they take one form, and now another; a farce of artifice and fraud. Suppose now that and every returning year sees a multitude of those claiming to be investigators were to take people who are puzzled to decide what is at the medium into their confidence, instead of plotting to entrap said medium with their wiles for the sake of boasting over a triumph in detectivism. If they expect mediums to be entirely sincere, are they not willing to become so themselves? If they were to say to

they seek better and richer than those printed | tion of the reality of materialization, instead of challenging the medium to prove true what he or she claimed to be done through them, and laying traps to catch them if possible in deceit and dishonesty, can it reasonably be doubted that there would be no "dishonesty" found the publications that set forth their to record, no triumphs of the spy and detective to blazon abroad, and a far more certain and satisfactory result for the earnest and sincere investigation?

We cannot forbear quoting a brief but pregnant passage from The Two Worlds on this matter at this point. Alluding to the conditions thus wrongfully imposed on the medium by "an incongruous array of sitters, invading the very holy of holies of spirit-intercourse, and laying violent hands upon the altar, yet expecting that the most stupendous miracle of spirit-chemistry is to be performed to satisfy their gaping curiosity, their materialistic wrong-headedness, or give a filip to their satiated appetite for sensation," it sava truly that "to expect spiritual results under such conditions is like crying for the moon, and we nity genuine mediums who yield to the tempt ation to pander to such selfish demands. Sitters who innocently or ignorantly expect successful results under such circumstances are equally to be pitied. The crowd of curious sight-seers who 'go to see the show' without

tarian organ—Rev. Samuel J. Barrows. He boasts himself to be a "psychical researcher," and asserts with perfect self-satisfaction that the existence of such a society for investigation as he belongs to "is an evidence that scientific men of unquestioned repute consider psychic phenomena worthy of earnest and prolonged study." Just to think of such an amazing condescension! He has a great deal more to say in the same patronizing spirit. Among his other pompous propositions—after asserting that Spiritualists believe in Spiritualism "not because it has been proved, but because their faith is so strong that they do not require proof," and that "the great majority of manifestations, séances, and other performances conducted by professional mediums are destitute of all elements of proof"—is one that Spiritualists shall furnish the psychical society with the money paid to their mediums to help them (the "psychicals" aforesaid) to continue their research! Was ever impudence so sheer

as this? Then he comes to the testimony presented by materializations. He plumes himself on doing detective work in this matter. Yet he finds fault because these phenomenal proofs of spirit presence are given in the dark; he wants them to occur in the broad daylight, in the blazing sunshine (perhaps on the sidewalk or on the public common), thus imposing con ditions that he ought to know are as entirely incongruous, inconsistent and destructive of desired results as are any and all of the other hostile conditions already described. Like the rest of the class to which he apparently belongs, he would impose conditions in order to take advantage of them afterward; he would have his own way altogether that he may thus be able to denounce and disparage mediums for insisting on theirs. "Anybody who is really in full possession of

his senses ought to be able to find out in five minutes what sort of beings these creatures are," says this oracle of an investigator. After crying humbug, flinging about him the mud of rancorous abuse, calling the spirits "ignorant, coarse, depraved, and capable of the most notorious lies," and denouncing honest people for "paying one or two dollars a night for the privilege of being defrauded," calling it all the luxury that some people insist on enjoying"-after all this, we say, and after declaring that "to make this the basis of a faith in the life hereafter, and proclaim it as an evidence of the truth of Spiritualism, is a sacrilegious form of humor which would make the devils laugh," this proof-hungry psychic researcher, this minister, editing and conducting a professedly religious paper, turns appealingly to Spiritualists themselves, and presumes to tell them that "if there are any who should welcome the earnest investigation of Spiritualism it is Spiritualists themselves; if there are any who should insist upon the most thorough exposure of every form of humbug masking under that name, it is Spiritualists' [which latter is quite true]. But has this remarkable psychic researcher ever read that familiar fable narrated by old Æsop, in which the wily fox persuaded the crow on the tree to sing, and thus let the piece of cheese drop from its mouth into that of astute and hungry reynard? This ministerial vulpes first tells Spiritualists what dreadful company they keep with their acknowledged mediums, what demoralizing frauds these same mediums are, how badly they are humbugged, how small is their critical intelligence, how they love the darkness rather than the light, what folly it is for them to talk about conditions for spirit manifestation, and a good deal more to like effect, and then holds out his hat (metaphorically) for offerings from these same insulted Spiritualists, remarking from behind his broad phylac teries that really it is for their interest to help men of his stripe to go forward with their work of collecting what they call proofs to be used

in every possible way against them. If anything ever called for rebuke, sharp and decisive, this sort of patronizing insolence calls for it. If investigation is honest, as this patron of truth would have all mediums, it surely cannot be handicapped with conclusions already framed and ready for announcement. ls the person bent wholly on research who gives out his opinions before he has got through his task? If this is not the top and crown of presumption and the culmination of conceit, then what is? Having wholly prejudged the matter, this researcher asks for funds to help him to pursue his studies further in the same

The Two Worlds (Manchester, Eng.,) in recent issue, copies entire-with due creditthe communication from David Dale of Glasgow, Scotland (grandfather of Robert Dale Owen), which was received through the mediumship of Mrs. B. F. Smith, and published in due course in the Banner of Light Message Department.

David Struthers, Grists, N. C., writes, on renewing subscription to THE BANNER: The promotion of our friend Colby into a higher class of being should be an inducement to all Spiritualists to help support the efforts of his old co-workers to keep wide open the door between the two worlds."

in the last street of the first

Magnetic Healing.

J. Clegg Wright has, on our first page, an admirable discourse on this important themewhich is now of especial interest to the people of Massachusetts.

As an instance of the practical working of this power through a highly developed instrument, we append the following expression of thanks from one who was readily restored by the process:

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

During the past summer I have received great benefit from two Boston mediums: I refer to Dr. Dumont C. Dake (late of New York) and Mrs. M. W. Lesile. Until Sept. 4. Dr. Dake was unknown to me; but I have long known of and benefited by Mrs. Lesile's powers. While she was my guest last summer some wonderful manifestations were presented to the entire satisfaction of those who heled them.

About the latter part of August I contracted a severe cold, which left me very weak, and speechless. For more than a week after, I could not speak above a whisper.

A whisper.

On Sept. 3, I had a sitting with Mrs. Leslie, and her control, "Wild Fawn," told me that "Medicine Man" was coming, and he would heal my throat.

The following morning Mrs. Leslie departed for her home. That afternoon I was sitting in my office, when a strange gentleman, accompanied by his wife, entered and inquired for my friend. I told them in a whisper she had been gone but a few hours, when he smilingly said: "Weil, I see what called me here"; and he then explained that some strong control had urged him to visit my house, although he did not know why.

He treated my throat by rubbing, and assured me that on the following morning I would have full possession of my voice.

sight-seers who 'go to see the show' without thought of the spiritual conditions necessary, and the sacredness and consequences of the outpouring they would invoke, are the cause of the mischief."

Of this well-described class of so-called investigators is (or strongly appears to be) the editor of the Christian Register, a Boston University of the sacredness of the sacredness and also a just expression of appreciation to "Wild Fawn," who, through Mrs. Leslie, feretold the Doctor's coming.

Ocean House, Nantasket, Mass.

Kindly Appreciation.

A lady, who evidently does not wish her name given to the public, writes us from Auburn, N. Y., as follows—under a recent date. We heartily thank her for her generous deed in THE BANNER'S behalf:

To the Editor of the Banner of Light: I would like to send you some subscriptions to the good old BANNER OF LIGHT, but this community is so strictly Orthodox that it would be useless to make the attempt. I there fore enclose the sum of \$5—trusting that the

offering may be of use.

It was with profound sorrow that I read of the transition of Luther Colby. It seemed like losing a personal friend. I rejoice that his work has fallen into such capable hands."

Mrs. Helen Tinkham, Reno, Nev., writes us Dec. 2 as follows on renewing her subscription. We wish that others of our patrons would feel to imitate her example in this matter:

"Enclosed you will find three dollars for the dear old Banner; it is worth that to me, and I wish with all my soul that every subscriber would and could pay what it is really worth to them—it would be such a help to the brave ones, both spirits and mortals, who are strug-gling to make it, all things considered, the very best spiritual paper printed, and also a tribute to our dear arisen brother, Luther Colby, whose worth cannot be over-estimated. I hope that you may prosper in the future even bet-ter than in the past."

A Well Merited Tribute

TO MR. W. J. COLVILLE AND HIS GUIDES is conveyed in the appended note from a kindly and appreciative correspondent in Connecti-

To the Editor of the Banner of Light:

Pardon me for intruding my opinions, but I have thought many times of writing a word of appreciation for the grand work done by W. J Colville through your columns for Answering Questions. I consider this department of The Banner worth more than the price of the whole paper, and often wonder if Spiritualists realize its value. Mrs. J. A. Chapman. Norwich, Ct.

Light (London) for Dec. 1 copies entire THE BANNER'S recent articles from Charles T. Wood and E. Turnbull, describing materializing séances, etc., by Mrs. Carrie M. Sawver and Mrs. A. Mott-Knight, and concludes the account by saying:

"Perhaps some of our readers may be able to suggest something better than the rough and ready methods described in these reports. Surely a chair might be contrived in which the menum cound be seated, with both hands and feet free, but from which he would be quite unable to escape until released by the sitters. Could not this be effected by having a comfortable arm-chair with a locked band or bar passing over the medium's knees and across his chest? We throw out the hint for the consideration of ingenious skilled mechanics."

Ed. S. Varney of Lowell, Mass., has our cordial thanks for the list of new subscribers, obtained at his own expense, which he so kindly sent us. This is an example worthy of emulation elsewhere, and shows substantial interest on his part in THE BANNER at a time when aid is appreciated.

Charles T. Wood sent us the report of a séance with G. V. Cordingly (of St. Louis, Mo.,) now in Boston; the account was put in type for this issue, but space is wanting, and its publication must be deferred till next week.

As set forth in his advertisement on our seventh page, Mr. Fred. W. Tabor of 519 Shawmut Avenue, Boston, is now ready to make engagements to go out of town for the holding of

We have secured a report of the National Constitutional Liberty League's yearly meeting-held on the evening of Monday, Dec. 3—and shall place it before our readers next

Read Dr. Nelke's endorsement of E. J. Bowtell's claim to patronage as a speaker and medium, second page.

Read "Holiday Books"-fifth

Spiritualists' Memorial Building Association.

The regular monthly meeting of the above named Association was, we are informed, held in Marble Hall, 514 Tremont street, on Tuesday evening Dec. 4. Considerable interest, was manifested in the purpose for which the body was formed, and a course of entertaining lectures was projected as a means of increasing the interest among the masses and diffusing a wider knowledge of the aims and objects desired to be attained. Notice of these lectures will be given

An able article was read upon "The Spiritualist's Opportunity in Religion," which was thoroughly enloyed by all present.

The next meeting of the Association will be held at the same place on the first Tuesday in January, and applications for membership are solicited from those who desire to enroll themselves in a movement of such import. Correspondence may be addressed to Miss Emma L. Adams, Sec'y, 8 Rutland Square, Boston,

Lyman T. Field, an industrious and respected itizen of Lowell, Mass., died, at St. John's Hospital In that city, Friday, Dec. 7, at the age of sixty years. He was a member of the First Spiritualist Society. and that association took charge of his funeral, which was held in the chapel of Edson cemetery, Tuesday, Dec. 11- N. B. Greenleaf officiating.

NEWSY NOTES AND PITHY POINTS.

POETRY AND SCIENCE! "The last rose of summer's"
A silly pretense;
It blooms in a hot-house For twenty-five cents! It blooms all the winter-It blooms all the winter—
No room for a doubt;
And that is where science
Knocks poetry out!
—Atlanta Constitution.

The New York Press celebrated its seventh birthday by issuing, last Sunday, seventy-two pages. It is estimated that the edition would make an unbroken pathway as wide as a Press page, from New York City to Atlanta, Ga. The Press is one of the ablest and most progressive metropolitan journals of the world, and deserves the success which has come to it.

We must claim and make forever sure that heritage of American youth which is the true meaning and priceless boon of democratic institutions—equal opportunity in a land of equal rights.—Congressman

If you wish to rid your cellar of rats, sprinkle red pepper on the floor just around the hole. The rat comes out, steps in the pepper, cleans his feet with his tongue, and leaves your house never to return.

PLEASED WITH SLATE-WRITINGS.—Mrs. Carrie M. Sawyer, the producer of spiritualistic phenomens, gave a series of tests on the open stage of the Grand Opera House last night. The conditions were unfavorable, and Mrs. Sawyer expressed herself as disastisfied with the results. A fairly large number of Boston Spiritualists were present, and they pronounced the slate-writings among the best they had ever witnessed.

—Boston Datly Globs, Dec. 10.

The Quarterly Illustrator may well be proud of its success, both as to merit of engravings and the departments which are contained in the magazine. The third volume is entered upon under most favorable auspices, and many friends are sure to be won for this interesting, able and artistic periodical.

A foreigner is an alien, a foreigner who drinks too much is a bacchanalian; and may not a foreigner who smokes too much be a tebacconalian?"—Dr. O. W. Holmes.

The Chinese war still drags its slow length along. The Japanese are reported as about to attack Wel-Hai-Wel; and Shan-Hai-Kwan cannot escape fear from a naval attack.

There is talk of erecting a female penitentlary at Joliet, Ill.

Mayor-elect Strong of New York intimated in his recent speech at the Chamber of Commerce dinner that he might like to appoint a woman as Commissioner of Street-Cleaning. The lady he had in mind is Mrs. Eleonora Kinnicutt, the wife of a prominent New York physician. Mrs. Kinnicutt took a leading part in the agitation which led to the enactment of the present street-cleaning law, and she has also done effective work in various lines of municipal reform fective work in various lines of municipal reform By a peculiar coincidence, a paper by Mrs. Kinnicutt, "The American Woman in Politics," is printed in The Century for December.

