

JE-HO-VAH. BY LUTHER COLBY

Within the holy realm of deepest Thought, Where Wisdom's precepts are so fully taught, Resides a band of Oriental seers, Whose lives are measured by unnumbered years. Here beauteous flowers of every form and hue Glisten in brightness with the morning dew. Emitting odors of such rare perfume That keep them ever constantly in bloom. This is the Land Celestial—this the Throne Which wafts its Wisdom unto every zone; This, too, doth guide each planet in its course, From which the spheres derive their mighty force. This is the Godhead1-this the realm of Law-From which all Nature doth its incense draw. Thus much I know! and, knowing, know no more! And that is why JE-HO-VAH I adore. Boston, Mass., U. S. A., 1893.

PSYCHIC GLEANINGS: A Veteran Gone Home.

BY ALBERT MORTON.

NO. IX.

Can that man be dead Whose spiritual influence is upon his kind?

He lives in glory; and his speaking dust Has more of life than half its breathing moulds. -Miss Landon.

At the time my friend, Luther Colby, with whom I held friendly, confidential correspondence for many years, requested me to furnish, for publication in THE BANNER, this series of papers referring to the labors of veteran workers in the field of progression, we little thought his name would soon be chronicled in these sketches among the number (not "dead") of those "whose spiritual influence is upon his kind," who have risen to higher, boundless fields of life.

It is well that seers, of which gifted persons our friend was one, cannot frequently see prophetically for themselves. In answer to the expression of my wish that he might visit us and take a greatly needed rest, my old friend answered that his legs were swollen with inflammatory rheumatism, "but my head isn't," and he must still struggle on "between brick walls," and added, "But there will be an end to all this by-and-by."

The end to physical suffering soon came, and the friend who was always loyal to the truth, as he saw it, a stanch friend through good or ill report, the too generous and self-sacrificing champion of all mediums, whose greatest fault was the extreme exercise of a grand virtue, charity, is free from the environments of human life, and has passed to his reward as he wished, "with his armor on."

It has been my privilege to converse with many arisen spirits whose earth-lives had been protracted struggles with physical or mental inharmonies. The general testimony of these

CHRISTMAS NUMBER.



LUTHER COLBY, LATE EDITOR OF THE BANNER OF LIGHT. (REPUBLISHED BY REQUEST.)

tion of other papers; and this work has been performed by Luther Colby and his associates, with but little return to them, aside from the grand reward arising from the consciousness of a good work being faithfully performed. The genuineness of the messages was thor-oughly tested by the editor, and they were not published until their correctness could be ex-tablished, which course was continued until their reliability became too well confirmed to require the delay and expense attendant upon such investigation. Several times during my residence in San

Materialistic doctor had become an earnest in-vestigator and believer in spirit-communion. Thus, through the Message Department, an intelligent gentleman, who believed his cher-ished boy had been buried in the oblivion of

ished boy had been buried in the oblivion of the grave, was consoled by the knowledge that his loved one still lived, and was only separated from him by a thin veil, through which he might continue to converse with him. The objections, frequently raised to the com-mon and illiterate messages sometimes given indicate a want of feeling and small spirituality on the part of the artic. An anglent medium on the part of the critic. An ancient medium did not deem the time wasted which he spent in conforting a poor woman at a well in Gali-lee, and, in the esteem of grand, philanthropic spirits, perhaps the message conveying comfort. to a despairing mother or wife, even if olothed in uncouth language, may be considered as a greater service to humanity than many self-glorifying straining for whether the constraints in dry-as-dust disquisitions about astral shells, subliminal consciousness and similar lucubra tions, resembling the backwoodsman's trail, which began blind and led nowhere. This one department of THE BANNER, found-ed by Luther Colby, is more worthy of being commemorated by an enduring monument than the acts of those whose lives have been glorified in proportion to their ability to direct armies and slaughter men. The veteran in the field of Spiritualism needs

Founder of the Banner of Light.

LUTHER COLBY (pioneer publisher of this pa per), whose kindly features are here depicted, was born on the 12th of October, 1814, at Amesbury, Mass. His parents were CAPT. WILLIAM (a respected shipmaster of that historic town) and MRS. MARY COLBY (who survived her husband many years, and lived to the extraordinary age of eighty-seven, during which time she leaned trustfully on the loving arm and generous support of her devoted son).

His early education was that common to the youth of New England at the time. After various experiences he became connected with the Boston Post (daily), where for some twenty years he served with fidelity and success. Leaving The Post, after a short season of rest he embarked, in 1857, on the publication of the BANNER OF LIGHT, with WILLIAM BERRY (afterward killed at the battle of Antietam) as partner, under the firm name of LUTHER COL-BY & Co.-he having become convinced of the truth of Spiritualism through the mediumship of MRS. J. H. CONANT, at Mr. Berry's residence; she afterward served as the first medium for the Message Department, which post she occupied till her decease.

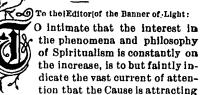
The first issue of THE BANNER was brought out at No. 17 Washington street (old numbers), April 11, 1857. Under varied vicissitudes the paper has been issued ever since-a period of over thirty-seven years-during all which time, and up to his demise at the Crawford House, Boston, Oct. 7, 1894, MR. COLBY was its senior editor.

The history of the BANNER OF LIGHT as a bold, honest and unselfish advocate of spiritreturn and communion, is before the world, and can speak always for itself. Since its inauguration it has found its way all over the globe, wherever the English language is known. Its keynote-given, as also was its name at its inauguration, by invisible intelligences speaking through MRS. J. H. CONANT -has always been to the effect that the mission of Modern Spiritualism is not the organization of a new sect, nor the special separation of its believers from the rest of the world by party lines, but, rather, to furnish a spiritual solvent, in which the existing forms of eschatological thought are to be saturated, illumination taking the place of gloom by the process. To the harmonious outworking of this early ideal MR. COLBY ever directed his energies.

THE BANNER headquarters and material belongings were destroyed by the great Boston fire in '72; and after nearly a year's location at 14 Hanover street, in the autumn of 1873 the publication office was established at No. 9 Bosworth street (then Montgomery Place)-a location which had been purchased and specially fitted up for the purpose by its business manager, ISAAC B. RICH. From this place it still continues to make its appearance regularly.



FLORENCE MARRYAT.



among thinking people, who have either been too much occupied upon the one hand, or too deeply engrossed in their own peculiar systems of thought to give the time necessary for an understanding of the subject. But somehow the light of this truth is forcing its way into all departments of human thought, and making its influence felt to a great degree, until one can see its footprints on all sides, and is forced to acknowledge the great and valuable work that is being done wholly outside the movement itself.

In fact, there are really two kinds of Spiritalism in the world to-day: one that stands forth challenging the attention of every passerby, aggressive, positive and assertive; the other, quietly working upon the minds of the intelligent, and leading them along, almost unconsciously, to a comprehension of its truth and intention-but so logically and humanly as not to offend or greatly disturb. And as each has the same object in view, namely, the revealment of spiritual law, who shall say that one is not as important and valuable as the other? Indeed, it is not infrequent that the manner of presenting a truth offends and disturbs far more than the truth itself.

No one writer has done more, possibly as

spirits has been that the boundless freedom of the higher life is beyond human comprehension, and to-day my friend gave me his experience in the change of life, as being a happy release from earthly limitations, and stated that he is now free from the carking cares that beset him throughout his protracted and faithful labors in the Cause of Spiritualism.

Our friend was hampered by conditions in all his grand life work, but he has passed beyond the fetters of materiality, "entered into rest," the rest only to be found by one with his aspirations and honest earnestness of purpose in labors for the elevation of others, un fettered by conditions.

He rejoices in his newly-found freedom; why should not his friends rejoice with him?

The biographical notices of Mr. Colby, in recent numbers of THE BANNER, have been so complete as to require no additions to them; but his work, extending over nearly two score years, in the promulgation of the gospel of Spiritualism, furnishes a grand theme for our consideration. His earnestness and tenacity of purpose, coupled with his great experience in his field of labor, enabled him to do a work for freedom from theological shackles which can be appreciated best by those who have some knowledge of the difficulties with which conductors of spiritual journals have to contend. « The mass of readers of our papers class themselves among liberalists, but their liberality is somewhat limited by the intolerance manifested toward all who are not prepared to accept their orude conclusions.

One of the greatest stumbling-blocks the editor of a spiritual paper has to encounter is the crass ignorance of credulous believers, who demand the endorsement of palpable frauds under penalty of their displeasure. It is impossible for our editors to steer a satisfactory course in the straits of Scylla and Charybdis-the rough headlands of unreasoning oredulity on the one side, and on the other the equally unreasonable demands of the scientists, who pa rade their ignorance under the cloaks of Psychic Research, Theosophy or Occultism.

Luther Colby was a trained and honest journalist-a rare combination, for honesty is as scarce in journalism, religious or secular, as it is in politics. He was the first to open a public way through which the decarnated spirits could transmit messages of comfort to their bereaved friends, and in doing that he was instrumental in doing a grand, Christ-like work, bringing rest to the weary, comfort to the afflict ed. and hope to the despairing. All this has been done through the Message Department of the BANNER OF LIGHT. The Pharisee and Levite have passed this work with sneers and contempt, but the good Samaritan continued to bind up the wounds and apply the healing balsam regardless of the oriticisms of captious or oynical oritics. It is an evidence of the genor cylical orbits. It is an evidence of the gen-erosity of the managers that in this department of The BANKER they have annually expended, ever since it was founded, means sufficient to more than cover the entire cost of the publica.

Several times during my residence in San Francisco Mr. Colby sent me galley proofs of messages which he wished confirmed before publication, and in every instance, when the witnesses could be reached, it was proven that witnesses could be reached, it was proven that the messages were genuine, and in essential details quite correct. In many instances the recipients of messages came to me, with eyes bedimmed with tears of joy, to request the transmission of their tribute of gratitude to those to whom they were indebted for the as-surance that their loved ones held them in ten-der remembrance, and still lived in a sphere of progression, where the guide of action is the divine law of love. One instance will serve to illustrate the use-

One instance will serve to illustrate the use-fulness of the Message Department. A proof was mailed to me for investigation in which the spirit of a lad gave his name and age, the names of two streets, near the junction of which he stated his father lived, also his father's name and a loving communication. ers name and a loving communication. I learned the office address of the father, who was an occulist and aurist-aphysician in good standing—and called upon him; placing the slip in his hands, I asked him if the informa-tion contained therein was correct. Glancing at it hastily, the doctor stepped aside, evident-ly to conceal his emotion; soon he returned to me and assured me every statement in the message was correct, and eagerly inquired how it came into my possession. I gave him the information and advice required and closed the interview. Shortly afterward I learned the

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no monument of bronze or stone over the urn containing the ashes of his mortal form, for "He lives in glory : and his speaking dust Has more of life than half its breathing moulds."