A bronze tablet to the memory of Dr. Horace Wells, the discoverer of anæsthesia, has just been unveiled at Hartford, Ct.

Ancient authorities agree in averring that Eve was snaked out of Paradise.

Now Mr. McAllister has come out against the docking of horses' tails. This utterance will doubtless be found to be far more potent than that of the legislaor. - Herald.

An exchange advises farmers to sprinkle a little stone lime in their stock tanks, and says not a particle of green will then form in the water. When the lime loses its strength and scum begins to form, which may be twice during the season, wash out the tank and repeat the dose. It is cheap, not only harmless but wholesome, and keeps the water sweet and saves work.

Knowledge is proud that he has learned so much; Wisdom is humble that he knows no more.

— William Cowper.

Our neighbor, The Post, says the moral victory for the recent school board election in London, Eng.] was in favor of freeing the schools from ecclesiastical control, and it will probably be heeded as such by the clerical majority.

How do we know that the Egyptians played football? Because Moses was discovered among the

THE BOSTON COMMONWEALTH appeared Saturday last in a new form of make-up, as well as introducing new departments. With such men as Dr. E. E. Hale and Frederick E. Goodrich in the editorial management. little need he said or wondered at in the line of progressive additions to a paper which has always been ably conducted and universally read among the most intelligent classes of Boston.

TRUTH WAS UNWELCOME.—"I b'lieve them Oldhams is gittin' to be regular Agnostics," said Aunt Sarah Jane. "They don't keep the family Bible on the centre table in the best room no more." "Well, 't is n't their religion they 're hiding," Aunt Aun Eliza replied. "It's their age. Them Oldham girls is gettin' on." Answers. tin' on."-Answers.

Talking about howling successes, says the Burlington Free Press, is there anything that holds a shotgun to a " melancholy dog on a mooulit night"?

"Well, old man, how is business?" "Booming," said the manufacturer of sporting goods. "I have just received an order for four million pairs of sprinting shoes for the Chinese army."—Indianapolis Journal

The fire department of Jacksonville, Fla., says a New York daily, was turned out recently to put out the burning pain in a woman's mashed finger. While cooking the woman mashed her finger, and ran out of the house shricking "Fire!" "Murder!" and lots of other things. A man who happened to be by started off at her first yell, and turned in an alarm of fire, which brought the engine and hose wagons to the scene on a gallop. The firemen helped the woman ' talk " some, and went back to their quarters.

Prayer is to be considered as an educator of the will, as an avenue through which man claims the aid of the Eternal Goodness in the struggle to be good. It is of no consequence that I get what I want. It is of the utmost consequence that I want what I ought, and that I shall be what I ought to be; and the whole purpose of prayer is defeated unless it forwards this result.—Thomas R. Slicer.

So I simply deny the old notion, you know,
That the wiser we get as the older we grow!
For in youth all we know we are certain of.—Now
The greater our knowledge, the more we allow
For skeptical margin.—And hence I regret
That the world is n't flat, and the sun does n't set,
And we may not go creeping up home, when we die,
Through the moon, like a round yellow hole in the
—James Whitcomb Riley,

"Did she marry well?" asked a friend of the family. "She did the next thing to it; father says she married a tank."

Merchant (to portrait painter)—"How much will you charge to paint my portrait if I furnish the paint?"—Fliegende Blütter.

Count Ferdinand de Lesseps, the great builder of the Suez Canal, and the ill-fated projector of the Panama Canal, has just died; his funeral was to be celebrated in Paris Dec. 15.

The words in Japanese for rat and fountain are very much alike. So an accomplished missionary, in delivering an earnest discourse, made the very easy mistake of urging the congregation to "come and seek the living rat." instead of "come and seek the living fountain." Of another evangelist the story is told that he said with a loud voice, "If you don't repent, you will go to the post-office," the words for post-office and hell being very similar in sound.—Bishop Galloway.

W. J. Colville's Work.

Mr. W. J. Colville's present series of meetings in New York and Brooklyn are attracting great interest and attention. Two public courses of lectures are and attention. Two public courses of lectures are given as follows: Metaphysical Library Hall, 503 6th avenue (close to 42d street). Mondays, Wednesdays and Fridays, at 8 P. M.; Fletcher Hall, 108 43d street, Wednesdays and Fridays at 4 P. M. In Brooklyn, Single Tax Hall, 1188 Bedford avenue, is crowded on Tuesdays at 3 and 8 P. M. The lectures in both places cover a wide range of topics, and draw together a very intelligent class of people.

Mr. Colville's present address is 52 West 12th street, New York, where he conducts a class in spiritual science, as demand arises.

Gone Home.

ANOTHER OF THE CLD GUARD GONE TO INS REWARD.

The BANNER OF LIGHT for Oct. 13, just recelved, announces the decease of its founder and veteran editor, Luther Colby, on Sunday, Uct. 7, just five days before the completion of his eightieth year. He had been ailing for two years past, feeling the depressing influence of age, but as no public intimation of his illness had been made, the shock of his demise will be felt all the more keenly by the hosts of friendly readers of THE BANNER all over the world. which for thirty seven years he so ably conducted and edited to the last, and, as he always desired, "died in harness."

"Mr. Colby was from the first aided in his labors by unseen powers; he was (and so willingly acknowledged) in an especial sense cared for by the invisible workers in the higher life, and was himself endowed with a mediumship, involving the clairvoyant, impressional, and automatic-writing phases - which as to its results has often called out the wonder and astonishment of his friends and co-workers in the mortal.... The busy physical brain is still; the year-worn hands are folded; the voice is mute: but in the Land of Light another mortal has put on im-

The Boston Daily Globe, among other kindly and true things, says:

"He was a manly man, a laborious worker, charitable and generous, frank and open-hearted. . . . He lived in the realm of spiritual unfoldment. He believed he was the message-bearer of the angels, or as he would say, the instrument of the spirits.

The Boston Post said of him:

"Thoroughly honest in his personal belief in the phenomena of Spiritualism, he was able to exert an influence which has spread far and wide with marvelous results. His sincerity was unquestioned and undoubted. He had the respect of the public, the confidence of all with whom he was brought in contact. And his services in the cause of Spiritualism are recognized as those of an honest man, honestly striving for principle."

Those who best knew the Grand Old Man loved him most. Upborne amid all his trials ualist Ladies' Aid Society of Brockton, on Sunday his sincerity and sterling honesty won for him, as we have seen above, recognition and esteem from people of all classes. What better fate can any of us wish than his? A clean record of a long, honorable and useful life. kindly remembered for the good he has done God speed you. Brother Colby, in your new home.-The Two Worlds.

In Memoriam of Dr. Wm. Britten.

Who passed away from his home-The Lindens, Humphrey street, Cheetham Hill, Manchester, Eng. - and entered the higher life. after a long and painful illness of over two years, on Nov. 24, 1894.

Dr. Britten's ill health was caused by heartdisease, aggravated by liver and lung difficulties. Notwithstanding these severe physical disabilities, the brave, patient and uncomplaining sufferer left no reason for his hosts of friends and kindly neighbors to anticipate his all too speedy and sudden departure. He had a smile, a kind word and outstretched hand for every one, and none but his medical attendant and his broken-hearted and now desolate wife could have known what weary nights and days of anguish the noble and patient gentle-

man was enduring.

When the bitter end came at last, good John
Lamont of Liverpool came by invitation to the earnest friends that passed in were but few of them Spiritualists, all the throng assembled were deeply touched by the beauty and high religious significance of the service

and high remainder the bouse was full; the wreather some sent by sympathizing friends would naverage a royal funeral, and the once bright hone was at last left to the bereaved one, who had parted with her best earthly friend.

Knowing that many of my ever-remembered, dear American friends will sympathize deeply with me—especially those who have best known and loved my vanished idol—I may say that during our twenty-four years of married life we had but one purse, one purpose and life between us. Nor can I recall the between us. We question if there are many who would give their time so freely to the Cause. The good work will still go on, and the angel-world will bless us.

Wercester.—Mrs. D. M. Lowe, Cor. See'y, writes: that ever divided us for a moment. William Britten was loved and admired by all who knew him, and his absence from this cold struggling earth is lamented by every true Spiritualist.

Dr. Britten was a widely-traveled man, and spoke fluently many languages.

As for me—his lonely and now desolate earthly companion—I can but watch and wait for the echoes of his beloved spirit-voice, and strive in continued duty to move onward and upward, shouldering the heavy burden that he has dropped, until I join him again in the land where "the wicked cease from troubling and the ward are truet."

the weary are at rest. Emma Hardinge Britten.

[Republished from the Banner of Light for February 24, 1894.]

Clarence L. Dennett.

How pleasant it is to be remembered, but how much pleasanter to know we have the privilege of sending messages to our friends

here. Father, dear father, you have walked long here upon the earth plane, and mother, too. Oh! how I wish I could open the eyes of mothonl how I wish I could open the cycle of moore ras clearly to this truth as yours are, father. Father, I promised you mentally I would sometime report from this Circle-Room, and to-day I find I have gained power and permission to make the could be somether to the could b sion to speak.

Oh! how grand, how beautiful was the vision that came to me before I passed out of my form. I feared not to go, but being young I had much rather have dwelt here longer; yet after the change I never had a desire to return

after the change I never had a desire to return to stay.

When in the mortal form I traveled much. I crossed the waters to the West Indies, then came home to go out of that material form. I have always felt a thankfulness that I could be so near to you all when the change came.

I have heard you, dear mother, say to yourself, "Why did Clarence have to go? why could he not have stayed longer?" If you are to believe your good Book you must know God doeth all things well. It was right, or I should have been given a much longer life in the mortal. I am perfectly satisfied with the change through which I entered a great school of life, and sometime you will understand these things better.

and sometime you will understand these things better.

Father feels that he is well versed in a knowledge of the other life. He is, as far as he has gone, but he will find there is a great deal for him to learn when the summons shall come to him. I know it is not a mere belief, but a fact, that there will be a grand reunion when we shall all meet again to be separated no more, and that is the best part of it.

I was conversing a short time since with an old sea captain, Capt. Hunt, and he said to me: "My boy, you know very little of the waters." I thought I knew considerable, but I will ad in the weeker, he could teach me a great deal in navigation.

Lam very, very glad, and I certainly appreciate the privilege granted me of speaking from this platform to-day. Clarence L. Dennett of Beverly, Mass.

Beverly, Mass.

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 hook 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.

MEETINGS IN MASSACHUSETTS.

F.ymm.-T. H. B. James writes: The Spiritualists of Lynn held services in Providence Hall, 21 Market street, as usual last Sunday. Owing to illness Mrs. Clara II. Banks was unable to meet her engagement.

Clara H. Banks was unable to meet her engagement.

At 2:33 the meeting was opened with service of song, led by Prof. E. F. Pierce. Mrs. Lizzie Hartmann offered an invocation, after which Waiter H. Rollins made well chosen remarks, and gave excellent tests, readings and communications, and Mrs. Hartmann gave fine readings, tests and messages.

Next Sunday, at 2:33 and 7:33 P. M., Dr. Charles F. Faulkner, inspirational singer and speaker, will sing and lecture under inspiration. Dr. Arthur Hodges will follow each lecture with tests and communications, and spirit raps will come through the mediumship of F. Fox Jencken.

Last Tuesday evening, at 15 City Hall Square, there was a very interesting spiritual meeting. Prof. E. F. Pierce led the singing; Mrs. H. M. Robinson of Cincinnati made remarks; Mrs. Dr. Dowland spoke on "Prayer"; Mrs. Holden of California made remarks and gave tests; Dr. Arthur Hodges spoke, and gave tests and communications; Waiter H. Rollins of Salem, readings, tests and messages; Mr. G. D. Merrill, tests; Dr. Baker, remarks.

At Marblehead last Thursday evening Mrs. Dr.

At Marblehead last Thursday evening Mrs. Dr. Dowland lectured on "Love," and Walter H. Rollins gave readings and tests. Next Thursday evening Mr. F. A. Wiggin of Salem will lecture and give tests at 7:30 in Mediord Hail.

Cadet Hall .- G. H. Green, Sec'y, writes: Mr. J. Clegg Wright of Cincinnati, O., was the speaker of the day last Sunday for the Lynn Spiritualists' Association, and once more delighted the audiences with two remarkable discourses. Bro, Kelty led singing at both services.

Mr. Wright will be with us next Sunday. All are

The Children's Progressive Lyceum, so writes the Secretary, J. F. Blaney, held its regular session in Providence Hall, No. 21 Market street, Dec. 9, Mrs. Providence Hall, No. 21 Market street, Dec. 9, Mrs. E. B. Merrill, Conductor, presiding. Exercises opened by singing, responsive readings from the Lyceum Instructor, singing by the school, usual ten minutes for the leaders to interview their groups, followed by the wing movements. Recitations were then given by Albert Metzger, Charlie Woundy; song, Annie Martin; readings, Mr. Giddings, Edward Whittier, Mrs. Whittier, Mrs. Woundy, Miss Estes; plano solo, Annie Martin; reading, Mrs. Webster; remarks, Dr. Furbush; song, Prof. Pierce and the school, closing with the Banner March, and singing.

Lyceum commences at 12 m., sharp.

Lyceum circle to be held at residence of Mrs. E. B. Merrill, No. 53 Lowell street, Thursday, Dec. 13.

Brockton .- "Old Colony" writes: J. Frank Baxter was the lecturer and medium for the First Spiritevening, Dec. 9, before an audience far beyond antici-

pation.