But those to whom his years of unselfish labor have been a benediction can honor his memory in no more befitting service than in giving his successors their sympathy and material sup-port in upholding the BANNER OF LIGHT, which, under his guidance, for many years has illuminated the pathway through the bogs of materialism and misleading theology to the glorious heights of spiritual freedom. Summerland, Cal.

We also present at this Christmastide a picture of the birthplace of MR. Colby. The memory of this edifice in the years that are to come will be treasured on the part of the believer in Spiritualism-sharing, with the bronze monument prominently displayed in the public square at Amesbury, the respectful recognition by the people of that signer of the Declaration of Independence, DR. JOSIAH BARTLETT, who was born in the building represented on the left of the Colby Homestead. It may be deemed a marked coincidence that one who wrought so much toward perfecting the steps that led to national liberty, and, later, another who was privileged to work so grandly for the Cause which declares human independence from creed, and freedom from the fear of death, should in different eras first breathe the air of this mundane world in buildings adjoining each other.

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BIRTHPLACE OF LUTHER COLBY. (REPUBLISHED BY REQUEST.)

much, for Spiritualism, directly and unconditionally, as has FLORENCE MARRYAT by her outspoken and unswerving record of her own personal experiences in the domain of spiritual investigation. She writes like one who has settled an important question, expecting to be believed, because she records the evidences that forces, by their overwhelming logic, the truth home to her own mind. The strongest argument that can ever be presented by the most learned man is the demonstration of a fact, and there are many, and of a most convincing character, and are used to the best advantage when placed in the hands of so clever a writer and earnest an advocate. Miss Marryat, as a novelist, has been accepted wherever the English language is spoken, for too many years to allow of any eulogy from so humble a pen as mine; but I purpose to con-

sider her work in and for Spiritualism, and to accentuate, so far as I am able, its value to the movement and to the world at large. Having known Miss Marryat more or less intimately for many years, and having been one of the numerous psychics that came under the light of her investigations in the '70's, I am, perhaps, able to understand her better than many who know her only through her earlier writings, or have formed her acquaintance by skimming over her later works.

She is by temperament a sensitive, in the true sense of the word, in whom the emotional predominates, and which sometimes gains the ascendency: Quick in observation, clear in analysis, and quite able to weigh evidence, form conclusions, and then defend them to the very end of time. However pronounced or decisive her declarations, she absolutely believes them herself, which I fear is rather more than can be said of the various advocates of many branches of theology. She is a firm friend, charitable, warm hearted and kind, and is; greatly beloved by the circle in which she moves. On the platform she holds her audience from the beginning to the close of her. effort by that peculiar something which, for want of a better name, we call personal magnetism. She has known sorrow-who that has lived has not? She has made mistakes and blunders, like the rest of humanity; but she has kept her faith in human nature, her helief in the wisdom of heaven, and is inspired by the earnest desire to do all she can to hring the, realization of another and a higher life home to each heart. She has nothing to gain, but much to lose, by her advocacy of Spiritualism, so far as the general public is concerned; yet in writing "There Is No Death" she explains why the work was undertaken: "It has been strongly impressed upon me for some years past to write an account of the wonder ful experiences I have passed through in my investigation of the science of Spiritualism, I will describe the scenes I have witnessed with my own eyes, and repeat the words I have [Continued on twelfth page.]

Miterary Pepartment. "BERTHA LEE;" MARRIAGE. TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

> Written Expressly for the Banner of Light, BY MRS. ANN E. PORTER. Author of " Dora Moore," " Country Neighbors," Etc., Etc.

CHAPTER XX. THE JOURNEY.

THE JOURNEY. "R. CALVIN" GRAY has already been so fully introduced to my readers that they may have a good idea of his person; but as we have had to do mostly with his character, let me describe him. Medium height, well proportioned, dark hair, some two or three removes from black; whisk-ers, not heavy, but with a slight, very slight tendency to red; face rather thin and long, some what sallow; teeth good, large and much disclosed in talking His dress was invariably black, with a white neckcloth. He wore gold buttons and a gold watch chain. He was scru-pulously neat, very particular, quite fussy inpulously neat, very particular, quite fussy in-deed, and inclined to make a minute examination of his dress and person in the mirror be-fore going out. He wrote and spoke with grammatical accuracy, and his sermons were generally spoken of as "very good," very doc-trinal and orthodox. He dealt much in invectrinal and orthodox. He dealt much in invec-tives, and more frequently selected his texts, and the readings for the morning service, from the Epistles, seldom from the Gospels. His voice was good, his gestures correct, his pro-nunciation according to the most approved forms, and he never forgot himself in the pul-pit, so far as to improvise at all or speak a word from impulse; therefore there was never any dispute after his sermons as to what he had pit, so far as to improvise at all or speak a word from impulse; therefore there was never any dispute after his sermons as to what he had said-there it was in black and white, written down. To be sure there was no warmth, but then there was no extravagance; no subtle power moved the hearts of his hearers, as with Whitfield and Edwards; but then he had fewer enemies. There was no originality, but then there was no accusation of heresy; he preached theology as he had learned it, and struck into no byways, or made any modifica-tions, or palliations, and he wished his hearers to do the same. This speculative, reasoning disp sition, so prevalent at the present time, with is abhorrence. Believe as I preach, and salvation is yours, was the creed. He had the indomitable will and the self-reliance which usually accompanies such a character. When a man believes he is right, wholly right, he is usually positive, decided in his character, and clings with great tenacity to an opinion formed, or a resolution taken. I had some idea of this tr it when I said, "*I will go with you*." I knew full well that it was a die cast for life-that my destiny was settled. I awoke; no, I rose from my bed the next morning with a calmess amounting almost to

destiny was settled. I awoke: no, I rose from my bed the next morning with a calmness amounting almost to despair: the one thought that buoyed me up was a missionary's life. How I longed to enter upon that scene of toil and suffering, and for the first time I felt reluctant to pursue my journey. What had I to do with Christmas festivities in the home of a Southern planter? What were wedding gayeties to me? I would be married in a plain gray traveling dress, and go directly on board the ship that should bear me to the shores of India. Jewels and gay ap-parel must henceforth be laid aside. It was a strange feeling that I had that morn-

It was a strange feeling that I had that morning when dressing-new, certainly, to a young

ing when dressing—new, certainly, to a young girl of eighteen—a perfect indifference to dress —no ambition to be lovely in the eyes of my betrothed—no joyful, timid delight at the thought of meeting him. I was dressed and reading my Bible when Mrs. More awoke. "Bless my heart, child, are you up and dressed? You should have slept longer, for we will have a hard day before us. We shall be at Washington by ten, and I am resolved to re-main there through the day and see the changes. John Quincy Adams was President when I was there, and now they say I should hardly know the place. They have improved the streets, the place. They have improved the streets, introduced gas, altered and improved the Cap-itol, and built some fine national offices; but, dear me, they do say that the members are not improved at all; that the ladies are terribly extravagant, and no better than they ought to be, and the men ten times worse. Well, I alams went out

It was a relief to find myself in the coach surrounded by strangers; and I hoped Mrs. More would be silent for awhile, but I hoped in vain. She kept up an incessant chat concern-

vain. She kept up an incessant chat concern-ing her former travels over this road, where they dined, what was their fare, how slow they used to travel, how the drivers drank and swore, etc., till I was wearied, and would fain have slept; but surely as drowsiness over-came me, I was aroused by Mrs. More. "There, now we're most at Haventon. I do hope they will give us something beside bacon and hoe-cake; that was my dinner when I was here ten years ago; not an egg for love or money. One does want eggs when they get among these negro cooks-eggs, or potatoes with their jackets on. Ain't you very hungry, Bertha?" It was a beautiful afternoon; the coach drew up at a low house, with a porch running all

It was a beautiful afternoon; the coach drew up at a low house, with a porch running all around it, in which two or three negroes were lounging on wooden seats, and three or four half-naked black children rolling in the dirt before the doors. We had scarcely alighted, when I observed a carriage coming rapidly toward us. I recognized Mr. Harper's carriage at once, and the "best horses in old Virginia," which were now put upon their speed. A bright face was peeping out of the window, and the curls were dancing in the breeze. A moment more, and Jim had drawn up with a flourish which was intended to make the poor flourish which was intended to make the poor hacks of the mail coach look with envy upon their better fed and more aristocratic cousins; but the attempt was a failure, for our faithful animals, that had brought us over hill and dale,

Another moment, and I was clasped in Another moment, and I was clasped in Mary's arms. "My poor Bertha, we will nurse you back to health again, and plant some roses on those pale cheeks."

you saws to negatin again, and plant some roses on those pale cheeks."
"There, there, that will do--now it's my turn, and here are the roses," said Addie, while she gave me a warm'kiss on each cheek.
"Now, Jim, turn those horses' heads homeward, and drive at the rate of 2:40."
"Not jes' yet, Miss Addie," said Jim, who was carefully placing blankets over his favorite horses; "ye see, Fanny would like water, and she's so warm I does n't dare give it to her now, and Fashion breathes hard, and needs a spell."
Mrs. More was all this time in the house, and I turned to speak with her. She was at the window, looking eagerly at Mary.
"Well, now, if she is n't a pretty piece of God's work-Mr. Harper is a judge of beauty, certainly!"

Addie kindly invited my companion home with us; but no-Mrs. Green's carriage would come for her. We did not wait long for it, and, bidding her good-by, Addie finally per-suaded Jim that his horses might safely be driven two miles, and we were soon going at a rapid rate toward Stanley Hall. The scenery grew brighter to my eyes; I had such confi-dence in Mary, that it seemed to me as if all would be right, when I had told her my per-plexities. There she sat, looking so serene, so quietly happy, as if the well of her joy were deep, and the Lord sat beside it. We turned into a long avenue of noble old trees, which half concealed and half revealed a quaint mansion, built in rather ancient style,

urees, which half concealed and half revealed a quaint mansion, built in rather ancient style, but very pleasing to the eye. The kitchen and offices were not attached to the house, and we saw numbers of black children running about the yard.

the yard. A large, hospitable fireplace, in which a huge fire cracked and blazed, sending its ruddy light over a room somewhat richly furnished, in an-tique style, made our welcome doubly cheer-ful. A tea-table, covered with a damask cloth, that shone under the hand of the ironer, a sil-ver tea-service of old-time style, stood in the centre of the room. We lingered here but a moment, for Addie said, "Come to your own room, Bertha, you are weary." I followed her up-stairs to a large, commodious apartment, where a fire was also burning, and an easy-chair before it, whose canacious dimensions ohair before it, whose capacious dimensions well entitled it to its name of "Sleepy Hol-low." A large bedstead, with ample curtains low." A large bedstead, with ample curtains around it, a carved malogany wardrobe, a little writing-desk, a few choice books, and a queer-looking table, with feet like a lion, com-pleted the furniture of the apartment. "Here pleted the furniture of the apartment. "Here is your own snuggery, Bertha, and here, see, is mine," opening a door which communicated with her own room. This was, indeed, thought-ful and pleasant. "I tried," said she, "to in-duce 'our Mary 'to join us while you are here, but she was right, perhaps, in refusing; but she will be with us often. She stays to tea this evening, and when you are rested we will meet you in the parlor. There, now, one kiss, and I leave you awhile—one always likes to be alone a little while after such a journey." a little while after such a journey." I sunk down into "Sleepy Hollow" and burst into tears. Why is it that kind words and a warm welcome from loving hearts will unlook the fountain of tears, when severity and reproach often harden the heart? The warmth of the fire and my fatigue caused and reproach often harden the heart? The warmth of the fire and my fatigue caused me to fall asleep—pleasant images floated be-fore me; I had suffered, and through suffering and trial had conquered; I was at my mother's feet in Paralise. I was roused from this pleas-ant reverie by a voice, "Please, ma'am, shall I hang your dresses in the wardrobe?" I turned and saw a bright-looking colored girl standing near my open trunk. I roused myself, and found I had slept an hour. I made good speed with my tailet, im-patient to join Addle. I felt fresh and strong; the way seemed clearer to me, though I still clung to the idea that I must impose suffering. upon myself; but beyond, far off in the dis-tance, when the mortal should have put on im-mortality, I could see a home and rest. We were three at the table, and needed no more, for we had so many school reminiscences to recall. I did ample justice to Mammie's honey cakes, and to the cold meat and bisouit, though I did beg off from the sweetmeats, which were too numerous to name; but Addle said she always ate an extra allowance when-ever she thought of poor Miss Crook's sacrifices said she always ate an extra allowance when-ever she thought of poor Miss Crook's sacrifices for Mr. Calvin. At the mention of that name I felt the blood rush to check and brow, and supposed I had betrayed my secret; but no, I was safe, because it was beyond even the active brain of Addie even to guess. After tea I must see "Mammie," who was seated in a large chair in the bake-room, pre-siding over some huge loaves of fruit-cake, which were now being taken from the oven to frost. I was not disappointed in the old wo-man; she looked the ploture of an African queen, with her gay turban, and her air of au-thority. It was busy times with her now, for she intended to have the Harper family duly honored as far as cookery was concerned, honored as far as cookery was concerned which, in her estimation, was the most import-ant. The second day was occupied in entertaining Madame Green's family, and this was but the beginning of daily visits to and fro from Green Hill to Stanley Hall. Ned was not at home, but he would be with us on the holidays. Both families were full of expectation and pleasure; the double marriage pleased them well. To be sure, Ned must complete his studies, and Addie was too young to think of becoming a wife yet; but they had loved each other from childbood, and it was expected Mr. Harper would give his consent to their be-trothal on his own marriage. which, in her estimation, was the most import

We had a warm discussion upon the bridal dress—Mrs. Green contending for moire an-tique, with a lace robe ovor it, and peatl orna ments—Mary expressing her preference for simple white muslin, with no jeweiry. She carried the point in her quiet but decided way. "And now, Mary, tell me all about it," said J, when I found myself alone with her. "I have little to tell," she said, "only, how day by day, when he gave me riding lessons, when he read to me in the library, when we wandered in fancy over the old world, and when we talked of life and its duties. I found, is before I was aware of the strength of the feel-ing, that my heart was worshiping at that shrine. The world was bright in his presence —It was allshadow where he was not—and then I. tried to crush the emotion, to avoid him. What could the little teacher be to him, save to amuse him for the passing hour? He whose talents and position might win a wife among the rich and noble of the world— what could he care for the poor shipwrecked child? When I had such thoughts I would stay at

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when I had such thoughts I would stay at home, and not go to Stanley Hall. I would avoid him if he came here; but he always had some reason for seeing me-a message from Ad-die, a new book, or, what he found was most effectual, some little aid to himself in writing, for he was burdened with so many letters, it was almost impossible to answer them, and Addie disliked the task exceedingly. Once seated in the library, I would resolve to exe-oute it faithfully; but there was always some-thing to interrupt, some article to read, some subject to discuss, till we would forget our toll in the mutual interchange of thoughts and feeling. Bertha, I can't tell you how it was, but Knowles expresses it better than I can: but Knowles expresses it better than I can:

but knowless expresses it better than 1 can.
'Love's not a flower that grows on the dull earth, Springs by the calendar, matures by parts --Must walt for sum -for air-to bud-to stem-to leaf-to blowIt hoasts a richer soil, and knows a higher seed-You look for it and see it not, And lot e'en while you look.
The peerless flower is up, consummate in the birth.'

Enough, dear Bertha-we learned each oth-

Enough, dear Bertha—we learned each oth-er's hearts—that was all. Is n't it>beautiful, this perfect knowledge of each other's hearts? Earth is then like heaven —we know as we are known. We trust, be-cause we see no longer through a glass darkly. We know by spiritual insight every heart beat, and therefore doubt is lost and faith lives. I never thought before that days and hours and years are no measure of time. I have lived, oh, how much of happiness, in six short weeks! My whole life before had not so much as one

oh, how much of happiness, in six short weeks! My whole life before had not so much as one day of this; and then, do you know, that death, which seems so terrible to most, is robbed of even half its gloom? To love, and to have been loved, is a remembrance to carry with us into the future, a sweet consoler to the one left on earth—for love is spiritual, immortal; death has no power over it." I looked at Mary as she talked, her counte-nance glowing with the all absorbing emotion of the heart, and something whispered—" Sor-row has taught you wisdom; you are wiser than your friend."

thap-your friend." I said nothing, but she put her arms around me and drew my head to her bosom. "Andrnow, dear Bertha, tell me about your-self; you understand this experience. Where is Charles Herbert? I wish he were here with us. Noble and true as ever, no doubt, fighting life's battle manfully, that he may be worthy the precious little heart that is now beating so near mine." near mine.

I bowed my face low—I hid it on her bosom; with great effort I suppressed the emotion which shook my whole frame— "Charles Herbert is married!" Mary started as if an arrow had pierced her.

She would raise my head and look at my face for confirmation of my strange tale, but I kept it away from her; I could not bear the scrutiny of those calm eyes. "Bertha, do I understand? Married, did

you say?" "Charles Herbert is married," said I calmly, "Charles Herbert is married," said I calmly,

"and married to another. Her name I do not know: I do not wish to know; lest-lest I should curse it."

I raised my head; I was calm now, outward-ly so, at least, but Mary was as pale as death. "Charles Herbert married, and you live, Bertha! Ah! I understand now, why that face

and would bear this disappointment with her usual quiet. At tea Addie's face brightened—she could n't bear to be sad long. "There, I jes' knew Massa would n't come to-day," said Mammie, "for I dreamed last night he was crossing the big bridge to go to Mary, while she was waiting on 'tother side,-and the bridge broke right in the middle. Now I know what dat dream mean."

and the bridge broke right in the middle. Now I know what dat dream meau." "Ah, but, Mammie, here is his plate and his china coffee cup, and I smell the coffee. Ber-tha and I do not take it for supper. For whom did you make it?" said Addie. "Oh, la, chile, you seem alone: when Massa say he's coming, why Mammie June make be-lieve he is, though ele know better by the

say he's coming, why Mammie June make be-lieve he is, though she knew better by the dream-now you eat your supper-dere's ham and corn cake, and dere's cream biscuit and honey. To morrow I'll make Massa James some tip-top fritters-apple fritters he like when a boy."

Mammie June was in good spirits. Her dream, no doubt, had troubled her, and she saw in the detention its fulfilment, and her mind was relieved that it was nothing worse.

"Dem plaguy politics, Miss Addie; it's a heap of work to govern de white folks, and my young Missus used to say de Washington lawmakers did n't know how to govern dem-selves. Ah, me, Miss Addie, den dey can't govern others."

selves. Ah, me, Miss Addie, den dey can't govern others." "I wish Pa would let politics alone," said Addie, pettishly. "I do think he might have come; now all our arrangements must be al-tered. And then, only three days to the wed-ding! What can he be thinking of?" After tea we went into Mr. Harper's room; the fire was burning, the slippers were on the hearth, a dressing.gown thrown over the chair, and everything made ready for the occasion. Addie sat down and went—that was her way

Addie sat down and wept—that was her way to get rid of trouble—and the tears usually washed it all away. In a few minutes the clouds passed, and the sun shone. Jim returned with a note. Madame Green

thought that there were some important bills to be passed that day, and Mr. Harper's vote

to be passed that day, and Mr. Harper's vote was necessary. This was satisfactory, and no doubt Mary was by this time sleeping quietly, and dream-ing pleasant dreams. Not so with myself, when I sank down into "Sleepy Hollow" that night. I had no disposition to sleep, and sat there watching the flickering of the firelight, full of moody thoughts. That brief, unsatis-factory letter was a puzzle to me. It was un-like Mr. Harper. In the busiest parts of the session he had already made his arrangements to return at that time, could he not at least have written Mary a short note of explana-tion? tion ?

have written Mary a short note of explana-tion? I turned it over and over, and was still puz-zled. I took a book and read, for, as I said, I was not inclined to sleep. Midnight came, and found me still up-not reading, but musing on the coals. Suddenly a dark shadow was in the room. I started and turned round. "Be easy, Miss Bertha-it's only Mammie June. I could n't sleep, and I come in to ask if you're troubled about Massa James. I, did n't say nothin' to the dear chile, 'cause perhaps she has n't thought about it; but it's on my mind that Massa James is sick. I tole P'omp so; but Pomp, Ia, he haint no idee of nothin'; he do n't see nor hear. He was fast asleep before I done talkin', and I lay thinkin' all about it, till I looked out of the window and see your light; and I come straight here to ask you how to do; 'cause, if he's sick, he must have Mammie June, or he'll die." I was glad that Mammie June had come. It did me ared the comfeat her.