In Brockton very few workers could draw out such a house under such prevailing conditions; but Mr. Baxter is always expected with pleasure, for he never disappoints an audience, his talents are so various and his ability so versatile.

He sang several appropriate selections, the first being "Roses Underneath the Snow," and read a fine poem, introduct ry to a lecture on "The Utility of Spirit-Phenomena." It was a lecture replete with worthy and needful consideration, and met in marked degree the approbation of the greater number.

Mr. Baxter closed the evening exercises with a descriptive séance, and for one hour held his audience intensely interested in the various and numerous pre sentations of proof of the presence and manifesting of individual spirit-relatives and friends.

North Abington .- On Sunday, Dec. 9, Mr. W. J Colville lectured in Cleverley Hall at 2:30 and 7 P.M. Notwithstanding the climatic drawback, the attendance at 7 P. M. was large as well as intelligent and ap-

The subjects for both lectures were chosen by the audience. The afternoon topic was "Nationalism and the Future of Religion in the United States." The evening subject was "The Rise of Man through Evolution, Intellectually, Morally and Spiritually." Following the address a poem was improvised on "The Bright By-and-By" and "Our Public Schools." Mr. Colville lectures in this place again Monday, Jan. 7, '95, at 7:30 P. M. Topic, by request, "The Real Worth of the Bible; a Friendly Answer to Ingersoil."

Lowell.-E. Pickup, Sec'y, writes: Sunday, Dr. P. C. Drisko of Lynn lectured here. In the afternoon he spoke on the answer Christ made to Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it."

The lecture was a very interesting one, and a very good audience listened to it.

The veteran Spiritualist, A. B. Plympton, was in the chair.

In the avenier De Porter

CHAIT. In the evening Dr. Drisko discoursed on "Religion." After each lecture many spirits were described and names given, most of which were recognized.

him a fine trance speaker. The discourses that have been voiced through his organism have convinced all who heard him that they were masterly productions of thought, such as emanate only from scholarly minds.

The speaker for Dec. 18 will be Joseph D. Stilles of Weymouth.

Haverhill and Bradford.-E. P. H. writes that Mrs. Hattle C. Mason of Worcester spoke Dec. 9 before the Spiritual Union, giving interesting inspira

tional addresses and satisfactory exercises in mediwinship.

Next Sunday Mr. F. A. Wiggin of Salem will be the speaker, and will give exercises in mediumship.

New Bedford.-" Sec'y" writes: Sunday, Dec. 9, Mrs. Ida E. Downing of South Boston was the test medium employed by the First Spiritual Society. She gave most excellent satisfaction. — Next Sunday we are to have Mrs. Carrie F. Loring.

Lawrence.--Dr. C. A. Stevens writes: Miss Jennie Rhind (Boston) occupied the rostrum in Pythian Hall, Sunday, Dec. 9. Her remarks and readings were interesting and satisfactory.—Mrs. Abbie N. Burnham of Boston will be with us Sunday, Dec. 16.

Fitchburg.-Mrs. E. O. Pierce, Sec'y, writes: Mr. F. A. Wiggin occupied our platform, giving good satisfaction. Each lecture was followed by convincing tests.

Married. To the Editor of the Banner of Light:

A very pretty, quiet wedding occurred Sunday P. M. Dec. 2, at the home of Mr. H. W. Smith, Greenwich, Mass. The contracting parties were Mr. Jesse Vaughn and Miss Ada B. Magrath; the ceremony being performed by the pastor, Mrs. Juliette Yeaw.

The spacious parlors were tastefully decorated, the dim light of the cloudy day excluded, and "the evening lamps were lighted." In the softened, mellow glow, under the arch between the rooms, the brida party took their places to the accompaniment of the wedding march, rendered by Mr. H. W. Smith. The maid of honor was Miss Ella Newton; the best man Mr. Edmund Magrath, brother of the bride.

All are members of our Lyceum, and both bride and groom are entirely worthy of the many congratulations that followed them out into the snow-clad world to commence their wedding journey.

JULIETTE YEAW.

Dr. Bland's Latest Book. Dr. T. A. Bland of Washington, D.C., author of How to Get Well and How to Keep Well," has reneived the following commendatory letter from Rev. Minot J. Savage of Boston:

Minot J. Savage of Boston:

Dear Dr. Bland—I like your book. If only everybody would read it, and be guided by it, there would
be less illness charged against Divine Providence.

But people like mystery in their medicines as well
as in some other places. And they do n't want to behave in order to be well; they want the doctor to keep
them well, while they do as they please.

Sincerely, M. J. SAVAGE.

This useful and practical work is on sale, at the
Reparer of Light Bookstors & Boswoth street Bos.

Banner of Light Bookstore, 9 Rosworth street, Boston. Mass.

Scientist (at railroad restaurant)—"Do you know, sir, that rapid eating is slow suicide?" Drummer—"It may be, but on this road slow eating is starvation."—New York Weekly.

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light. The regular public monthly meeting of the Veteran Spiritualists' Union was held at Gould Hall. No. 3 Boylston Place, on the evening of Dec. 5. President H. B. Storer being absent because of illness, Vice-President Eben Cobb presided. The meeting was opened with a vocal selection by Mr. and Mrs. Long ley and Mrs. J. B. Hatch, Jr., after which the Clerk read the record of the previous meeting, which was declared correct, and was accepted.

Our Corresponding Secretary, Mrs. M. T. Longley, called attention to the new Home Sewing Machine, which had been received as a lift to the Veteran Spiritualists' Union, from Mrs. J. W. Wheeler of Orange, Mass., one of our life members. This machine is the second present of the kind to the Union, and the proceeds from the sale of this one will, as was the case of the former gift, be paid into our treasury, and thus help relieve the wants of the needy.

of the former gift, be paid into our treasury, and thus help relieve the wants of the needy.

At a meeting of the Directors of the Veteran Spiritualists' Union, held just previous to this public meeting, Mr. J. W. Wheeler was made an honorary member of the Union, and Mrs. Longley, our Corresponding Secretary, was instructed to convey our vote of thanks to Mrs. J. W. Wheeler for her liberal gift.

At this point Mrs. Longley, in behalf of Mrs. Dr. A.

S. Hayward, presented to the Veteran Spiritualists' Union a large crayon portrait of the late Dr. Hayward. It was stated that this remarkably accurate likeness was the work of Mrs. Billings, a daughter of one of our Trustees, Col. W. D. Crockett, whose family were life-time friends of the late Doctor. A vote of thanks was given Mrs. Hayward for her gift, and Chairman Cobb, in his address of acceptance, spoke of the sterling integrity, persistent activity and earnest work of Dr. Hayward.

Mrs. Waterhouse, Mr. Jas. H. Lewis, Dr. U. K. Mayo, Mr. F. D. Edwards and Dr. Blackden made eulogistic remarks of the late Dr. A. S. Hayward. Mrs. Piper, elocutionist, gave a recitation entitled "The Old Man's Vigit." Mr. Fuller and Mr. Kienry Lemon made brief addresses on the inventive genius of man, naming as three notably resultant efforts the sewing machine, microscope and telescope—the great value of the latter in astronomical research being explained very acceptably.

On motion of Mrs. Longley a committee of five was appointed to watch our State medical legislation, and take such steps as it may deem best to prevent any unjust measures from belug adopted, and the Clerk was instructed to give a duly accredited certificate to this committee certifying to its appointmen as an

unjust measures from being adopted, and the Clerk was instructed to give a duly accredited certificate to this committee certifying to its appointment as an agent of the Veteran Spiritualists' Union for this purpose. Mr. Dole, Mr. Edwards, Mr. Cobb, Mr. Lewis and Mrs. Longley were appointed.

Chair an Eben Cobb made a highly eulogistic address relating to our recently arisen brother. Wm. Boyce. It was a fitting tribute to our late Trustee and co-worker.

Our Home Fund.—At the present time we have only a moderate-sized nucleus, nearly seven hundred dol-

Our Home Fund.—At the present time we have only a moderate-sized nucleus, nearly seven hundred dollars subscribed, and mostly paid in, and we trust that the time is not far distant when this may be largely increased by the ilderally disposed, so that we may be enabled to carry out the original intention of a "Home" for our worthy poor. We were chartered in March, 1891, and are legally authorized to receive gifts, legacles, etc., in this direction. We are now in the fourth year of our work, which has been mainly charitable, but we could do vastly more if we had the means, and a "Home."

Our next public meeting will be held the first our works will be held the first our works.

No. 77 State street, Boston.

Novements of Platform Lecturers. Notices under this heading, to insure insertion the sam week, must reach this office by Monday's mail.

J. C. F. Grumbine is now serving the Union Society of Spiritualists of Cincinnati. O., in the absence of Mrs. R. S. Lillie, and is open for engagements in the East and West for 1895-96. Address him Geneseo, Ill. East and West for 1895-96. Address him Genesee, Ill.
William A. Hale, M. D., lecturer and test medium, has spoken in Providence and Pawtucket, R. I., Brockton and Waitham, Mass., and other places of late, to the great satisfaction of all. His lectures are considered forcible and his tests remarkably correct; his singing is much admired. He has only a few open dates left. Keep him husy. Terms always reasonable. Address Hotel Humphrey, Humphrey Square, Dorchester. Mass.

Dorchester, Mass. Mr. J. Frank Baxter will speak again in Somers-Mr. J. Frank Baxter will speak again in Somersworth, N. H., on Sunday next, 16th lust.; and on Sundays 23 and 30, for the Cadet Hall Society of Spiritualists, in Lynn. The first two Sundays of Jan. he will serve Meriden, Ct., and the last two in Norwich, Ct.; the Sundays of Feb., Berkeley Hall, Boston; the first two Sundays of March, Great Falls, N. H., and the last three in Lynn, Mass.; the Sundays of April. Iodianapolis, Ind.; the first Sunday of May. Salem, Mass.; and the remainder of May. Allegheny, Pa. His summer camps include Maranacook and Madison, Me.; Onset and Lake Pleasant, Mass.; Niantic, Ct.; Vicksburg, Mich., and Clinton, Iowa.

J. Clegg Wright speaks in Lynn, Mass., Dec. 16

burg, Mich., and Clinton, Iowa.

J. Clegg Wright speaks in Lynn, Mass., Dec. 16, where he has lectured Dec. 2 and 9. From thence he returns to his home, which is now permanently established at Amelia, O., and where he may be addressed. He is engaged by the Carnegie Hall Society of Spiritualists, New York City, for March and April, and will return to Boston (to minister to the Berkeley Hall Society) during May next.

J. S. Scarlett, trance and inspirational speaker, will accept engagements to lecture for societies, also to attend funerals. Address 33 Fenner street, Providence, R. I.

Mrs. Mary A. Charter has removed to 2021 Transpir

street, opposite Castle Square Theatre, Boston, Mass. Can be engaged for home or platform tests. Terms reasonable.

Mrs. E. Cutier of Philadelphia will be located in Trenton, N. J., during the season till May, '05—her address being at 118 Lamberton street. She spoke in Salem, N. H., Wednesday evening, Dec. 5, which is a new field wherein Spiritualism has been but seldom mentioned publicly; her meeting there was a success. In May she goes from Trenton to Parkland Campmeeting, Pa.

Sealed Letters Answered.

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

We cannot yuarantee that every letter will be answered entirely satisfactorily a second

be answered entirely satisfactorily, as some-times spirits addressed hold imperfect control

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

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

2. One spirit only should be questioned at a

ime.
3. Those sending letters to this office for answer, should invariably write upon the outside envelope "Sealed Letter," in order that they

envelope "Sealed Letter," in order that they may not miscarry.

4. As many investigators are liable to patronize this department, and as the idea that sealed letters are opened by steam, etc., was the first theory that suggested itself to the very first skeptic (probably) who saw the first phenomenon of this kind, IN JUSTICE TO OUR MEDIUM our patrons are requested to secure their sealed letters with mechanical devices which shall demonstrate to them, on the return thereshall 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 been secured by the plentiful use of sealing

WAX.
Address all letters to John W. Day, Banner OF LIGHT, 9 Bosworth street, Boston, Mass.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Ja.6.

John Wm. Fletcher, 108 West 43d street, New York City, agent for the BANNER of LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to. Oct. 6.

J. J. Morse, 28 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Banner of Light and the publications of Colby & Rich.

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the Banner of Light and keeps for sale the publications of Colby & Rich. To Foreign Subscribers the subscription price of the BANNER of Light is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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Our next public meeting will be held the first Wednesday evening in January at Gould Hall, No. 3 Boylston Place.

Wm. H. Banks.

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Proceedings of National Convention By Eben Cobb. An Interesting and valuable work, Cloth, pp. 311. Price 81.00.

RECENTLY held at Washington, D. C., will be out of press Dec. 1st, 1894. Copies can be obtained at this office at 25 cents each. All Spiritualists should read it. Send in your orders accompanied by cash. Reports of Convention of 1893 at same price; also copies of Mrs. Matteson's Occult Physician at 80 to each.

can at \$2.00 cach.
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Nov. 24.

George Alfred Lee, D.D.S. IS now established at 18 Huntington Ave., Suite 4, (next door to Back Ray Post-office) where he is prepared to execute all kinds of first-class Dental Work on strictly moderate terms, Office hours (Sandays excepted) 10 A. M. till 1, and 2 till 5 P. M. Dec. 15.

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CIVES readings from lock of hair, handwriting and other articles. Address care BANNER OF LIGHT, Boston, Mass. Terms \$1.00. CANCER Dr. Hartman s treatment for Cancer. A book free. Address Burgical Hotel, Celuboc. 15. Even hopeless cases require.

RECEIVED FROM ENGLAND. Raphael's Almanac:

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SPIRIT

Message Pepartment.

SPECIAL NOTICE.