have Mammie June, or he'll die." I was glad that Mammie June had come. It did me good to comfort her. I was sure that if Mr. Harper was sick he would have written so. I believed he would come on the morrow. "I hope so, Miss Bertha, and I pray the good Lord not to send trouble. But you see, I was born here, and I have n't lived so long in the family without making my observations; and, Miss Bertha, jes' as sure as dere comes a bright day, widout one cloud, I look for a storm. I reckon de storm-king let us be. Dat is tribute money to Cassar. But here now we've been jes' like heaven-too happy, too happy. Miss Bertha, de good angels be camped round about Bertha! Ah! lunderstand now, why that face is so pale, and that form so emaciated. My poor child! my poor child!" She would have clasped me in her arms, but I drew back. "And I, I, Mary, am the affi anced bride of another. I am going with Mr. Calvin Gray to India!" Mary looked at me as one gazes at the in-saue. This she would not believe, and insisted that I was still under the influence of fever; that I must have nursing and medicine. I drew the letter, from my pocket which I had received from Mr. Gray that morning. She knew the hand-writing too well. Then I sat down and told her all. "Oh! Bertha, Bertha, jes' as sure as dere comes a bright betthe that I was still under the influence of fever; that I must have nursing and medicine. I drew the letter, from my pocket which I had received from Mr. Gray that morning. She knew the hand-writing too well. Then I sat down and told her all. "Oh! Bertha, Bertha, de good angels be camped round about that, you have mistaken your own heart. God is merciful; he never requires such sacrifice as this. It was not that you wished to serve him by this act; it was desperation under the in-fluence of a wounded heart. You believed, too,

invited guests, were to return to Madame Green's to dinner, and in the evening she would give a party. About two hours after we had breakfasted Mr. Harper rode away, and we saw

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"Drive to the post-office," said Addie to Jim. There, to her great relief, a letter was found. It was very brief, merely anying-"I cannot forme to-day-see Mary, and tell her that I am detained here." "Strange, passing strange!" said Addie. "My father never wrote me such a letter as this before—not one word of explanation, not sage," and for once Addie looked grave and was silent.

"My father never wrote me such a letter as this before—not one word of explanation, not one word for Mary, save that simple, cold mes-sage, "and for once Addie looked grave and was silent. Jim was sent to Green Hill with the mes-sage, and, as I thought of Mary, I wondered if she would bear this disappointment with her usual quiet. At tea Addie's face brightened—she could n't bear to be sad long. "There, I jea' knew Massa would n't come to-day," said Mammie, "for I dreamed last night he was crossing the big bridge to go to Mary, while she was waiting on 'tother side-and the bridge broke right in the middle. Now

this evening." What could there be in my words to pain him? The deadly paleness of his face in-oreased, and I heard something like a half-suppressed groan. I hade him good-night, and he asked me not to call Addie. He would see her early in the morning. I sat down in "Sleepy Hollow" and mused awhile. Shadows, shadows, everywhere!

CHAPTER XXI.

HEART TRIALS. DID not wait long after the first beams of daylight shone into my room to waken Addie with the news of her father's re-turn. She sprang up at once and clapped

"Ned will be sure to come to night, as he wrote; and then-and then! Ob, Bertha, we'll wrote; and then—and then! Oh, Bertha, we'll have fine times yet! You can't tell how badly I felt yesterday. What if Pa should be sick and die! I cried myself to sleep with the thought. Hush! what is that? A carriage at this hour?"

Only Jim, with the carriage, as you ordered. "Ah, yes; the fellow thinks I'll ride to the

dered." "Ah, yes; the fellow thinks I'll ride to the stage-house, even if Pa is in the bouse." "I will tell him to put up the horses-no. I will ride over and see Mary a few minutes. Your father probably rode round that way last night, which made him so late." "Oh, do, please; and here is a kiss for her! Do n't hurry, Bertha; we will have a late breakfast, to accommodate yourself and Pa. How I long to see his dear, handsome face! but I'll not waken him." The air was keen and bracing, and the sun rose without a cloud. Exhilarated by the scene and the exercise, my spirits revived, and I looked upon the fancy of last night as a dream. Mr. Harper had ridden hard, and was tired. All would be right yet. Mary was still in her room, and I ran thither. She was dressed carefully, and with more than her usual taste; but her face was pale, and her eyes heavy. It was evident she had not slept.

her usual taste; but her face was pale, and her eyes heavy. It was evident she had not slept. "Our fears were useless, dear Mary. He was n't sick, after all; but I suppose he has told you the cause of his delay." "What did you say, Bertha?" her face brightening, and her eyes full of inquiry. "Is it possible you do not know that Mr. Harper has come? Then I am the first to tell you. He came on horseback at midnight last evening. He does not know that I am here, or he would probably have sent some message. He is resting, and needs it, for he looked very weary last night." As I have seen a green hill, in my own New England, resting under the shadow of a cloud,

As I have seen a green hill, in my own New England, resting under the shadow of a cloud, and then brighten and shine in all its emerald beauty as that cloud passed away and the sun-light rested upon its brow, so was Mary's face when I had spoken. She ran out with me on the piazza, and we danced and chatted till we had warmed ourselves, and felt the glow of a bright morning and fresher spirits. The young ladies joined us-they were not surprised to hear of Mr. Harper's return at midnight; it was like him to come in hasts. No doubt some vote in the House detained him, and he has-tened home as soon as that duty was over.

vote in the House detained him, and he has-tened home as soon as that duty was over. I cannot say that my cheerfulness did not ebb a little when 1 found myself alone in the carriage. Mr. Harper's face, as it appeared to me by the flickering firelight, expressed more than fatigue. I felt impatient to be at home, that I might assure myself of my mistake. Breakfast was on the table, and Addie was waiting for me. "Pa sends a 'good-morning' to you, Bertha; he is still fatigued, and will breakfast in his room. I have seen him but a

breakfast in his room. I have seen him but a moment, and he looked so tired, I begged him to rest longer. I don't like politics, Bertha. I'll tell Ned so at once, that he may never get interested in them."

After breakfast we busied ourselves in the After breakfast we busied ourselves in the house, arranging the evergreens, which the servants had brought from the woods. The wedding ceremony was to take place in the little church, which was about two miles from Stanley Hall. Both families, with other

ways said, when Adams went out, that our country had seen its best days. I wonder if Mr. Harper will be there to meet us? We shall need him for an escort. Your Mr. Gray is a stranger there. Now I think of it, I must lav my black silk and my best cap in the top of my trunk. What shall you wear, Bertha, at Washington?

"I had not thought of the matter at all." "Dear me! when I was a girl, I should have had it all arranged days before. It is a grand place for beaux. Take out your pink satin, with the blonde, Bertha."

"Oh, that is an evening dress." "La, yes, child, but who knows that you will

"Oh, that is an evening dress." "La, yes, child, but who knows that you will not go to a party this very evening? When I was your age I attended a ball at the Presi-dent's, and I wore-let me see, what was it?--ch, crape-a liac-colored crape, embroidered around the skirt, with short sleeves, and lace around the neck. I danced with Commodore Perry. What do you think of that?" "I should have esteemed it a great honor." "I should have esteemed it a great honor." "So did I. Well, now, who knows but you may dance with a foreign minister, an at-taché, or somebody else, and it will end in a splendid match! It is not every girl that can be introduced by Mr. Harper. He fides the top wave. Now hold your head up, Bertha, and say nothing to the minister. He is one of the solemn kind, I see, and maybe he'll not wish to go to a ball or party; but Mr. Harper can introduce him to the chaplain, or seat him in the library; and then he ll go to bed by the time you are fairly in for the dance." The breakfast bell rang, or I know not when Mrs. More would have ended. Mr. Harper was awaiting us in Washington.

Mr. Harper was awaiting us in Washington. He seemed transformed; and I fancied that his heart, happiness had purified and elevated him. heart-happiness had purified and elevated him. He seemed like one apart from the factious, busy orowd, and I fancied he lived a hidden life, which was little understood there; and yet it was said that he was always in his seat, and ready to vote on every question which de-manded his attention. He could not go with us, but would be at home during the holidays. We had no desire to remain long in the city; and a visit to the Capitol and public buildings, a view of the Senate chamber, and a very brief visit to the turbulent House, satisfied us. We visit to the turbulent House, satisfied us. We parted with Mr. Gray here, Mrs. More and my-self going to Virginia, while he remained a day longer, and then returned to New Jersey, where he was engaged to preach for some weeks.

weeks. I remembered well the pleasant hour spent in Mr. Harper's company, the morning before I left, during the brief absence of Mr. Gray to call on a brother minister. We talked of Mary, her life at the old boatman's, her patience and sweetness of temper; and as we talked Mr. Harper's face grew bright with the radiance of a fondly-oherished hope. It was beautiful— the union of these two souls—and realized my idea of perfect human happiness. I dared not look at my own heart then. It was a pleasant smile and a cordial pressure of the hand, when he bade me good-by, and said, "We meet again soon."

800n Ah, yes," I said to myself, "how I long to behold you and Mary in each other's society, to see her trust and confidence, to look at the dove folding its wings in a peace that no storm

"Bertha, I will write you to-morrow," said Mr. Gray. "Be careful of your health; re-member to what you have dedicated your life, and enter not too deeply into the gayeties at Washington."

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fluence of a wounded heart. You believed, too, that Charles Herbert would suffer as much as yourself by this rash step of yours. Look again into your own heart-do not wreck your peace for life.

for life." "It is too late to look into my heart now, Mary. I keep it shut; no one will ever have a glimpse of it again. I am going to India. I shall be happy there." "God grant it," said Mary. "Lie down and

"God grant it," said Mary. "Lie down and rest-you are very weary." I did so, and she sat by me with my hand (feverish it was certainly, now) in hers. Her face was full of anxiety and sorrow. She was too truthful to conceal it, too penetrating not to understand my heart better than I knew it mysalf myself.

She read to me, she prayed for me. She said nothing about Mr. Gray, but I think she was resolved not to let me fulfill my promise to him unless she found some evidence of a stronger attachment.

attachment. The morning of the day on which we expected ed Mr. Harper was bright and cloudless, rather cold for the climate, but pure and bracing. Addie and myself rode over to Green Hill early in the morning; "for," said Addie, "we will yield her society in the evening to Pa, and you and T, Bertha, will amuse ourselves at

will yield her society in the evening to Pa, and you and T. Bertha, will amuse ourselves at home." We found so much to say, and Madame Green and her daughters had so many plans of amuse-ment, that we remained till after dinner. Mary was more reserved than usual. Like others of deep feeling, she expressed little when she felt the most; but there was a deeper tinge on her cheek and an added brightness to her eyes which I well understood. Now and then leaught her looking earnestly at me, and then her face was full of sympathy. "Alas!" We left her in her own room, with little Ellen Green, a child of five years, sitting in her lap. to whom she was singing the nursery tale of "Little Dame Crump." She was dressed for the evening, in a blue cashmere, with no orna-ment but her simple brooch. I went back once to look at her again. Ellen had fallen asleep, and her head nestled lovingly on Mary's bosom. Mary looked up and smiled—a smile that light-ed her face and made suilight all around. "Come over to-morrow, Bertha—I shall want you. One kiss more!" and she held out her hand. "God help me to bear my happiness meekly; for it comes from him!" she whis-pered. I shall never forget her as she looked then! "Come, Bertha," said Adde. "we 'll go and

then! "Come, Bertha," said Addie, "we'll go and meet Pa. Drive to Downer's, Jim. We shall be there in time, I think," said Addie, looking at her watch. Jim made no haste; he was too careful of his

"The codoh never comes in till four, Missuses, "The codoh never comes in till four, Missuses, "Them horses never make three miles an hour!" "It's colly ten minutes to four," said Addie, "and our horses will have no time to rest, un-less you drive faster!" "This hed the desired effect and we arrived

This had the desired effect, and we arrived just as the passengers in the coach were alight-ing; but we looked in vain for Mr. Harper; his fine figure was not to be seen. "What can it mean?" said Addie, her face

assuming a look of anxiety, while she bade Jim inquire of the driver. Mr. Harper had not been on the coach that day, and, as all the other passengers were strangers, nothing else could be learned.

me take, and then said I must go right to bed. Thanks to her care, no gloomy dreams disturbed my sleep.

turbed my sleep. The morrow came, but not Mr. Harper. At night I sought Mammie June, whose fears were now wrought up intensely. "He's sick, Miss Bertha-he will die. He must have Mammie June. What will we do? I reckon Miss Mary is sick, too." "She is very calm, Mammie June. She trusts in God."

in God

in God." "De blessed chile! But de trust do n't keep de heartache away. Jim did n't get no letters. Miss Bertha, I reckon we must do something." But Mammie June was anticipated. Our prompt, impulsive Addie had decided what to do. She had ordered Jim to be in readiness the next morning to take her to the stage-house. She would go to Washington. There was no sleep that night for Mammie June. We had persuaded Addie to retire early, that she might be prepared for her journey.

June. We had persuaded Addie to retire early, that she might be prepared for her journey. A fire had been kept burning all day in Mr. Harper's room. Mammie June had been sit-ting there to watch it. I went in and amused myself awhile in 'looking over some penoil sketches made by Mr. Harper when he was in Europe. There was a very fine one of the old cathedral in Lincoln, England, and of the an-cient castle there, and part of a street. I looked at it with interest, as associated with Mary's birthplace. I showed it to Mammie June. June

June. "See there, Mammie; that is a picture of the place where Miss Lincoln was born." She looked at it a long time. "It is in the old country, Mammie." "Yes, yes, Miss Bertha-I know. She's come of good blood. Do n't Mammie know by de foot, and de hand, and de step on de floor? It is well, because Massa James has some pride in his big heart. He got it from his mother's milk. Sometimes I think maybe he carries it too far. De Harpers are 'irald some one come in dere family dat ain't like de good old Vir-ginny race."

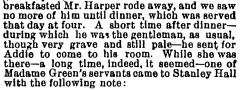
The clock struck twelve. I rose to go "The clock struck twelve. I rose to go. "Please, Miss Bertha, stop one minute. I hear a tramp, tramp, along de road. It sounds like a horse. Hark! it comes nearer. Ah, me! if it should be dat rider on de pale horse! I've looked for him two days and nights"

lif it should be dat rider on de pale horse! I've looked for him two days and nights." The sound became more distinct. It came nearer and nearer, till we heard it along the avenue; and then, turning a little from the house, toward the servants' quarters. Mammie's ears were quickened by her fear. Her face brightened. "Ah, Miss Bertha, if it be de pale horse, he only arter one ob de niggers. Iso relieved!" I could n't help smiling, though I muet say I had forebodings lest we had indeed the messen-ger of evil near us. I was going to the door. Mammie stopped me. "No, no, Miss Bertha—when de pale horse comes, neber let him see you." I drew back. but we heard a volce: "Holloa! Jim, here, take care of this horse. Rub him down well; he has been hard rid den."

den."

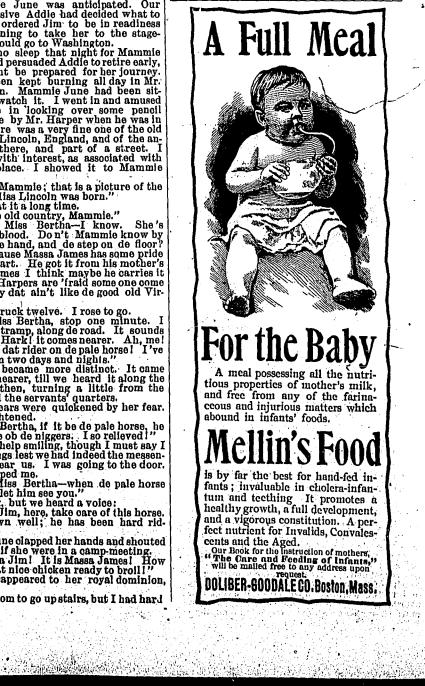
Mammie June clapped her hands and shouted "Glory!" as if she were in a camp-meeting. "It is Massa Jim! It is Massa James! How lucky I got dat nice chicken ready to broil!" And she disappeared to her royal dominion, the kitchen

I left the room to go up stairs, but I had hard



"Come to me, Bertha-come soon, darling. I need your sympathy and love. Yours, MARY."

Now Mr. Harper had ordered a horse for my use while I remained at bis house. I had it brought at once, and rode over, leaving a mes-sage for Addie that I wished she would fol-



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BANNER LIGHT. OF

ow. I again found Mary in her room. This time there were no roses on her cheeks, no danoing brightness in her soft, blue eyes; but she sat, with folded hands and drooping head, like a flower blighted by a sudden frost. It was my turn now to fold her to my bosom, and bid her trust in God. "But it is so dark, Bertha-so dark all round

"But it is so dark, Bertha—so dark all round me! Only this morning it was brightness and peace! Something has changed Mr. Harper; it is almost as if an evil spirit had power over him. I saw him coming—oh, how my heart leaped at the sound of Sunbeam's hoofs as he came up the avenue, not with the usual swift pace, but slowly and sadly, as one rides to the grave! And well he might come so; for around no grave lingers such gloom as gathers over shattered hopes and a wounded heart! I longed to run out and meet him, before he should be seen by any one, even the servants; but I hushed my beating heart, and sat still in the veranda to await him. He came toward me. Oh, how pale and worn he looked! I longed to penetrate the secret of his heart. His look, at first, was stern and cold. I could His look, at first, was stern and cold. I could not meet that gaze; my eyes fell, and tears rushed to my relief. He softened; he took my hand and led me into the drawing-room, where we should be free from all inquisitive eyes or

we should be free from all inquisitive eyes or eager ears. 'Mary,'said he, 'I feel that I am about to in-flict a deep wound upon your heart; it will seem the more cruel to you because I cannot explain. For the present 1 am involved myself in doubt and perplexity.' It e stopped, and his countenance expressed much agitation. 'Mr. Harper,' I said, 'there can be no doubt and mystery between us. I can trust without an explanation. I have faith in you; why, then, need there be doubt?' He averted his look from me as he said: 'There should be mutual confidence between us, Mary-there should have been from the first.'

first

What could this mean? Now, indeed, it was my turn to be perplexed. I said nothing—what could words avail? He went on, not yet turn-

could words avail? He went on, not yet turn-ing his gaze upon me: 'Mary, a marriage without a perfect under-standing between us, a knowledge of all our antecedents, a perfect, free, full knowledge of each other, so that our hearts are but as one, would not be such a union as I desire!' I kept silent, for I had no reply to make. He rose and walked the room. I looked up once; our eves met: he was moody and stern; but

rose and walked the room. I looked up once; our eyes met; he was moody and stern; but the look suddenly changed, and he came toward me. I rose; he threw his arms around me, and I leaned my head upon his breast and wept. 'Mary, Mary!' said he, 'pardon me if I speak in riddles. I cannot tell you what di-vides us—I cannot speak it. There is a great gulf between us; but God knows how I have loved you! I love you still, and perhaps i am wrong. I have struggled against thim pride, if it is that. I have tried to crush it; but it will not down at my bidding. I could have borne it better if there had been no concealment. You might have trusted me—that trust would have might have trusted me—that trust would have gone far to have weakened this pride that over-

masters everything else!' He stopped, turned away from me, and con He stopped, turned away from me, and con-tinued to walk the room. Once I thought reason had forsaken him: for had he not known my whole history? How often had he laugh-ingly called me his little 'waif,' his 'mermaid,' his 'Undine'; and I said, 'Yes, I am like poor little Undine; for I never knew the value of the could it with work the same hed it. soul, its rich wealth of love, till you waked it within me!

I too had pride, and could not stoop even to repel the insinuation thrown out. I resolved to hear all, to bear all, in silence. Suddenly it occurred to me that he had never seen the min-iature of my father. I had worn it constantly -it was near my heart then. Might not some enemy (but here I was puzzled-1 knew no en energy (our here I was puzzled - I knew no en-emy) have led Mr. Harper to suppose that I had loved before, or that I had about me the memento of some buried love, or former friend? In a moment I withdrew the locket, and, touch-ing the spring, I turned to Mr. Harper and said, 'This is the miniature of my father; is n't it a fine face?' it a fine face?