The Spirit Messages published from week to week ander the above heading are reported verbatim by M188 IDA
L. SPALDING, an expert stenographer.

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

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

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



Report of Séance held Nov. 2, 1894. Spirit Invocation.

Angels of Light, we invite your presence this hour. Messengers of Peace who go forth to do the Father's bidding in kindly ministrations unto the children of earth, be with us and extend your helpful influences to us as we congre gate here on this occasion. Lend your aid to those return ing spirits who come eager and anxious to let some loved one know that death has not severed the bond of sympathy and affection which united them here, but has only served to draw them still closer together in spirit. May such harmony pervade this gathering that an elevating and spiritualizing power may go forth from this Circle-Room, quick-ening the hearts of those who are so immersed in the cares of material life that they give no heed to those things of a spiritual nature which so nearly concern their future well-being. May the united influence of this assembly—so large in numbers on the spirit side, but so small on the earthly side be sent forth into the homes of those who mourn, lightening their burdens of sorrow and despair, and filling their hearts with hope and comfort.

Be with us and abide with us constantly, oh! holy angels from spheres supernal; guide us in the path of right and duty as we journey here below; and when the summons to enter the higher spheres of existence shall come, then indeed shall we be well fitted to take up that life, with its greater responsibilities and opportunities for soul-unfoldment and

INDIVIDUAL MESSAGES.

John Bullene.

Good morning, Mr. Chairman. [Good morning.] We realize fully, as we come into this Circle-Room, that all are welcome here.

For many years I have been learning little by little of spirit-communion. I have also felt at times unsatisfied with what I received, and a reaching out for more. The spirit of man, to be remembered to mamma. Robert Annett whether in the mortal form or in the world be- is here, too, and wishes me just to give his yond; is never satisfied, but is ever desirous of name, for some friends of his, who will read obtaining more knowledge, "more proof." our friends in mortal say, and we as immortals also ask for more proof. So you see human nature is the same on both sides of life. Well, that is perfectly right.

I have often heard it asked, "If spirits can tell one thing why can't they tell everything? I say to you as it has been said to me, "That would be perfection." Dear mortals, be reasonable in your demands; meet your spirit friends as you would meet them here—that is, in the same attitude of reasonable inquiry. and many of the doubts that now assail you will be removed.

It was a great comfort to me when here to realize that my friends lived, and not only lived, but were near me-I might say in the next room to me-for I sensed their presence so perfectly.

I know Emma understands much in regard to these things, but when the summons shall come to her she will exclaim, "I thought I knew a great deal of spirit-communion." So you do, so you have in the past, but you will know more in time to come.

I know whereof I speak, and I would that the whole world might know that Spiritualism is the grandest religion conceivable, for it removes doubts and fears, and establishes a knowledge in their place.

Emma is before the public (on the rostrum) and is well known in Central City, Col. I was known there also. John Bullene.

Ellen S. Raney.

[To the Chairman:] I was known in your good city and its surroundings, and I have a daughter not far from Boston, who, I am satisfied, will learn that mother has spoken a few words here to comfort her, and to aid her through the uneven journey of life.

I am so happy to know that spirits can commune in this way. Many times when on earth I heard it spoken of, and I also heard of this institution; yet I did not realize I was so near the other life. Often it has been said in my presence that such and such a spirit had reported, such and such an one had been heard from; but I doubted it greatly. I felt that if ever I was so fortunate as to gain heaven I should want to stay there, and not come back on to the earth, where there are so many trials and troubles and so much wrong-doing and unhappiness. Oh! dear friends, how little did I realize what a selfish being that would have made me. Now I find that our mission is to aid others all we can, either upon the earthplane or in spirit; but I find that mortals need our assistance much more than immortals. Don't think we regard it as a task, for we delight to help you wherever and whenever we

It seemed strange when I entered the spirit world to see people attracted to people who

natural that is here; but how differently you the victory. feel when you have thrown off the garment of when you see another in need, who or what he

Yes, Mary, I am with you. Never a day has passed, and never a day shall, but what I shall try to hold my influence over you for good. When you were far away in the western country, my influence followed you even there.

My name is Ellen Raney. I was known in Boston, Dorchester, Cambridge and surrounding towns. It is some years since I passed away.

Willie W. Everett.

[To the Chairman:] Good morning. [How do you do this morning?] I'm all right, but I tell you what, when I went out I could have shot every redskin; now I have n't one feeling against them. Like others, I used to call the Indians treacherous people. They sent me out of the body quick. I belonged to the heavy artillery stationed at Fort Robinson. Arkansus.

I want to say that I don't hold any feeling against the Indians, or any one else, now. I was of a happy nature, and I don't want any one to think "Willie" comes back with animosity toward any.

I have been very happy in spirit-life, and I have been a constant attendant, I might say. here at your circles since I was first invited to attend one by Mr. William Berry. 1 did not know him when in the mortal, but we form acquaintances in spirit-life, the same as you do

How my poor mother's heart ached for her boy when she could not learn of him. but now we are together, and we are both happy. When on earth she would often say to me, "William, do right, and when you die you will go to heaven," but she had only a faint idea of what heaven was.

I did n't suffer any in passing over. I heard voices repeating, "It's too bad, too bad, that redskin sent Willie Everett over." What they meant was that I was dead, but I was n't dead at all. I was only a boy then, you might say, and I had little thought I should live on earth so short a time.

I hope this paper goes to Riverside, Cal. I have n't any close relatives, but there is one young man whom I thought would like to hear from me. His name is Lewis Spinney, and he was there a little while ago.

I would say further that I hold up both hands for the Indian to-day. People are pretty much mistaken in regard to the nature of the Indians. They call them treacherous. Let us reason together: Suppose we concede the point that they are here (which I deny), they drop that trait when they rise to a spiritual plane on the other side of life, and, as a class, they are of almost untold benefit to mediums, of whose physical welfare they take the greatest care. I do not ask any one to accept my ideas, but I speak from my own experience. I have met the Indian who sent me across, and we are the sincerest of friends. Now I have a good strong love for the Indians, but when I

went away I did n't. I want to say to Lew, I am very happy, and if you hear from me, respond.

I am Willie W. Everett. I tried to come a great while ago, but did n't succeed.

Emily Stair.

[To the Chairman:] I would not have thought when in the flesh that I should ever visit one of your spiritual meetings; but through the kindness of your good Spirit President, Rev. John Pierpont, I am permitted to speak to-day.

Dear little Ruby stands beside me, and asks this message, will be glad to know he has come to this place. Yes, John, Aunt Margaret wants to be remembered also. I think the others may be privileged to speak for themselves sometime.

When I was passing away I saw what a grand reünion awaited me. I realized everything going on about me on the earthly side, but I could not express it.

I am very happy to know that some of the children are heeding what their father has said to them; but, Harry, fear not; there is nothing to cause you to fear. Sometimes I notice, when anything has been said of dear little Ruby, a feeling akin to fear overshadows you. but Jimmy does not feel that way. Oh! how I wish each one of you could realize as much as Cora or Lou does of our presence.

Your father, you know, children, was considered of good reasoning powers; then if he was, he is; and what he has learned has aid ed him very much, and will aid him a great deal more when he passes over, as you say, but I should express it as passing into the next room or house. "Yes," Sammie savs. "that is more to the point, more correct." He knows, for he has been a dweller in spirit a long time. The children who had passed on are here with me.

I send these loving words not only to you, John, but to all who may ask for me. Uncle Will, as the children say, will be glad to read the message, and Emma, too. I am pleased to speak of them, and I would speak of every one of you separately, but it takes too much time.

Cora, one time not long since, as you were sitting in your work-room, you sensed Ruby. and you felt there was some one else there also. That was mother, who came with her. I have often thought that the passing away of that dear, bright little child out of the home circle so suddenly has led you all to seek sooner for more knowledge concerning the state of those who have entered the world beyond...

John, that is correct which you get through George

I am Emily Stair. In Buck Creek, Ind., I am remembered.

Dr. A. S. Hayward.

Good morning, Mr. Chairman. [Good morning.] I am one of the number that has gained permission to speak from this platform to day, and I certainly appreciate the privilege. Mortals think they appreciate the blessing of intercommunication between the two worlds. Well, they do in part, but not nearly as much as do we who have left the material form.

I have met our Brother Colby. What a smile illumined his face as he reached out his hand to give me a warm hand shake, and he said, Brother Hayward, how glad I am to see you." He asked me to come to his home, where his father and mother dwell, and have a good long one might be glad to hear from me I accepted. were no kindred of theirs, and whom they had | talk. So, on about the fifth day after his tran-

well remember, when in the mortal, hearing hours, not only of the present, but of the past, folks frequently say, "Well, I am sorry for when we were both on the material plane, those people, but I cannot trouble myself about Our dear brother walked long here below; he them—they are none of my relatives." How fought the battle bravely, and now he has won

I wish you could have seen how eagerly the flesh, for then you will never stop to think, old co-workers gathered about our brother when he entered spirit-life, to greet him and welcome him home.

> Let me add right here, that the old workers join hands with you workers who are left here in the grand and noble work in which you are engaged.

> It requires much strength and firmness of purpose to undergo unfalteringly the trials of this life. Therefore I say let us be charitable -very charitable-toward all with whom we come in contact, and if our brothers and sisters fall by the wayside let us try to help them

I know my own dear companion has labored faithfully, and the reward is hers.

While in the flesh I realized a great deal that I could not well express, for, coming in contact with so many different people with different magnetisms, I found a great deal to contend with; but I felt willing to go on and fight the battle of life, which is the hardest battle ever fought.

I extend my sympathy to all who feel the burdens of life pressing heavily upon them. If they are in the wrong we leave that with the Great Whole; there is a day of reckoning, and that day is every day and every hour. Why do we need any greater judge than our own conscience? We do not; that is judge enough.

[To the Chairman:] I am much pleased to see that this good work is still to go on. We feel assured that this institution, which was established by the spirit-world, will continue, and that aid to continue it will come from those who possess a goodly store of this world's goods and who will be determined that the good old BANNER that has been unfurled to the world so long shall still wave.

I am very glad to be able to announce myself from this platform as Dr. A. S. Hayward. My friends hear from me a great deal privately, but I was attracted to this Circle Room to-day by the presence of our lately ascended Brother Colby.

Dr. Joseph L. Newman.

I have been urged to give a few words here, not only by my kindred, but by some other friends. I have reported at these circles before, but that was a good while in the past. A word from one spirit may have more weight with one person than if spoken by another; so we are all anxious to bring all the proof we can to mortals, for there are so many doubting Thomases. We desire to aid the people of earth as much as possible, and impart light and knowledge wherever we can, whether among kindred and friends, or among strangers.

Dr. Hayward, who has just spoken, understood a great deal of the efficacy of magnetic forces, and I think I did. I belonged to the same class of practitioners that he did, and I had an office right here in this building for quite a long period. Therefore I am interested in those left upon the earth-plane who are engaged in the same grand work. Instead of tak ing the various nostrums of the day when ill, try magnetic treatments first, for they will not harm you. We who labored in this way on earth are still engaged in the same occupation -do not misunderstand me, and think I mean that spirits need these treatments; oh! no; but we come upon the material plane to aid mortals with the healing powers we bring from the spirit-world.

As I was passing away I realized all that was taking place. I felt that some would miss me. and it is true they did; but others come forward to take up the work we lay down, and it s well that it is so.

I am not here to give an extended message, but to add one more link to the chain of proof that we live active lives, and hold an interest still in those who remain upon the earth-plane. Like many others, when weary and tried I used to think of the spirit world as a place of rest. We do rest in a certain sense, but we are not inactive, for certainly we have much to do.

I am pleased that the opportunity presented itself for me to speak here to-day, Mr. Chairman.

I was known as Dr. Joseph L. Newman. I have some friends in Washington, N. H., and many in Boston.

Ida Louise Merritt.

[To the Chairman:] Please, sir, may I talk just a little while? [Certainly; I am very glad to have you come.] Thank you. Gran'pa said l could come, too, I lived in Pittsfield, Mass. Do you know me?

[Tell me what your name is.] Ida Louise Merritt, an' I go to school.

When I went to the Summer-Land I was only four; but I'm six, now, an' I'm goin' to be seven sometime.

I've got a lovely white kittie, with a blue ribbon 'round its neck. [Now?] Yes, sir; an' we had a doggie called Spotty when we lived here; that was gran'pa's dog.

What lovely flowers you've got here! When you was beginnin' your meetin' a lady come an' put three vases of flowers from the Sum mer-Land-all white ones-on the table; one was lilies-of-the-valley, one white pinks an one white roses. She's Miss Emily Chace. She says I'm a sweet little girl—one of God's bables; for all little children are God's children. She 's my teacher now. I had Miss Annie Thompson at first. Miss Chace has a class of children. She don't be cross any. Sometimes she says the dimple in my cheek is where the angels kissed

hide-an'-seek with me.

Mary Herrick.

What a pleasure it is to see the little spirit. children come forward and speak in their own sweet way. I have the care—and have had for a long time—of a dear little child, and I thank the Father for the little ones.

I know some will be pleased to read the words I speak here to day. I shall be remembered in good old Boston, and I have friends in different places in Vermont State-Rutland, for one. Many changes have been made since I had rooms not so far from here, in the city of Boston, for I exercised the medial powers of

which I was possessed: Little Clara is here, and wants papa, Uncle William, and dear grandma, too, to know she comes with me.

I did not think of speaking when I came into the Circle Room to day, but the kind Mr. Plerpont gave me an invitation, and thinking some My children—my daughters—do not understand not even known when here on the earth. I sition, I went to see him, and we talked for about my coming to them, yet I feel that this

message may perhaps lead them to try to learn a little something of the life beyond. Most assuredly I shall try to make them receive impressions from me, and I think my influence will be felt.