Oh, Bertha! Heaven spare me from ever seeing again the face of a fiend! The expres-sion which Mr. Harper wore at that moment. it was anger, contempt and scorn, without one particle of plty! His lip ourled, his eye flashed —he was another man! He bade me shut it up, take it away. I shrunk from him! 'What new phase of his character is this?' I said to myself; 'surely, the brain is dissolved, or a demon has whispered falsehood in his earl' I sat down, speechless. He continued to walk the room, when, suddenly, as if his resolution

which she had intended to wear on her ride to church. I took some embroidery of my own from my pocket, and we sat there in slience for some minutes. It was interrupted by the sudden entrance of Addie. Mary arose, and

for some infinites. It was interrupted by the sudden entrance of Addie. Mary arose, and looked wildly round for some means of escape; she shrunk from seeing her. But Addie was too quick for her—her arms were round her neck, and her tears were flowing fast. "What is it, Mary? What can it mean? There is some terrible mistake here. I'a came home, looking like a spectre, and ordered Jim' to get the carriage ready, for he would go back to Washington. I heard the order and rushed to his room. He was stern and cold; but I though the suffered. 'What does this mean— father—going back to Washington?' I asked; 'surely, you forget to-morrow!' 'Forget to-morrow! forget to morrow, he replied; 'I wish I could blot to-morrow out of existence. But I will be calm, Addie. I was about to seek you, and say to you that our marriage is defored—rather, I ought to say, the contract is broken forever! There are reasons, sufficient, you would say, could you

reasons, sufficient, you would say, could you know them; but I cannot give them to you now. Trust your father that he has not dis-honored his race and name!' 'But Mary, father?'

His brow contracted, and he looked like a thunder cloud. 'I pray God for her happi

I stood still an instant, looking at my fath-er's face, so fierce and stern. 'Father, some evil spirit has come between you and Mary; but be assured, if you suspect her of wrong, and if you have wounded her pure heart, you will, at some future day, see the error, and mourn over it.

I can't imagine what put the words in my mouth, but they came without effort, and with a bluntness that startled myself, it was so un-like my usual way of addressing him. I was almost sorry that I had spoken; for he was not imagine what put the words in my angry, but a deep gloom settled on his countenance.

Oh, daughter! I have had a dream. a beautiful dream: I fancied she was so like your mother. I might have known there could be

"Father,' I said, as I threw my arms about his neck, 'it is now that you are dreaming—a very bad and troubled dream; you will waken sometime, and we shall know it was all a dream'. dream

Would to God it might prove so, Addie!

"Would to God it might prove so, Addie! But no, no—'t is proof as strong as holy writ! But I must not waste time in words. I shall miss the coach. I am sorry, Addie, to have spoiled your holidays. See, at least, that the servants are made merry; and 1 give you carte blanche as to expense!' In a moment more he was waving an adieu from the carriage, the servants, with open mouths and wondering eyes, gazing at the sight. Poor Mammie stood in the doorway, her capa-clous self filling the whole space, with her hands on her hips, her broad, fat face elongated as much as possible for it to be, and the tears actually running. She is keen on the soent as a trained hunter, and, though not a word had been said, she had divined trouble. I watched the car-riage till it had disappeared, and then I fol-lowed Mammie into Pa's room. She took me in her lap, as if I were a baby, and I wept till I was exhausted.

in her lap, as if I were a baby, and I wept thi I was exhausted. 'There, Honey! stop now—it's de Lord's will; he neber make earth heaven only jes' a little while. I've seen de darkness a-coming along, creeping, creeping, like ugly old snake, to de pretty bird's nest; but it's all dark now —thank de good Lord, it can't be darker—and now Mammie'll be looking for one ray of light!'

light!' One of the servants came in just then with one of the servants came in just then with your message, Bertha, and lordered Sunbeam saddled, and came at once. There, Mary, don't look so pale-don't be so quiet and still --shed some tears--scold away-1'll bear it; even if it is my own dear father; because, as Mammie says, he's under some 'allusion,' and ain't 'sponsible jes' now.'" A faint mile played around Mary's mouth

ain't 'sponsible jes' now." A faint smile played around Mary's mouth, but it passed quickly away. There was a sound of horses' feet in the yard, and a voice said, "Whoa, Jenny!" "It's Ned! it's Ned!" said Addie, as she aroung to the window but the work ful enough

sprung to the window, but thoughtful enough, even in her impulsive joy, to conceal her little head behind the folds of the window curtain. "There he is! Maybe, dear Mary, he'll find out the trouble, and make it all straight. He's going to be a lawyer, you know, and Pa says he has very 'keen perceptive powers'--that is the expression, I believe---I thought I'd re-

sat down, speechless. He continued to walk the room, when, suddenly, as if his resolution was taken, he stopped short. 'Miss Lincoln, we are betrothed! James Harper never broke his word! To-morrow was to be our wedding day, and I shall be ready, if you desire, at the appointed hour. Your concealment and deception 1 might plead as nullifying our contract; but I scorn even that subterfuge. I will meet you at the oburch, brit though the law may bind us to church; but, though the law may bind us to gether, the higher, holier, purer law, which can only make two souls one, has been broken, and, There was a bustle in the ball below-the There was a bustle in the hall below-the greeting of the sisters, the noisy welcome of the little ones, the barking of Ned's favorite dog, and the clear, calm voice of Madame Green: "Welcome home, my boy." He an-swered briefly to them: "First and foremost, before I go a step fur-ther, I must know what is the trouble at Stan-ley Hall. I met Mr. Harper, looking as if he had spent three days and nights in the tomb of the Capulets. He never smiled as he bade me 'good morning.' and I thought he was about to 'good morning,' and I thought he was about to send me back to college as he took my hand; but no. 'Make it pleasant for them, Ned, at send me back to college as he took my hand; but no. 'Make it pleasant for them, Ned, at home,' he said; 'business will keep me at Washington for the present.' What the deuce is to pay? Has that little Yankee school-ma'am broken her troth, or found a younger lover?" "()h, Ned, Ned!" said Addie, "stop." He did stop for a moment as his mother re-plied: "I know of no trouble, Ned. Miss Lin-coln was with him in the drawing-room awhile this morning, and since then she has been in her own room."

Biographical.

TWO WORTHY SISTERS.

T N contemplating the invaluable benefits of the Spiritual Philosophy, I am often carried back to its earlier days, to those pioneer mediums through whom the fact of a continued life beyond this was so fully demonstrated.

Prominently among these of whom I had knowledge was Miss Jennie Lord, now Mrs. Webb. It had come to me that through her mediumship musical instruments were played upon without human contact. This to me, with my then limited knowledge of the socalled spiritual manifestations, was more than I was ready to accept without positive proof. To accept as a fact that as against the generally accepted Orthodox view of a local heaven and hell, when those so fortunate as to gain the former were having a perpetual halleluiah time, while those of the latter were doomed to its never-ending torments, in satisfaction of the

mistakes of this life regardless of inherited tendencies or other untoward influences-to accept as against this that spirits in either place could get a leave of absence, and return to earth and mingle in its confusions, its joys and sorrows, could demonstrate their presence

through such material actualities as playing upon musical instruments, was, in short, too much. But through the positive assurance of a

friend that such was actually the fact, I became interested to know for myself, and to this end made arrangements with Miss Lord. who was but a little more than half through her teens, to come to Winchester, N. H., then our home, where all that had been claimed of her mediumship was fully demonstrated.

Under my own supervision, the instruments. of which there were quite a number, were arranged on a table placed in a recess of the room, where, as the circle was formed around another table apart from this, it was impossible for the medium or other party to even touch them without an effort that would at

once be detected. I (as well as others interested with me) was determined that fraud should play no part in whatever manifestations might occur. Indeed, such precautions were taken as to render deception practically impossible, even with the requisite darkened conditions.

The medium during the manifestations sat with back to the instruments, wedged in between other sitters so closely that any movement on her part in the direction of the instruments, without detection, was out of the ouestion.

Under these strictly guarded conditions, the instruments were not only played upon, but some of them were carried about the room by unseen hands, played upon the while, often tapping the heads of the sitters so forcibly as to leave no room for doubt, thus adding to the sense of hearing that of feeling. Not only this, but the medium was often, as the final manifestation of the sitting, taken up, chair and all, and placed on the table surrounded by the sitters, and this in a flash; indeed, so quickly and with so little disturbance that even those next to and in contact with her would realize the fact only as verified a moment later.

Not only were these manifestations repeatedly had at our place, but were in like manner repeated in adjacent towns, notably in Keene, at the home of the late Col. Robert Wilson, where also much interest was awakened, more than three hundred-including many of its most prominent citizens-witnessing them, and when, to make it a certainty beyond all cavil, a strong netting was stretched across the recess in which the instruments were placed. and so fastened as to render it impossible to manipulate or even touch them.

But all this precaution, with the extra one

principles of the Spiritual Philosophy, come to their aid, thereby giving practical evidence of the genuineness of their faith.

It is ever to be remembered that we best serve God and the higher intelligences by serving those whose needs are beyond their own ability to supply: And that every helpful act adds to our spiritual bank account, lacking which, as we arrive "over there," we shall be poor indeed. The desolate surroundings, the reward of selfish lives, the upbraiding reflections of the sufferings we made no saorifices to relieve, must bring bitter regrets, prove forcible reminders of neglected opportunities leading in the opposite direction to inestimable and imperishable riches.

The address of the worthy mediums to whom I have felt it a duty to call attention, is Matta pan, Mass., P. O. Box 56. Let all in sympathy write them a word of appreciation and encouragement, enclosing whatever amount circumstances may justify-remembering, as suggested, that gifts, investments of this kind, will be duly placed to the credit side of the spiritual account of the donor.

Not only are the claims of these particular mediums to be considered, but those of others as well, who like them have sacrificed their all, that humanity might gain loftier conceptions of life and its grand possibilities. IRA W. RUSSELL.

Keene, N. H.

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There is so much speculation, imagination

and self-psychology running wild in the field

covered by Modern Spiritualism, that caution

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A Review of the Seybert Commissioners'

is at a premium when we are looking for bedrock on which to stand while we gaze into the star-depths. Psychometry is yet in its infancy as a science. Clairvoyance is far from being an infallible guide; and every phase of mediumship is subject to a great variety of modifying conditions, occult influences and unknown causes that may "deceive the very elect." Nevertheless, much truth is discovered, and made certain and steadfast through the imperfectly known agency of mediumship. We should, however, be admonished by the mistakes, contradictions and personal color-

ings so common, even with the best mediums, and take all statements with a mental reserve, and submit them to the most rigid cross-examination, and scientific scrutiny, and repeated trials under every conceivable variation that experiment can devise, before we accept them as veritable and demonstrated truths; and even then, after we think all doubtful factors are eliminated from the problem, we should hold a mental attitude of readiness to try again and repeat experiments, whenever facts force a new issue, and cast a doubt upon any point of accepted theory, however cherished it may be. My observations and experience in psychometry have shown me that it is not safe to trust it, and act upon what it presents, without a thorough sifting of all the facts in a given case, and testing them by other methods, and vary-ing the tests in many ways, and then act with deliberation and watchfulness. But 1 believe that mediumship, in its various

combinations and adaptations, will some day acquaint the world with the outlying universe in perfect harmony with physical science; but so far transcending all the possibilities of tele-scope, microscope, crucible and camera, chemistry and spectrum analysis, that the world will wonder how so much importance could ever have been attached to these limited and even have been attached to these limited and primitive methods of studying nature; but even then these physical means will continue as indispensable accompaniments of the ever-widening field of discovery and classification

of facts. Are the planets inhabited? Spirits often tell us they are; but their ac-counts through different mediums differ as widely in the statements of facts—or of fancies, mistaken for facts—as they do on theories.

The best clairvoyants, too, often contradict each other, not only in their interpretations of nature, but in their statements of things seen, or supposed to be seen. Yet we find some seers and some mediums, whose observations and visions of things out of the reach of immediate verification so accord with what we know, and agree with our highest reason, that they im-

only make two souls one, has been broken, and, though united, our lives must be apart!' Bertha, I can't describe to you the strange feeling that took possession of my heart as he uttered these words. I had been long enough in the county of Culpepper to hear of the pride of the Harpers; but there sprung at once in my own soul a might of will and a pride that could defy them all. I rose, with a flushed face and a beating heart, but with words that were measured, not by heartheats, but by the

race and a beating hearf, but with world that were measured, not by hearbeats, but by the power of a stern purpose. 'Sir, I would not now be your wife if all the Harpers from the days of William the Con-queror till now should sue at my feet.' With these words I passed out of the room, nor turned a glauce backward. He hastened after me

after me.

Stop, Mary, stop! one word-let us not part thus!

I heeded him not, but, with a firm step and head erect, I walked up to my own room. Once here, with the door locked, I sunk down and fainted. I do not know how long I lay senseless, but, on coming to myself, I was lying on the rug, with my head against the sharp corner of this heavy bureau. I had bruised it, as you see, and since I have recovered from the swoon, I am so bewildered with pain that I cannot think clearly. But I believe I have given you a correct account of the interview. As I told you, it is all dark, dark-not one ray of sunlight, not one spot of clear, blue sky in all my horizon. I am like one blind, groping in this darkness, with no support, no guide."

T-too was strangely bewildered, though bet-ter prepared for this trouble than Mary; for I had seen the cloud before the storm-I had heard the muttering of the tempest in the sl-lence of the night. I could sympathize with Mary-she knew that well-but I had no words of comfort. 1 bethought me, however, of her favorite book, and I opened and read this

"Guide me, oh Lord, in all the changes of this "Guide me, oh Lord, in all the changes of this world; that, in all things that shall happen, I may have an evenness and tranquility of spirit; that my soul may be wholly resigned to thy dyunest will and pleasure, never murmuring at thy chastisements and corrections."

She bowed her head, but her whole frame shook with emotion. Words would not come at my bidding. I persuaded her to lie down, while I bathed her head. Gradually, after a long while, as I sat by her side, and passed my hand over her head, smoothing, her hair, her eyes closed; her strong feeling had spent it self, and she fell asleep. How her countenance had altered in the space of a few hours—so wan and mournful—and the lines around the mouth doftracted by suffering! My heart was full of indignation toward Mr. Harper, and I felt re-luctant to meet him again.

Mary's sleep was troubled, and of short dura-tion. When she awoke her mind seemed wan-dering. She put her hand to her head as if in

pain. "Where am I, Bertha? Oh, I have had such a horrible dream! He came but oi, so changed! and he wounded me_he sent an ar-

changed 1 and he wounded me-ne sent an ar-row into my heart-take it out, Berthal" This soon passed away, and the more painful reality returned. But there came, at last, quiet-outward quiet, at least-und she rose, Ohanged her morning dress for her blue cash-mere, bathed her face in cold water, and sat down with some sewing in her hand. This last convention was methanloal the

This last occupation was mechanical, the mere force of habit. It was some work that lay on the table, the trimming to a talma, digestion, cure headache. 25c. a box.

"Miss Addie there, too, ma'am. Peter jes'

nut Sunbeam in the stable

"You good for nothing Petel" said Addie, shaking her little fist in the direction of the door, but, with all her effort, not looking very savage.

The next minute Madame Green was knock-The next minute Madame Green was knock-ing at our door. Poor Mary neither moved nor spoke, and Addie drew back within the folds of the window-ourtain. I admitted her, and I knew that her first glance at Mary confirmed the fears that Ned had raised. "My dear Mary," she said, as she laid her hand upon her head, "I see there is trouble. Confide in me as in a mother—trust me; you shall not be betrayed." The tears filled Mary's eyes, but she pressed the hand of her friend without speaking.

the band of her friend without speaking. "Supper is waiting, young ladies," said Madame Green, addressing Addie and myself. "Jennie will bring Mary's to her room, if she prefers. 1 will wait your confidence," she con-tinued, gently, to Mary. "In the first hours of tinued, gently, to Mary. "In the first hours of trouble it is difficult for us always to keep the spirit calm. Our only resource then is in God."

Mary found the friend she needed in Madame Green—calm, prudent, judicious. She knew the Harpers, and half-divined the cause of the the Harpers, and half-divined the cause of the trouble; but she said to herself and others: "Let us wait—we gain nothing by battling with a storm when it rages fiercely. We are only beaten back, and like a weary bird, who has tried to mount the clouds, must after all fold our wings and pant till the tempest is over. We will be wiser, and wait meekly in the valley till the sunshine gilds the mountain-tops."

balance drawning the substitue grids the mountain-tops." Madame Green's energy and decision were called in requisition during the holidays. She planned our amusements, she kept us busy, and, as far as possible, kept the gloom from gathering too thickly over the household. In my heart I thanked her; and I left Virginia with but one sed reminiscence with but one sad reminiscence. [To be continued.]

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of using sealing-wax and private seals, proved no barrier to the unseen ones that so wonderfully made their presence known.

Of the forty years or more of Mrs. Webb's mediumship in its varied phases, including that most convincing one of independent slatewriting, which she now practices, she has spent about twenty-five in New York City, and largely of the remainder in Chicago, Washington and Boston.

While in New York she was the special medium for the investigations of Commodore Vanderbilt, Mrs. James Gordon Bennett, and others, often invited to their homes, that their families and friends might know of the wonderful manifestations occurring in her presence.

For two years, during the investigations of Epes Sargent, she gave sittings to him and his friends, as also to Prof. Longfellow, Robert Dale Owen, and others. Indeed, these are but a few of the many notables who, with the thousands of lesser note, have had, through her mediumship, the all-important question propounded by Job, "If a man die, shall he live again?" answered in the affirmative.

But while Mrs. Webb, as an instrument of the denizens of the higher life, in bringing light to the world, in robbing death of its terrors, is to be held in high esteem, the labors of her sister, Mrs. Annie Lord Chamberlain, on the same line, and perhaps in no less degree, are to be gratefully remembered. She, too, is of the vanguard of the early pioneers of the many years ago. Her well-earned reputation as a medium of the higher order is also attested by the thousands who, through her instrumentality, have been made to rejoice in the light and knowledge that have in the truest sense made them free.

But so arduous have been their labors in the spiritual vineyard that the physical has not always been equal to the strain imposed upon it. And the consequent dependence on friends to tide them over when disabled by sickness, or other adverse conditions, must have brought them many sad hours.

Indeed, it is in reason to presume that but few of the many they have so acceptably served fully realize the hardships and discouragements that oft have come to them. Mrs. Annie, in a note of acknowledgment of a contribution I was moved to send her, says: "I am glad to be able to once more sit up and do a little writing. It will be nine months, Oct. 2, since I was able to go down stairs, or see my aged father. I have been very ill. Six months I was helpless, and was obliged to have a strong nurse to lift and care for me. Six weeks I was delirious, and no one thought I could live."

Mrs. Webb, too, who is now with her, is, and has been for a long time, the subject of severe afflictions, often doing beyond her strength to meet the demands of the hour.

Many kind and sympathizing friends, sens ing their needs, have, in accord with the basic

agree with our hignest reason, that they im-press us with a strong probability of truthful ness. Such a medium 1 met last April in St. Louis, Mo. A lady of good mental balance, clear perceptions of the consistency of things (as well as the inconsistency), modest, refined and well-developed moral instincts, rather crit-ical and cautious, doubtful of her own powers obtrusions in the experiences impressed upon her soul by a guide, has been the recipient of wonderful experiences in repeated visits to the planet Mars. I look for a sensation in that di

She read several chapters to me as they flowed into her experience, and were recorded under the sanction and direction of the guide

under the sanction and direction of the guide who led her into so many mysteries and mar-vels, and unraveled them in logical clearness to her questioning reason. The revelations, if all fiction, are intensely interesting and suggestive. The sublimity and beauty of the word-pictures thrilled me with a deep sense of their truthfulness, and a wonder-ful sense of divine illumination that seemed to bring the scenes portraved into visid and tan bring the scenes portrayed into vivid and tan gible realization as veritable realities. Accord. ing to the revelations thus given, the planet is

not known by the name we give it on earth. The people of Mars would not know what was meant by that name. The name by which they know it is "Ento." The medium obtained information in orderly sequence upon a vast variety of subjects, involving the geological development of the planet, the origin and progressive variation of types, flora and fauna, the advent of the human race, and its progress ive unfoldment, to a high state of civilization, the sciences as understood there, government, religions, concepts of life and immortality; in fact, if these messages, corroborated as they seem to be in many ways, by facts and experi-ences, are reliable, they constitute an encyclo-pedia of "Ento" (Ento) which, to its inhabit-ants, is a history of their world.

There are no standing armies on Ento, no "wars or rumors of wars," for the people are all under one government, with one supreme ruler. They have no prisons; moral suasion corrects whatever of vice and orime becomes conspicuous.

Strange as it may seem, the denizons of Ento, though highly developed, intellectually and morally, are totally ignorant of the spiritual world! They have no knowledge or expectation of any existence beyond the grave; and the seer was deeply impressed with the unmit-igated sorrow and depressing gloom that haunts the lives of the people, because love has no hope, no inviting dream of life beyond the

grave. When the silent messenger stills the mortal heart-beats, and turns the rosy lips and glow-ing cheeks of lovely youth to the ashen hue of death, and vells the sleeping form in impene-trable mystery and cold shudderingsilence, the pleadings of love receive no abswer but the echo of their own sobs, and despair broods over all

all. Since writing the major part of this article I have conferred with the glited medium, and received some valuable information which would make this article too long to insert here; and I will, therefore, reserve the balance for another writing. We may well believe that we are nearing a development of conditions and related knowledge, that will open to this world imany new and astounding discoveries, and re-duce them to scientific certainty and practical uses; and among them may be a knowledge of our neighbors on the planet Mars. our neighbors on the planet Mars.