Joseph, I am glad to hold communion with you as I do. She who was the sweet little babe, Clara, has often controlled your hand, and the words she puts on paper are comforting. know there are times when ways look dark, yet all mortals have much to contend with.

I wish to be remembered to that mother who is fast approaching us; for many years has she walked in mortal.

Joseph, William, your father sends his love, first to the mother, then to each one of the boys.

My name is Mary Herrick, but I was called Molly.

Mary Nickerson.

I am no stranger to what is termed spiritcommunion, neither was I, when a mortal.

The summons came quickly to me at last. I knew before that that when another stroke came I must throw off the old garment of clay. When passing over, many of those who had preceded me long before came to greet me.

I know, Bangs, how-sad you felt because you could not obtain one speaker you would have liked at the funeral. I realized you had to call a minister.

Susie asks to be remembered.

I have often thought, Mr. Chairman, when I have been near him, that, with the medial power that was in that home, he ought to realize more of Susie's presence, and Mother Nickerson's, too.

I am pleased to be able to speak. I have made three attempts previous to this. Once I failed altogether. I was not strong enough, and did not know as well how to control the brain as I do now, but my own dear daughter Susie, who was and is now a medium, has been a great aid to me. I know she is not forgotten by many of your people here in your city.

I would say to the dear boy, May God bless the noble and grand work that is being done through that good woman, the one you have chosen. Susie would reach out her hand to her and call her "sister." We know of the changes that have come in your home surroundings.

As my dear daughters and myself are in spirit, the question may arise in the minds of our friends, are we all together? We are ing in the state we are then inhabiting, we retogether when we have the desire to be, but we are free to come and go as we please.

I know how hard it was for my dear husband when he knew the summons had come for me. yet it was a comfort to him that I was not what some people call dead; he knew well he would meet me again in those realms that know no good-bys, no strokes of paralysis, no aches and pains. I was happy when I saw my children coming for me.

Minnie, learn all you can of the other life, use the reason with which you are endowed, and at last will that grand reunion take place. Minnie, you were so kind to me in all my

Mary Nickerson, East Harwich, Cape Cod.

Charles O. Fogg.

I would like the friends to know I live, and that I am in their meetings every Sabbath. If my people-my brothers-would try to learn a little something of us who have passed on they would be much happier, and it would aid them a great deal when the time comes for them to cross the crystal river.

I never for one moment would have supposed while in the flesh that I would ever have spoken in this Circle-Room: but through the law of attraction, I first came to listen and learn; then the desire arose in my heart to speak for myself.

I passed away in Lynn, Mass., very suddenly. I have never controlled a medium in public before, neither have I ever come in contact with any of my people to speak to them personally, although I have tried to make myself known, for it seemed terribly hard to feel I was upon the earth plane and that no one

knew it, especially my relatives. I do not find any fault, but I feel as if these words I now utter may give them the desire to learn a little more of my present condition in

spirit-life. I am Charles O. Fogg of Lynn, Mass.

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 will appear in due order on our sixth page:

appear in due order on our sixtu page:

Nov. 9.—Benjamin Simerton; Eila Collamore; Mary Louise
Pollock; Elizabeth Challner; John Honry Weaver; Ernest
Bacon; Lettie Marla Kendrick; Luther Colby.

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

sie Fleicher.

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

Nov. 30.—John Hearn; Mary A. Morse; Margaret A. Norton; Olive Hill; John Bellows; Charlie Elms; Ed. S. Wheel r. Dec. 7.—Amos Walkor; Hattle L. S. Harris; Annie Stout; usan P. Fay; Susan R. Holden; Maria Howland; Dr. Jabez J. Holmes; Tom O'Riley; Clara Wellington.

Stories from Newcastle.

At the luncheon to friends of the Missionary Society some good stories were told. Dr. Maclaren, who said he had never been an after dinner speaker, and "it was difficult to teach an old dog new tricks," told a story of .Dr. Pfleid-I want to say, Aunt Mary, don't ory. Tell erer that sounds apportyphal, and is not so Uncle Sumner I 'member how he used to play charitable as might be expected from Dr. Macerer that sounds apooryphal, and is not so laren. Dr. Pfleiderer, when at Edinburgh last year, was praising the symbols of the Presbyterian Church. The first answer of the Catechism, he said, summed up the whole of his
theology and his philosophy. He read it, "The
chief end of man is to glorify God, and enjoy
himself forever"; and he refused to admit, on
the accepted version being shown him, that
there was any difference between the two.
Then Dr. Macdonald, of the Wesleyan Missionary Society, had a story that evoked shouts of
laughter. "A Yorkshire vicar's wife had much
trouble in inducing an old lady to go to church.
The woman pleaded that she had no bonnet fit
to wear. The vicar's wife removed this difficuity, but a few Sundays later the old lady was
again persistently absent. The parsoness reproached her, and was told, "I went to church
while the bonnet was new, but when it began
to look shabby I went to the Baptists, and
when it was too bad for the Baptists I went to
the Methodists, and now it is too shabby to go
anywhere."—Christian World. terian Church. The first answer of the Cate-

Impaired Digestion.

The patient is required to diet. In building up and maintaining good health, milk is recognized as a valuable factor, but it is important that it be absolutely pure and sterilized. Borden's Peerless Brand Evaporated Gream meets all requirements. Entirely wholesome.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W.J. COLVILLE.

I would like so much for Ben and Genie to know mother has returned here to this Circle-Room, and reported.

Now I will send a few words to the dear boy in New York: When the opportunity presents itself I shall return and have my conversation out in regard to politics; you will understand me, I am sure.

Ques.—[By E. Pickup, Lowell, Mass.] A certain man was washed over a river-dam, and drowned, the body lodging among some rocks beneath a bridge some hundred yards below, where it was sern from this bridge, and rescued. The body was under water twenty-five minutes, and the man when drawn out was itself I shall return and have my conversation out in regard to politics; you will understand me, I am sure.

Ans.—The certainty of man's double consciousness is scarcely open to dispute among those who have given the subject any serious thought, but not until we have devised means for completely subordinating our memory to our will, shall we be in full possession of all needed information wherewith to prove the correctness of the following interpretation of the presented mystery, though we are quite certain that our answer is in itself correct.

The human entity is ever conscious; never for an instant does the soul become oblivious to the certainty of its own being, but though consciousness is thus perennially persistent, memory is a treacherous witness until it has been thoroughly disciplined to obey the mandates of the will. In sleep we are as truly conscious as when awake, but we are as psychic beings functioning upon an interior, instead of on an exterior plane of realization; therefore, though fully conscious of all that is transpiralize nothing of the external sense realm in which we dwell during our waking hours.

Were we fully alive to our spiritual heritage we should reverse the terms in our language completely; what we now call waking we should then call sleeping, and vice versa. The terms objective and subjective need to be exactly reversed when we pass from a consideration of phenomenal experiences to review such experiences as pertain to the spiritual realm.

When any one is unconscious of his outer surroundings he is absent-minded, he is paying attention to what is going on elsewhere. The spiritual world is omnipresent; it pervades as well as surrounds every so-called material state, and through the doctrine of the porosity of matter, insisted upon by chemists, it is not difficult for the reasoning scientist to give his entire adhesion to the Spiritual Philosophy.

A man temporarily absent from his physical body is in the identical state in which he will find himself when he finally drops the physique. 'State," rather than "place," is the proper word to use. "In what state is he?" is a more lucid question than "where is he?" as geographically there may be no change whatever

in his whereabouts.

If you shut your eyes, and you are a good clairvoyant, the simple cessation of your ordinary material regard for external objects, enables and causes you to exercise your clairvoyant faculty; you see objects which exist on the psychic or astral plane, and these objects are fully as real as anything physical can possibly be, and indeed more so, because more enduring. If you once grasp the idea of the two distinct planes of consciousness and perception to which we have alluded, you will find no difficulty whatever in answering the question as to where or in what state the man was during the time he was supposed to be drowned. He was in the state in which he would have continued until he had outgrown it, had his body not been resuscitated.

When violent efforts are made to reanimate the flesh, the occupying entity seems for the time bewildered when summoned to obey so

strong a call. The experience is like that of sudden waking, because you are forcibly aroused from sleep. When we awake quietly and gradually, in a calm retreat, we generally recall our dreams, and can describe any visions we may have had; but when we are loudly called and forcibly awakened from without, our first condition is dazed, and the impression is not imprinted upon the scroll of outer memory of what we have psychically experienced. All experiences are recorded in the depths of interior memory, which is like a well; recollection is a bucket.

Q.—[By Frederick Lemovne, Haverhill, Mass.] What is the law of the spirit concerning Protection and Free-Trade? and is there any egoistic and altru-istic thought involved?

A .- The law of the spirit is that we recognize the solidarity of the human race, and act accordingly. We have no desire to introduce into this department of the BANNER OF LIGHT any remarks in the nature of partisan politics. therefore we do not attempt a fuller answer than one based on the principle of regard for universal humanity.

Kate Field of Washington delivers a very fine lecture on "America for Americans," (a. rather ominous title) in which she urges that America can so protect her own industries as to set an excellent and improving example to the rest of the world. We may be sure of one thing, viz.: that no policy which would lower the quality of American workmanship would permanently help anybody. We need to all alm for the highest, and if our desires are sincere we shall soon see the way clearly to adjust outward measures to fulfill spiritual ends.

There is certainly an egoistic and also an altruistic element involved in all wise legislative enactments, the egoistic tendency being toward self-preservation and improvement, and the altruistic toward the greatest good to others than ourselves.

The two motives seem irreconcilable at first, and the practices prompted by them are st first discordant, but as evolution advances the two are seen to be one, as the halves of any

question are both essential to the question the halves of which they are.

In water we discover two gases, oxygen and hydrogen; these are always distinct; the one cannot become the other, but we find the two couxistent in one element which could have no existence but for their mutual presence. Egoism and altruism may be likened to these two gases when we consider the water of life, the stream of righteousness, which must flow through the nation to make its soil productive of the highest moral fruit, and the greatest amount of real welfare of every description.

We are all bent upon improvement, and we ought to be content with nothing less than the improvement of the race. Still if some are not yet so philanthropic as to seek the good of all; if they devise means for the actual betterment of their own immediate families, to the extent that these are really improved, the race is so much the better by reason of the advantage gained at any point in the whole.

Our own positive conviction concerning the near future of America is that we are just on the verge of a great cooperative industrial activity in many sections of the country very rich in natural resources, whereon no one is working now.

So entire will be the relief from pressure in the business world within the next few years that workmen will everywhere be in demand. and the supply will be scarcely equal to meet the demand, so great will it be. As this coming period of unprecedented prosperity dawns all such questions as Free Trade and Protection will settle themselves in the new emer

FARMER STEBBINS AT FOOTBALL.

While walkin' up the village street, a-fightin' there I see Some twenty fellers, more or less, as fierce as fierce

could be!
'T was in a medder, nigh to where the college late was built,
An' not a proper place for blood to be unduly split;
So, very peaceable inclined, an' al'ays actin' thus, I thought, "I'll try what may be done to regulate the fuss."

My goodness! how them fellers fit; they'd punch each other there Like hungry cattle when the frost is nibblin' through the air!

An' one would pick up somethin' quick, an run on fit to kill.
With several others chasin' him, as chickens sometimes will: times will; Then if he on his stomach fell, there, right in his dis-They'd pounce upon him hard an' square, a dozen,

An' when my eyes untangled 'em an' glanced 'em through an' o'er.

To my surprise I found I'd seen full half of 'em be-Young Caleb Stubbs, who once was raised across the road from me,
But I had never thought before would hurt an ailin' flea; An' Joseph Minks, who's al'ays fit whene'er he had a

chance. Was now as gay an' much to home as Frenchmen at a dance: An' Thomas Tutts, who's bein' taught so he himself

An' Samuel Strapp, who's trainin' so's to have a call to preach;
An' Peter Pills, who'll some day strive to cure the

world, no doubt,
Was strivin' hard, apparently, to kill an' wipe 'em An' several others all appeared to do what death they From whom I'd al'ays looked for things a thousand times as good.

An' what still deeper troubled me, a lot o' folks near Did n't seem to care to hold 'em back, an' would n't even try, But sort o' tolled to help it on an' make a fightin' din ; An' even girls would grit their teeth an' holler, " Boys, go in!" An' then I says, "Them fellers all appear in Death's employ;
If there's an undertaker here he's sheddin' tears of joy."

An', terrified at what they'd done an' what they meant to do,
I struggled hard to recollect a R'ot Act or two;
But naught appeared that I could reach on Memory's cluttered shelf,
An' so I had, as one might say, to make one up my-

I wildly rushed into their midst an' yelled with all my might,
"See here, now, boys, this school was n't built to teach
you how to fight."

But still they all kept on their way, as fierce as fierce An' none of them was blessed with sense to listen But while I still upheld the right in words I won't re-

peat.
Th' apparent cause of all their fuss rolled plump betwixt my feet!
An' then such buffetin' amidst the angry waves of I never yet had come across in all my earthly life.

I 've sported in a skatin' rink, an' helped to dust the noor; I've served as driftwood in the waves of Jersey's

1 've clutched a tall toboggan slide, the while my cheek did blanch,
Then, lettin' go reluctantly, become an avalanch;
I 've entered cars on Brooklyn Bridge 'twixt five an' six o'clock;

But these was only zephyr breaths beside an earth-quake's shock. They jumbled me, they tumbled me, some several fel-

fers deep, Until I give up every sense an' feebly fell asleep; An' when I woke an' mildly asked if all my bones was there, No one contigious seemed to know or specially to

care;
But several fellers, with their face all black an' blug
an' red,
Jumped up an' down, a-wavin' han's, an' shoutin'
"We're ahead!" "Now who's ahead?" says I, when I a listenin' ear

could find;
"Whoever 't is, here's one old fool that's several rods behind.
Why are you studyin' carnage here? what is this all about?"
An' then they hollered, "Football, dad; we've gone an' cleaned'em out!"
Whereat I says, "If this is what you call a friendly game. game, Heaven shield me from your courtestes an' help me dodge the same!"

Then everybody laughed an' joked, rejolcin' in the orimes.
An' said, "'did man, the trouble is, you're way behind the times."
An' then I said: "'All right! I'll keep behind 'em, if you please;
'Hind anything to shield me from such goin's on as these:
An' when I'm anxious suddenly from this world to escape,
I'll go an' dance on dynamite, an' do it up in shape!"
—Will Carleton, in Harper's for November.

The Torch of Liberty. To the Editor of the Banner of Light:

Among the good things coming to us in the way of reform literature is a bright little paper edited and published by Mrs. H. S. Lake. The paper is a gem in its way, and has been rightly named The Torch of

its way, and has been rightly nameu 2005.

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We bid The Torch of Liberty good-speed; may its light illumine many ininds, and may the dark places of earth be filled with its clear, pure radiance.

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CLAIRVOYANT PSYCHIO, 106 W. 43d street, New York Ouiy. Hours 10 to 4 daily. Public Séance Thursdays, 8 P. M. Lecture and Psychical tests, Sunday, 8 P. M. Endorsed by Florence Marryat, Alfred Russel Wallace, and the Spiral Processing Street Control of the Spiral Processing Street Contro

Florence K. White,

47 EAST 44TH STREET, New York City, Trance and Business Medium. Clairvoyant Medical Diagnosis. Terms \$2.00. Sunday Scances 8 o'clock, Will go out for platform work. Dec. 1.

Dr. J. R. Newton

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voyance at us west 19th street. Treatment by mail, \$1.01. Enclose lock of hair.

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Oct. 13.

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Iy

MRS. C. SCOTT, Trance and Business MeMov. 17.

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

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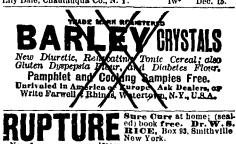
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Dr. Willis is permitted to refer to numerous parties whe have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp, Scnd for Circulars, with References and Terms.

Jan. 6.

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Pamphlet giving instructions for the development in
your own home of Independent Slate-Writing and the best
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to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to be that Spiritualism is indeed true, and the communication have given my heart the greatest comfort in the severe loss i have had of son, daughter and their mother."

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

The Banner of Lohn says: "It is all that its name implies. It tolls the people in plain words how to cure the various diseases, and how to keep from gotting sick again. The remedies are non-poleonous medicines, and water, magnetism, dict, 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. "Dear Dr. Bland: I have read your book with pleasure and profit. It is a most valuable family physician and guide to health. I endorse it most hearthy. If it could find its way into every house, the health of the people would soon be greatly improved. ~ Aug. P. Lighthill, M. D. Boston, Sept. 25th, 1894."

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202 pages, 12mo. Price \$1.00. For sale by COLBY & RICH. Onesimus Templeton. A WONDERFUL STORY

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Though this work is professedly a novel, it abounds in short essays and sparkling dialogues explanatory of the Spiritual Philosophy and all things related thereto. Young people are delighted with its racy, romantic plot, and the oldest readers are charmed with the depth and clearness of its inspiring teachings.

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Banner of Bight.

BOSTON, SATURDAY, DECEMBER 15, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Tomple, at Berkeley Hall, Odd Fel-lows Building, 4 Berkeley street.—Sundays at 10% A.M. and M. P.M. Speaker for December, Mrs. R. S. Lillie. Wm. H. Banks, President; J. B. Hatch, Jr., Sec'y, 74 Sydney street,

Banks, Freshold; J. B. Hiller, Jr., Sec y 14 Sydney street, Savih Hill.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investigators at il A.M. Lecture by A. E. Tisdale, trance speaker, at 24 P. M. Wednesday evenings, at 7½, sociable and conference. Other meetings announced from the piatform. Public meetings free to all.

First Spiritualist Ladies' Aid Society, 1031 Washington street, meets every Friday. Business meeting at 4 P. M.; suppor at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 8 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Voteran Smiritualists' Union will meet the first

Veteran Spiritualists' Union will meet the first Wednesday of each n onth at Gould Hall, No. 3 Boylston Place, at 75 P. M. Dr. H. B. Storer, President, 406 Shawmut Avenue.

Avenue.

Children's Progressive Lyacum meets every Sunday morning in Red Men's Hall, 614 Tremont street, at 10%.

All welcome. Charles T. Wood, Conductor.

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

Eagle Hall, 616 Washington Street.—Sundays at 11 A. M. 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle. Conductor.

Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, corace of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commércial Hall) Thursday at 2½ P.M. N. P. Smith, Chairman Elysian Hall, 620 Washington Street.—Meetings are held every Sunday at il A.M., 2½ and 7½ P.M.; Tuesday at 2½—and at 7½ P.M.; in ante-room; Friday at 2½, and Saturday 7½ P.M. W. L. Lathrop, Conquetor.

Society of Spiritual Endeavor meets every Tuesday even ing at 1½, in hall. T. Kiernan, President.

America Hall, 724 Washington Street.—Mestings lundays at 10% A. M. and 2½ and 7½ P. M. Good mediums, ine music. Eben Cobb, Conductor.

mue music. Epen Cobb, Conductor.

The Ladics' Spiritualistic Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont's ceet. Mrs. M. J. Davis, President.

The Home Rostrum (21 Soley street, Charlestown).—
Meetings Tuesdays and Thursdays at 7½ P.M. Dr. E. M.

Banders, President.

Hermany Man.

Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A. M., 2½ and 1½ P. M., and every tuesday and Thursday at 3 P. M. Under the auspices of the Juited Spiritualists of America. Mrs. M. A. Levitt. Secty. Hollis Hall, 789 Washington & reet.—(Society of Ethical Spiritual Culture, Bibie Spiritualists.) Meetings every Tuesday and Saturday afternoon. Sundays at 11 A. M., 2% and 7% P. M. Mrs. M. A. Wilkinson, President.

Mostgomery Hall, 735 Washington Street, one Flight — Sundays at 11 A. M., 2% and 7% P. M. At 32 Milford street Wednesdays and Saturdays, 8 P. M., Thursdays, 3 P. M. Dr. S. H. Nelko. Conductor. Abbottsford Hell, Waverley House Block, Charle town District.—The Boston Psychic Conference holds meetings every Sunday at 11 A. M., 2½, 4 and 7½ P. M. L. L. Whitlock, President.

Chelsea, Mass.—Spiritual myetings every Sunday: Developing circle 2½, meeting 7½, 196 Division street. Pilgrim Hall—Sunday evenings. E. S. Wells, Conductor.

Berkeley Hall-Boston Spiritual Temple.-The Secretary, J. B. Hatch, Jr., writes: Last Sunday morning a good-sized audience braved the storm to listen to that ever-popular speaker, Mrs. R. S. Lillie, who, after the usual singing, took as the basis of her discourse the following questions, which were handed in from the audience: "Andrew Jackson Davis says in one of his books that spirits cannot pass through walls, or solid substances, any more than we can. What have the guides to say about it as the result of their experience?" "Christ taught that those who believed on him should be saved. Did this mean that the followers of Moves—the Hebrews—should be lost?"

I look upon the mental phenomena as more wonderful than any physical that can transpire, said the speaker. Although the rappings date back to 1848, it was several years earlier that A. J. Davis wrote that remarkable book, "Divine Revelations." While it is true that there are passages in that work to which we take exception, yet we consider A. J. Davis one of the finest mediums for mental demonstration of the age. He teaches that spirit does not pass through matter. We say it does. Take, for example, the case of miners, who are burled alive. It spirit could not pass through matter there would be thousands of spirits imprisoned beneath the surface of the earth. We speak whereof we know, for we have been attracted to these places from the spirit-side of life, and we have witnessed the escape of these spirits fir m their bodies.

In regard to the magnet: The lit le steel hor seshoe is magnetized; you can see the steel, but you cannot see the power that works the steel. Just so with the hand of a sensitive person placed upon the table will receive the magnetized. You can place it under the table, moving it backward and forward, and the hand of a sensitive person placed upon the table will receive the power that works the steel. Just so with the hand of a sensitive person placed upon the table will not try to pass through the walls of your building—you would seek the proper exit; but the spirit-body, c The Secretary, J. B. Hatch, Jr., writes: Last Sunday morning a good-sized audience braved the storm to

composed of effereal matter can penetrate any part of the wall.

What shall we do to be saved? We will touch lightly upon this subject. The teachings of Christ have been so warped and twisted out of their original meaning that the real meaning has been yost sight of.

What shall I do to be saved? Saved from what? From the wrath of God? It is a myth. God does not hate, God does not eternally punish, for God is love. What shall I do to be saved from doing wrong? Seek wisdom, and seek it diligently. If you wrong your mediums: J. Milton White, Miss Knox, Mrs. J. A. What shall I do to be saved from doing wrong? Seek wisdom, and seek it diligently. If you wrong vour neighbor you will always remember it. That neighbor may forgive you, but you will never forgive yourself, you will always haye it engraved on your memory's pages, and this is your punishment. The teachings of Spiritualism art to not do wrong, but do the best you know how and you will be saved.

In the eventure, after the usual singing, Mrs. Lillie took for the subject of her address, "Spirit Manifest atlons."

In the evenips, after the usual singing, Mrs. Lillie took for the subject of her address, "Spirit Manifest ations."

This is an age of reason she said, and every thinking mind is searching for some proof of immortality. The phenomena coming at Hydesville were to prove to the world that Spiritualism was true, the raps and signs work critetised and misuaderstood by the majority of people, the mass called spirit demonstrations trickery because they could not apprehend them.

Mrs. Lillie then explained the different phases of modiumship, and closed her address by saying: "I think Spiritualists ought to protect all honest mediums. Mediumship is the only channel through which immortality can be proven, and let us remember that spirits in the body can be a great benefit to those out of it in these manifestations if they will only try."

After the lecture, Mr. F. M. Donavan gave some very fine tests which were all promptly recognized, demonstrating the fact of the return of our loved ones.

Mr. Donavan is a new medium among us, but comes from the far West, well recommended and endorsed by Mrs. Lillie through whose invitation he occupied our platform last Sunday night. He is to remain in Boston for a short time, and a Berkeley Hall audlence may have an opportunity of witnessing the exercise of his mediumship again this month.

Children's Progressive Lyceum. - Ernest I. Porter, Sec'y, writes: At the regular meeting of the Lyceum Association, held at Banquet Hall, 514 Tremont street, Thursday evening, Dec 6, the annual election of officers was made, and the following officers were elected: President, Dr. J. A. Shehamer; Vice-President, N. B. Austin; Secretary, Irving Pratt; Treasurer, Geo. S. Lang. For the Lyceum Conductor, Chart. T. Wood; Assistant Conductor, Dr. J. R. Root; Guardian, Mrs. Wm. S. Butler; Assistant Guardian, Miss. Cora Pratt; Leaders, Mrs. M. L. Jordan, Mrs. Chas. T. Wood. Mrs. C. W. Daisley, Mrs. Elizabeth R. Pratt, Mrs. J. D. Porter, Mrs. J. R. Root, Mrs. H. E. Jones, Mrs. Sarah A. Frost, Mrs. Louisa F. Burroughs and Mrs. M. A. Brown; Guards, Messrs. S. T. Allen, D. L. Murphy, Mark Cohen, Elmer B, Packard, N. B. Austin and Geo. S. Lang.

Dec. Dexercises opened with singing by the school, followed with an invocation by Mr. Wood, and responsive reading from the lesson cards by the scholars. After the usual ten-minutes talk to the groups by their leaders, the day's lesson, "Sprit Control," was explained by Dr. Root and Mr. Wood. The Banner March preceded the following interesting program: Recitations by Wille Sheldon. Bessle Titus, Josie Crawford, Joseph Mittenthal and Merton Bemis; by request, Eddie Hill sang "Tiny Hands"; song, Georgie Pendleton; readings, Miss Nolen, Mr. Packard and Mr. Nolen; remarks by Mr. Waitt.

Hollis Hanli, 780 Washington Street,—"M," ceum Association, held at Banquet Hall, 514 Tremont

Hollis Hall, 789 Washington Street .- "M." writes: Sunday morning the circle for tests and development was interesting and instructive. Mary F.

velopment was interesting and instructive. Mary F.
Lovering presided at the organ.

The afternoon and evening meetings opened with
song; seripture readings by Miss Vaughan, and
prayer by Dr. Frank Brown; Dr. Sanders gave an address and tests, which were warmly appreciated.

Dr. Frank Brown made some stirring addresses,
and Mrs. Nutter, Mrs. Woodbury and Mrs. Johnson
gave many fine tests.

In the evening Master Eddie O'Halloran delighted
the audience with his singing of "My Sweetheart
from over the Sea" and "The Lost Child"; Mr.
John Nolen gave a recitation.

The Tuesday and Saturday afternoon meetings are
growing in interest.

Ragie Hall, 616 Washington Street .-"E. H." writes: Wednesday afternoon, Drc. 5, we had a large and interesting meeting. Remarks, tests and a large and interesting the control of the cont

the afternoon and evening meetings, remarks, tests and readings were given by the Chairman, Mrs. J. E. Woods, Mrs. B. Robertson, Mrs. S. E. Buck, Mrs. J. W. Hill, Mrs. M. Knowles, Mrs. Fox; duets, Mrs. Locke, Mrs. Carlton; songs, "Little Eddie"; plane soles, Mr. Grimes and Mr. Mundy; solect readings, J. H. Nolen; mental questions answered by Mrs. Fox and Mr. J. Mol.ean; "Wild Dalsy" gave excellent tests.

The BANNER OF LIGHT, an able exponent of Spiritualism, is for sale each session.

Elysian Hall, 820 Washington Street.-W. L. Lathrop, Conductor, says: The usual meetings were held Tuesday, Thursday, Friday and Saturday of last

week. "Oyrus the Persian," Mrs. L. F. Thayer, Mr. Emerson and Mr. Lathrop, Mr. Lindsay and Mr. Mc-Lean, were the mediums taking part.

Sunday, at 11 A. M., "Wild Rose" gave many tests from spirit friends. At 2:30 and 7:30 Mr. L. F. Thayer, "Oyrus," Mr. Emerson and Mr. Lathrop participated to the satisfaction of all.

Meetings on Tuesday and Thursday at 2:30 and 7:30; Friday at 2:30 and Saturday at 7:30.

BANNER OF LIGHT slways for sale.

Society of Spiritual Endeavor .- T. Kiernan, President, writes: Society met, as usual, Tuesday evening, Nov. 27. Mr. Hall occupied the chair ably. The President being away, Dr. Morris took up as subject or a talk "What Cause Have We for Thanksgiving?"

for a talk "What Cause Have We for Thanksgiving?" Extracts were read from the writings of Emerson, and other sages, all tending to show that the troubles and sufferings of our lives are really the most valuble things in our development.

Then followed an interesting discussion, in which Mr. Bowtell, Dr. Baker, Mr. Kiernan, and others, took part.

A learned guide, through Mrs. Buck, dealt in a beautiful manner with the subject. Mr. Bowtell was apparently inspired while speaking. The wisdom of the thoughts so grandly expressed was most desirable, and very pleasing to all. Tests followed by the controls of Mrs. Buck. Mrs. Robertson gave a recitation, "Charity." Miss French sang four songs, and gave a humorous recitation. A social chat concluded a happy and instructive meeting.

Abbottsford Hall (Waverley House Block, Charlestown District) .- A correspondent informs us that the Boston Psychic Conference meets every Sunday in the above hall, under the leadership of the President, L. L. Whitlock, when all subjects relating to the psychic powers of man are freely discussed. A mediums' meeting is held at 11 A. M. for tests and development, at 2:30 P. M. a short lecture is given, followed by ten minute speeches; a session at 4 P. M. is devoted to psychometric readings, tests, and experiments in psychic power; in the evening a conference is held, which it is the object of the Society to make as interesting as possible, and to that end a special invitation is extended to mediums, speakers and musical people. At 5 P. M. an oyster supper and basket party is given in the banquet hall, at only a nominal price to those who do not bring baskets. As these meetings are free, and it is the purpose of the management to make them as profitable and pleasant as possible, they sincerely trust the public will appreciate their efforts by a goodly attendance and liberal donations. that the Boston Psychic Conference meets every Sun-

donations.

Llast Sunday many came out to the morning séance, also the afternoon and evening sessions. Mrs. Dr. F. J. Miller, President of the Metaphysical College, Copley Square, made interesting remarks and answered questions. Dr. Coombs made remarks, and gave several astrological readings, all satisfactory.

An oyster supper was served at the close of the afternoon session, and was a pleasant, social feature.

At the evening session the opening remarks were made by the President, Mr. L. L. Whitlock, who was followed by Mrs. Moody in remarks and psychometric readings

Not Sunday there will be a lecture at 2:30 by Dr. Denkinger on "Physiognomy and Phrenology" Séance for mediums and the development of medial powers at 11 A. M.; lunch at 1 o'clock; supper at 5 P. M.; evening session at 7:30.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.-Mrs. Carrie L. Hatch, Secretary, writes: Business meeting as usual at 4 P. M.-

tary, writes: Business meeting as usual at 4 P. M.—
the President, Mrs. A. E. Barnes, presiding. We are
pleased to say that every week adds new members to
our society.

The evening's entertainment consisted of music by
Mrs. Lovering; Mrs. Longley remarked; How apt we
are to credit the spirits with knowing everything,
whether they have been in spirit-file a long or a short
time; we are prone to forget that we are the same in
spirit as we are in earth-life, and will have to learn
and progress; Willie Shetgon rendered two fine selections; singing by the Longley quartet; Mrs. Mason
and Mrs. Fuller made a few remarks; Mrs. Shackley
and Mrs. Hill gave interesting tests. Evening entertainment presided ever by Mrs. Alice Waterhouse.

Rathbone Hall, 694 Washington Street, Corper Kneeland .- "N. P. S." writes: Thursday Deg. 6, at 2:45 P. M., Mrs. M. F. Lovering rendered solos; N. P. Smith, remarks and readings; Mrs. S. E. Buck, remarks; Mrs. B. Robertson, tests; Mr. James Hall, remarks; Miss Annie Hauson, remarks and readings; Mrs. L. P. Hardy, readings.

Commercial Hall.—Sunday, Dec. 9, at 2:30 and 7:30 P. M., N. P. Smith, Chairman, remarks and readings; Little Eddle," solo; Mr. Fernald, remarks; Mrs.

quite well attended. Last Sunday's meeting had as mediums: J. Milton White, Miss Knox, Mrs. J. A. Woods, Bro. Haynes, Mr. Quimby and Dr. S. H. Nelke, who also delivered three lectures on natural law, here and beyond, which proved to be a very well defined truth and a help to all who were present. The musical program was exceptionally fine: Miss Sadie B. Lamb, vocalist and planist; Sn r Vazquez, the celebrated Spanish tenor, and Mr. Arthur Pahle; the violin soloist; Little Eddie also sang.

The Banner of Light for sale at the meeting, and at Dr. Nelke's residence, 32 Millord street.

Dr. Nelke wishes to remind the people of his Tuesday and Friday afternoon meetings at the same hall.

America Hall, 724 Washington Street .-A correspondent writes: On Sunday last our morning circle was fully attended, many newly inspired medicircle was fully attended, many newly inspired mediums taking part. Two grand meetings were held in afternoon and evening. The following took part: Eben Cobb (Chairman), David Brown, Mr. and Mrs. Walter Anderson, Mis. A. Peabody-McKenna, "Wild Dalsy," Mrs. A. Forrester, Mrs. M. E. Saunders, Mrs. F. Stratton, Geo. F. Sleight, Arthur McKenna, Mrs. M. Loverling, Mrs. W. H. H. Burt, Mrs. Colyer, Mrs. Martin, Mr. F. Durella.

Music was by Mrs. M. Lovering and Mr. L. Baxter. There were recitations by John Nolan and Mrs. Piper. Banner of Light on sale.

First Spiritual Temple, Corner Exeter and Newbury Streets.-Sunday, Dec. 9, at 2:45 P. M., says a correspondent. Mr. A. E. Tisdale's guides de livered an able discourse upon "What Shall we do to be Saved?" Theme for next Sunday will be "Natural and Revealed Religion as Viewed in the Light of Common Sense."

BANNER OF LIGHT on sale.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President).-"C. B." writes: Nov. 28 services consisted of tests by Mr. Cohen, and remarks and tests by the Chairman. Nov. 30, praise service; invocation by Mr. Tuttle, Chairman of Eagle Hall meetings; also recognized tests and readings, Mr. Cohen, Mrs. Carlton, pianist. Sunday, Dec. 2, remarks by Chairman; Dr. Willis, remarks and tests; Mr. Cohen, remarkable tests.

Gardeld Hall .- Sunday, Dec. 9, developing circle. Afternoon, invocation, address and tests by Dr. Willis of Charlestown; readings by Dr. Stiles. Evening, invocation and readings by Dr. Stiles and Mrs. Stiles. Mr and Mrs. Stiles will in future hold a developing

circle Sundays at 11 A. M.; test circle, 8 P. M., at 24 Milford street. The Ladies' Spiritualistic Industrial Society-H. E. Jones, Sec'y, writes-met Thursday afternoon and evening; business meeting at 4; good attendance at supper. At the evening meeting at 8 we were well entertained with remarks, recitations and tests.

Dec. 13 a basket party; Dec. 27 our usual dance.

MINNESOTA.

Minnenpolis.-Mrs. Cyrus Aldrich writes: Mrs. Lepper, one of the noblest of women, and one of the best and most generous of healers, has finished neatly and tastefully a hall in her own house, and supports from her own purse meetings each Sunday and Thurs-day evening, inviting all who wish to attend.

INDIANA.

Indianapolis. - A correspondent wfites: The Mansur Hall Spiritualists hold meetings every Sunday at 7:45 P.M. at Mansur Hall, N. E. corner Washington and Alabama streets. The speaker for December and January is Mrs. Emma M. Nutt of Philadelphia, whose present address is 00 North Delaware street, this city.

The President of France receives 1 200,000 francs

MEETINGS IN NEW YORK.

Mnickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists Society neets each Sunday at 11 A. M. and 7M P. M. Mrs. Helen Temple Brigham, speaker. New York Psychical Society, Spencer Hall, 114 West ith street. Every Wednesday, 6P. M. Seventh year. Prom-inent local and visiting speakers and mediums. Good min-sic, live topics and stirring tests. J. F. Snipes, President, 20 Broadway.

The First Society of Spiritualists holds its meetings in Carnegle Music Hall Building, between 56th and 57th streets, on Seventh Avenue, ontrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 18% A.M. and 74% F. M. Afternoon meetings for facts and phenomens at 24. Henry J. Newton, President,

phenomena at 24. Henry J. Newton, President.

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

(749 Communus Avenue), Sec 7.

Soul Communuton Meeting on Friday of each week.

F.M.—deors close at 34—at 330 West 59th street. Mrs.

Mary C. Morrell, Conductor.

Spiritual Thought Society, 108 West 4Bd street.

—bleetings Sunday evenings. J. W. Fietcher, regular speak.

The New York Psychical Society (Spencer

Hall, 114 West 14th street)-J. F. Snipes writes-Wednesday evening, Dec. 5, enjoyed its usual large attendance, good order and fellowship, and phenomena without argument.

ens without argument.

Dr. J. N. Magoon became a "circulating medium" among the audience for character-readings and descriptions of physical and spiritual conditions.

Mr. George F. Perkins, formerly a colporteur and reporter, paid his respects to the city newspaper scribes for their recent expected indulgences, and recommended such a dignified and reverential presentment of truth in spiritual meetings as shall preserve a proper self-respect, and best impress the inquiring public.

Mr. Perkins gave some excellent tests which were

public.
Mr. Perkins gave some excellent tests, which were acknowledged by strangers from another State, unknown to the medium, and present for the first time. The rest of the evening was spent in psychometric readings by Mr. J. V. Mooray of Brooklyn, who, notwithstanding his English tenacity, finally reaches the desirable testing point.

Spiritual Thought Society, 108 West 43d Street, New York City.—F. Mortimer writes: Mr. Fletcher found every seat occupied on Sunday evenreconer Iound every seat occupied on Sunday evening when he began his address upon "How and Why I
Became a Medium," which was ant-unique and interesting sketch, full of suggestions relating to his development and subsequent work.

All the way through the speaker insisted that every
medium should depend wholly upon the guides for instruction, and never sacrifice their counsel to worldly
interests.

This was followed by a most interestic and of the counsel to worldly

Interests.

This was followed by a most interesting scance, wherein many exhibitions of psychical power were given.

Next Sunday Mr. Fletcher will speak upon "The Lights and Shadows of Spiritualism."

He begins with the first Sunday in January a series of afternoon lectures.

Mr. Colville speaks at the same rooms every Wednesday and Eriday at the day and Friday at 4 P. M.

Knickerbocker Hall, 44 West 14th Street. Belle V. Cushman, President of the new Society of Ethical Spiritualists, writes: For the first time in the existence of our Society—about four years—I took occasion to appeal publicly to our people for fluancial aid to carry on our meetings. In these times I think many societies have felt the effects of fluancial depression. As out of this, however, some false reports have arised, allow me to say that we are not in debt, and do not mean to be. We have lost no friends or members, and are growing fast as a Society.

RHODE ISLAND.

Pawincket .- A correspondent writes: The Paw tucket Spiritualist Association had for its speaker Sunday Dov. 9; Dr. F. H. Roscoe of Providence, R. I. He cured upon the subject, "Bear Ye One Another's Burdens," and his address proved a masterly defense of Spirtualism and its philosophy, and was considered by many his most eloquent lecture in be-

ha fof the Cause.

Mr. W. B. Hillare Spencer, the celebrated illustrated test medium of Boston, Mass., then gave over thirty tests, all of which were recognized and accepted. Many were the congratulations which both speaker and medium received at the close of the exercises.

Providence.-Mrs. F. H. Roscoe, Sec'y, writes: The People's Progressive Spiritualist Association had for its speaker on Dec. 2 Mrs. Tillle U. Reynolds of Troy, N. Y., a fine inspirational speaker and test medium. She was greeted at both services with good audiences. The afternoon services consisted of a grand test circle, after which there was an initiation service, four new members being taken into the Society. A social was held until the evening service.

In the evening Mrs. Reynolds gave an eloquent and inspirational lecture on "The Beyond and Here."
Remarks could be distinctly heard from every part of the hall at its close on the grandeur and sublimity of the thoughts expressed in the lecture.

On Sunday, Dec. 9, Mrs. Tillie U. Reynolds again occupied our platform, holding a test circle which was pronounced the finest ever, held in this hall.

The evening lecture was upon "Life and its Duties from a Spiritual Standpolnt." The lecture was one that inspired every person who heard it.

Our Society is meeting with great success, numbering over fifty members aiready.

Dr. Wm. Hale of Dorchester, Mass., will occupy our platform next Sunday, Dec. 16. This will make the Doctor's sixth visit this season, showing how popular he is in Providence.

Mr. W. Hillights Speancer, the filiustrated test mefor its speaker on Dec. 2 Mrs. Tillie U. Reynolds of

he is in Providence.

Mr. W. B. Hilliere Spencer, the illustrated test me-

Altr. W. B. Hillars Spencer, the industration test medium a member of our Society, is the guest of Dr. and Mrs. Roscoe, and will participate Monday evening, as will also Mrs. Tillie U. Reynolds.
[Monday evening, Dec. 10, a literary and musicale was to have been held.—ED.]

The Providence Spiritualist Association, writes Mrs. Sarah D. C. Ames, Sec'y, met in Columbia Hall, 248 Wrybosset street, at 2:30 and 7:30 P. M. Sunday, Dec. 9, Mr. E. Andrus Titu- of South Abington, Mass., occupied the platform and gave us two excellent and instructive ledtures, which were much appropriated.

Sunday, Dec. 16, Mr. W. J. Colville will be with us.

CONNECTICUT.

Norwich .- Mrs. J. A. Chapman, Sec'y, writes: Sunday, Dec. 2, Willard J. Hull of Buffalo, N. Y. opened an engagement with the Spiritual Union of

opened an engagement with the Spiritual Union of this city. The afternoon address, upon "Adam," was a stirring of thought in certain lives preparatory to sowing some seed in the work, which would follow during his stay with us. His evening discourse was also listened to with earnest attention.

Sunday, Dec. 9. Mr. Hull announced for the afternoon subject "Creeds," which he declared had been the means of enthralling the human mind to a dangerous extent. Taking up creedal religion, he contrasted its dark and bloody pages with the teachings of Spritualism, given by the inspired mouthpleces of the angel-world, showing that kind and loving thoughts, accompanied by noble deeds, are the best material for a useful life here and hereafter. The evening discourse, upon the "Present Attitude of Science toward Spiritualism," was an able effort.

Mr. Hull stands before the people an earnest Spiritualist, a true worker, for the reform of all conservative thought, which to him is the destroyer of liberty. He will speak for us next Sunday, the 16th inst.

PENNSYLVANIA.

Allegheny.-E. Klotz, President, writes: Mrs. A M. Glading is doing some fine missionary work in the city of Allegheny. She is lecturing in Carnegie Hall,

city of Allegheny. She le lecturing in Carnegie Hall, and has gathered around her some of the most intelligent people of Pittsburgh and Allegheny. It is not so much to the Spiritualists that she addresses herself as to the intelligent skeptics.

Under the heading of Society for Psychical Research we find any amount of well educated people ready to listen to our Philosophy.

Mrs. Glading's ladylike appearance and her high attainments are calculated to make her a favorite wherever she goes. She will stay with us for some time, and I am satisfied that eventually much good will result from her stay.

Mr. J. Clegg Wright was to have been with us in January, but for some unforeseen circumstance we will have to dispense with his valuable services.

Mrs. Helen Stuart-Richings will assist us in February, and I feel satisfied that good work will continue as long as such talent is at hand.

MAINE.

Portland.- Dr. C. Goodrich writes: Sunday, Dec. 9, our rostrum was occupied by Mrs. Lewis, Mrs. Goodrich, Dr. Goodrich and Miss Davison, all of Goodrion, Dr. Goodrich and Miss Davison, all of whom gave excellent psychometric readings and tests to very good audiences, notwithstanding the inclement weather. They were followed, afternoon and evening, by Dr. Thorndyke, who held the closest attention of the audience. His inspiration is of a high order, and we feel to recommend him to the consideration of all societies, socially, intellectually and spiritually. Dr. and Mrs. Goodrich and Master Sammie are to occupy the pattern of the Society at Salem, Mass., Sunday, Drc. 16.

The BANNER OF LIGHT is always on sale at our BANNER OF LIGHT IS always on sale at our

yital zing. Sold by all druggists.

DISTRICT OF COLUMBIA.

Washington .- Since the adjournment of the Sec-Washington.—Blace the adjournment of the Second Annual Convention of the Spiritualists of the United States, greater interest has been taken in the National Association than ever before. Inquiries concerning its benefits have been received admost every day, and assurances of hearty support from all quarters of the United States and Cauada have been maters of frequent occurrence at the National office. To all societies that have not chartered with the National Association, we would respectfully state that this is now an opportune time for them to do so. In union there is strength, and the purposes of the National Association are now so well-known, and it has become so well established under the laws of the land, as to command the respect and make it a matter of interest to all Spiritualists to be united with the Association. No direct memberships can be issued to individuals. Societies must constitute the primary units of the National Association. All Societies joining the National Association will become joint owners with it in all property acquired in its namears. Will lend their prowess toward securing larger liberty for all individual Spiritualists throughout the country. Every political party in the history of the world has been forced to respect the power of numbers, and when Spiritualists show a united front to their opponents and to their political rulers, then they will be able to command respect and receive fair treatment at the hands of all parties. Through the instrumentality of the National Association, this much-to-beusined from the hands of all parties. Through the instrumentality of the National Association, this much-to-beusined from the hands of all parties. Through the instrumentality of the National Association, this much-to-beusined from the hands of the political rulers, then they was mediums and speakers will receive better protection at the hands of the political party. Association, the such to-be usined the hands of the political rulers, then they was mediums and speakers will receive be and Annual Convention of the Spiritualists of the

to secure employment for such in our ranks as are in used of work.
All societies should charter with the National Spiritualists' Association at once. One hundred associations have done so already. Their praiseworthy example should be followed. Let us unite, follow-Spiritualists, in this great endeavor of ours to secure our rights before the law and to carry this philosophy and religion of ours into every quarter of the globe. Join the National Association.

H. D. BARRETT, Pres't.
FRANCIS B. WOODBURY, Sec'y,
600 Pennsylvania Avenue.

600 Pennsylvania Avenue.

MRS. OLIVE BLODGETT (so writes Francis B. Woodbury) a Trustee of the National Spiritualists' Association, also a prominent worker at and for Misassociation, and a priminent worker at all to quasissippi Valley Camp-Meeting Association, entered spirit-life Dec. 7, at Davenport, Ia. She was an excellent medium, and during her recent visit to Washington gave several sittings to very prominent people which were very satisfactory. Mrs. Biodgett was a woman of marked executive ability, and respected and honored wherever she was known.

Wedding Bells.

To the Editor of the Banner of Light: One of the pleasant surprises of the season was the marriage, on Dec. 5. of Mr. Thomas F. Rand of Hartland, Me., to Miss Viola A. Barrett of Canaan, Me Miss Barrett is the daughter of Mr. and Mrs. L. P. Barrett of Canaan, and sister of H. D. Barrett, President of the National Spiritualists' Association. Mr. dent of the National Spiritualists' Association. Mr. Rand is one of the rising young men of the section in which he lives, and is highly esteemed by all who know him. The ceremony was performed by the bride's brother, Prof. H. D. Barrett, who was summoned from Wa-hinuton for this express purpose. The happy couple will take up their abode in Hartland, Me., and will have the best wishes of hundreds in All sections of the country for a long and happy life. Miss Barrett is well known at Cassadaga Camp, and this event will be a great surprise to her many friends in that section, who, we doubt not, will all heartily unite in extending their good wishes to this worthy couple.

COLORADO.

Deuver .- "Onawanda" writes: Dr. G. C. B. Ewell. naving closed a successful engagement of five weeks with the State Spiritual Association, is now holding independent meetings of his own at Odd Fellows Hall, When the Doctor first came here there was but one society holding meetings, and now there are six places where spiritual meetings are held, which shows that the Doctor has created an interest among the Spirit-

the Doctor has created an interest among the Spiritualists of the city.

Too much credit cannot be given to B. M. Cason, who has worked both day and night to organize the Colorado State Spiritual Society and place it on a sound basis, as we helieve.

Dr. Ewell has organized, in connection with his meetings, a Ladies' Auxiliary, which is very popular and growing in membership rapidly; at the last meeting there were forty-two present, all taking an earnest interest in the movement.

ILLINOIS.

Chicago.-E. N. Pickering writes: The First Scclety of Spiritual Unity held their usual meetings last Sunday, with largely increased audiences; as the permanent speaker of this society, Mrs. Mary C. Lyman, becomes better known to our people, the interest in her liberal, practical and truly spiritual teachings be-comes more general, and the meetings are very rapid-

y increasing.

The membership is also gaining fast, and the society will soon be incorporated in the State and chartered by the National Association.

After eight months of hard work, we have to thank faithful ones who stood by us in the hours of trial.

Ordination Once More.

To the Editor of the Banner of Light: What is ordination? Webster says it is "to invest with ministerial or sacerdotal functions; to introduce into the office of the Christian ministry by laying on of hands, or other appropriate forms." This simply means that to ordain is to constitute a person a Christian minister, to give him or her functions that laymen have not a right to exercise. It is, then, to create a caste, or holy order, to impart peculiar sanctity which ordinary mortals are not supposed to possess Ordination carries with it the right among Protestants

ate a caste, or holy order, to impart peculiar sanctity which ordinary mortals are not supposed to possess. Ordination carries with it the right among Protestants to administer the sacraments of baptism and the Lord's Supper, and among the Catholies five other sacraments are added. Among Spiritualists nothing of this sort is contemplated. What I principally object to is the creating among Spiritualists of a caste or order. This has been the chief curse of the so-called Christian church. Priests, ministers and preachers have built up a powerful hierarchy which has corrupted and perverted what was first a simple society into an engine of oppression which Spiritualists have often fearfully felt. Now shall we "ordain" our lecturers and mediums, and call them ministers and preachers, and thus add hundreds and thousands to the great army of ecclesiastics?

It cannot be denied that this loose, informal kind of ordination by the vote of a single society is liable to great abuse, and multitudes of improper persons may be ordained, and work their way into "the ministry," to the lasting disgrace of Spiritualists. Now let us look at this question in a practical, common-sense light. Do we propose by ordination to give to spiritual lecturers and mediums rights which they do not now possess? What rights? Can the National Society mention one? Yes; the right to worm out of the railway companies half-rate tickets! This is all, and nothing more, except that the National Society demands one dollar a head for recording a certificate of ordination! I do not approve of these half-fare rates to anybody, for many reasons, and it is a poor argument to arge that since ministers of the various sects avail themselves of this privilege, therefore Spiritual ists should go to work and "ordain" scores of lecturers and mediums, for the express purpose of securing for them certain railway favors! Now President Barrett distinctly admits that "unless a charter is taken out under the law reliating to religious corporations, an ordination in the var Philadelphia, Dec. 6, 1894.

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MICHIGAN.

Grand Rapids .- Mrs. S. M. Sanford, Recording Secretary, writes: The Spiritualists of South Grand Rapids, together with the untiring labors of Harry Dalton and his guides, have succeeded in organizing a permanent Society on the South Side, to be known as the South Side Spiritual Society. The first business meeting was held Dec. 3, at the rooms of Mr. Dalton and wife. Officers elected were: President, Mr. Geo. H. Ferry; Vice-President, Mrs. Samb L. Dalton; Recording Secretary, Mrs. S. M. Sanford; Corresponding Secretary, Mrs. Van Wormer; Treasurer, Mr. Harry Dalton; Board of Directors: Mrs. Emma Blake, Mrs. Henderson, Mrs. Scott, Mrs. Payne, Mr. Fern Scott; Committee on speakers: Mr. Edward Fox, Mr. Harry Dalton.

We intend to organize a Ladies' Auxiliary Society. The prospects are bright, and we begin with a good membership of honest, earnest workers. Becretary, writes: The Spiritualists of South Grand

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MBS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, sliavs all pain, cured wind colic, and is the lest remedy for Diarrhosa. Twenty-five cents a bottle.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amplion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 7½ o'clock. Good speak-ers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

Surday 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. Ruggies, Sec'y.

The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 162 Gates Avenue. Miss Irene Mason, General Secretary.

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, permanent speaker. E. N. Pickering, Prosident. First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. Pre-ident, J.C. Steinnetz, 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. O. Edson, Pres.

M.O. Edson, Fres.

Second Society—" Progressive Spiritual Church "—
neets every Sunday, 1½ P. M., at the Temple, 425 (1 street,
N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.

HOW TO CURE CATARRH.

A clergyman, after years of suffering, from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a medicine which completely cured and saved him from death. Any sufferer from this dreadful disease sending his name and address to Prof. Lawrence, 88 Warren st., New York, will receive the means of cure free and post-paid.

Sept. 22. The Right Knock. A Storye BY HELEN VAN-ANDERSON.

BY HELEN VAN-ANDERSON.

The author, in her preface to the fifth edition, says: "It seemed such a small, simple thing, this little book, and the best that could be said of it was that it came from a heart full of engerness to be the Master's messenger, and do something toward preaching the giad gospel of healing and true livinz.

The unnumbered letters of gratitude, the kind words, the warm hand-clasps, the many testimonials of sick beds for saken, depressed spirits revived, vices discontinued, of physical sind moral strength regained, prove that the work of the Spirit is not to be measured by puny human stand ards of judgment, prove that simple things—the things from which we expect the least, in which we put the least ambit tion or worldly desire, may be those which will yield the 'hundred-fold' of real blessing."

CONTENTS.

Mrs. Hayden; The Girls at Home; A Fire and a Retro spect; Beginnings; The Old Doubte Again; Too Good to be True; A New Hope; What the World Said; A Struggle with Self; Hints of Help; Leaving Home; Mrs. Pearl'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; Undercurrents; The Power of Thought; An Unexpected Meeting; Practical Application; Confidences; Practical Application; Confidences; Practical Application; Found at Last; After Three Years.

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REPLY

Rev. Dr. Snyder's Comments on Spiritualism.