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Her universe in love! WILLIAM BRUNTON.

Banner Corresyondence.

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

Ohio.

CINCINNATI. - A correspondent writes: "Rev. J. C. F. Grumbine (White Rose) will open classes for the development of the soul in psychometry. This science has long since been regarded as a mystery, but the guides have prepared a series of sixteen lessons that they will teach classes in America and Europe by correspondence, to be followed by practical ex-periments. These lessons have never before been taught to the world, and now many stu-dents of the occult are ready for these higher and divine teachings. The classes will be limited to twenty each, and the teachings will extend over two or four months, as the students may desire. These teachings have been given before classes in In-dianapolis, Ind., Geneseo, III., and Cincinnati, O., with excellent results. All who desire to become psychometrists, and develop this occult power in themselves for practical purposes, can address Rev. J. C. F. Grumbine, 158 Barr street, Cincinnati, O., at once. psychometry. This science has long since been

Success is guaranteed to all who are accepted by the guides. Send lock of hair, sex and age, with a stamped envelope for the guides."

WAYNESVILLE.-Miss Lucy Myer writes: "I wish to express my thanks and grateful acknowledgments, through the BANNER OF LIGHT, to the many kind friends of mediums

LIGHT, to the many kind friends of mediums for the timely aid they sent me and my invalid sister and brother in response to my appeal, kindly published in THE BANNER of Oct. 6. Their kind words cheered us on; their mate-rial aid kept soul and body togsther—for the wolf was at our door. To those who requested it in their letters of remittances, I gladly gave of mu mediumubin; messages answers to oues

if in their letters of remittances, I glady gave of my mediumship: messages, answers to ques-tions, readings and communications. I am thankful the recipients of these spirit-utterances reported that they were, in nearly all cases, correct and satisfactory. This was gratifying and encouraging to me. On mediumship rests the whole superstruct-ure of Spiritualism.

And now we say, God bless the BANNER OF LIGHT! May the mighty spirits guide and guard it through the future as they have through the past.

through the past. We believe it not to be wrong for us to ask of those who may see this for further aid to get through the winter. To those who feel disposed, and sending re-quest and a dollar or two, I will send in return comment on what the arbitic house to return

The scance room is usually crowded, and on some evenings many have to be turned away. The circles are entirely different each evening, and a great variety of phenomena may be wit-nessed. Lights of every form and description appear and trayel about the room, a large music box is floated over the heads of the sit-ters, and some excellent slate-writing has been

carry out the meritorious purposes for which

it has been organized. The admission fee is one dollar, and the an-

"你当然不能知道你不知道你不知道你?"

Massachusetts.

BOSTON.-Mrs. A. B. Roberts writes: Wednesday evening, Nov. 7. I attended a materializing séance at Mrs. Carrie Sawyer's. After several forms had appeared, I was invit-After several forms had appeared, 1 was invi-ed to take a folding slate and penoil with me into the cabinet. Seating myself beside the medium, she requested me to place my hands upon her head, and she held my arms with her hands. The slate lay in my lap; it was dark, but I could hear the distinct work of the penoil. In a very brief space of time I left the cabi-net, and holding the slate in the light, with joy and surprise I recognized a complete pio-ture of my late affianced husband, with a lov-ing message accompanying it.

ing message accompanying it. I will be pleased to have any one call who wishes to see it. My address is 70 West New-ton street, Boston."

CUMMINGTON. - Martha C. Kingman, on sending a subscription to THE BANNER, says: "It is always with pleasure that I speak a "It is always with pleasure that I speak a good word for the BANNER OF LIGHT. It has been in our family nearly twenty-five years, and thoroughly read. It is our Sunday practice to read it aloud at a regular hour, commencing with the invocation. With what pleasure our aged father would listen! He was an old man and blind—almost ninety-one when he passed on; but his mind was ever clear and bright, and could fully appreciate the good old BAN-NER. It obsered him in his declining years, brightened his pathway, softened his nature, and crowned his last days with a benediction of peace.

We that are left still enjoy the reading of it more and more. It is our friend, our educator and comfort.

While the pen has dropped from the hand of Bro. Colby, yet his warmth and life, that sped it on, are with us still, and greater work will do, so that THE BANNER will live, I trust, until all mankind see the Light and Truth trium

WORCESTER .- Dr. Geo. A. Fuller writes: "I have been more than pleased with THE BANNER. As the years pass by it becomes dearer and dearer, and does not in the least suffer by contrast with the many other spirit-ual papers now published. The genius of our great movement it has never lost sight of, and has ever emphasized the fact that medi-umship is the bed-rock upon which our philos-only rests.

umanp is the bed-rock upon which our phase ophy rests. Let me congratulate you upon the typograph-ical beauty and the literary merit of THE BANNER. Age only brightens its lustre, and quickens the spiritual perceptions of those at its helm. I wish you every success."

Kentucky.

LAKELAND .-- N. B. Adams writes: "I notice the perfect accord with Modern Spiritual-

answers, or what the spirits have to say to them through my mediumship. I have had twenty-seven years' experience in the psychic power. Automatic writing and speaking, clairvoyance and symbols are some of the phases of my mediumship. Please ad-dress Miss Lucy Myer, Waynesville, Warren County, O." Michigan. MENDON.-S. B. Emmons writes: "Mr. and Mrs. George Parker have recently moved to Elgin, Ill., and are holding excellent trumpet circles each Wednesday and Sunday evening. The scance room is usually crowded, and on some evenings many have to be turned away. The circles are entirely different each evening.

hearts?' Now how could he know their thoughts un-less he was a mind-reader? 'And when the sun was going down a deep sleep fell upon Abram' (a trance or dream) 'and lo! a horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in the land that is not shall be a stranger in the land that is not theirs, and shall serve them; and they shall afflict them for four hundred years.' The above passage of Scripture in Josephus reads, 'Thy race will be enslaved in Egypt for four hundred years, and at the end of that time will be set free, with great wealth.' . Read the fifteenth, sixteenth, seventeeth and eighteenth chapters of the Book of Genesis, and you will find those 'spirit messages,' as addressed to Abram, or as the Lord command-ed him to do. He changed his name to Abra-ham. They were given in both dreams and shall be a stranger in the land that is not ham. They were given in both dreams and There is but one true and living God; all

In Memorlani

Dr. William Britten, late of The Lindens, Humphrey

It has been organized. The admission foo is one dollar, and the an-nual dues are twenty-five conts a quartor. For the purpose of raising money for the Uharity for which is urgent and alarming, the Board of Trustees arranged two occasions, the proceeds of which were dovoted to the charitable domand upon the Union. The ladies of the Chicago Spiritual Union will meet in Lodge Hall, 11 North Ada street, every Tuesday afternoon at three o'clock where ladies interested in the work may be-come members. The ladies will also give a Grand New Year's Reception and Ball on Hap-py New Year's Coeption and Ball on Hap-py New Year's Coeption and Ball on Hap-py New Year's Coeption and Ball on Hap-py New Year's Reception and Ball on Hap-py New Year's Chies I Randolph street, where labilshed at 464 West Randolph street, where persons desiring information may address." inabitant of the land where " pain and sorrow ccaseth,
and the weary are at rost."
On Saturday, Nov. 24, at one o'clock. mid-day, in
the prosence of his faithful medical attendant, and
holding the hant of his devoted and now utterly be-reaved wile, the spirit of the good man of whom we
write passed out of the poor worn body, under the combined action of incurable heart disease, and other
torturing maiadles, to the light and rest of the higher
ilde. Patient and uncomplaining to the last, Dr. Brit-ten passed away within a few days of his seventy third
year, beloved by all who truly knew him, feared only by those whom he regarded as the false, the hypocrite and the unjust. He leaves a wile who solely divided her time, life and being between care and attention to him (her heart's best beloved) and the Gally devoted.
Dr. Britten was a graduate of a Vitapathit College of the United States, an Englishman by birth, and a world-wide traveler. He spoke many foreign lan-guage fluently, and was in all respects a phenome-nally gitted man.—London Light, Ded 1.

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Is cheaper than any quantity of cure. Don't give chil-dren narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gall Horden Eagle Brand Condensed Milk.

LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those most interested to inform us.

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on't Fail Ø **IMMORTALITY**, secure this great bargain while v OUR EMPLOYMENTS HEREAFTER. 650 PAGES What a Hundred Spirits, Good and Evil, Say of their Dwelling Places. \$1.00! J. M. PHEBLES, M. D., Author of "Scors of the Ages,"" Travels Around the World," "Spiritualism Defined and Defonded," "Jeaus-Myth," Man, or God?". "Couffiet between Spiritualism and Darwinism," "Christ the Cornor-Sione of Spiritualism," "Buddhism and Christiau-ity Face to Face," "Parker Memo-rial Hall Lectures," etc., etc. rial Hall Lectures," etc., etc. This large volume of 320 pages, 8vo-rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communica-tious from spirits (Western and Oriental) through mediums in the Bouth Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world-rank as the most infuential of all Dr. Peebles's publications. Two new chapters have been added, one embodying an account of Dr. Peebles's seance in Jerusalem, and the other an account of Is seven i sences in Scotland with that dis-tinguished medium, David Duguid, who, holding weekly seances quite regularly for nearly a quarter of a century, under the control of spirit artists and the ancient Porsian Prince, Hafed, has imparted much knowledge and some wonderful disclosures concerning what transpired in lateen bundred years ago, and what has since transpired in many portions of the spirit-world. Voices from Many Hill-Tops, Echoes from Many Valleys; Experiences of the Spirits Eon and Eona. In Earth-Life and Spirit-Spheres; portions of the spirit-world. This volume containstwenty-three chapters, and treats of: The Nature of Life. The Attributes of Force. The Attributes of Force. The Attributes of Force. The Nature of Death. The Lucidity of the Dying. The Garments that Spirits Wear. The Hells Crammed with Hypocrites. Visits in the Spirit. World. * Sights Seen in Horror's Camp. Velocity of Spirit Locomotion. Other Planets and their People. Experiences of Spirits High and Love. John Jacob Astor's Deep Lament. Stewart Exploring the Hells. Quakers and Nakers in the Spirit-World. Indian Hunting-Grounds. The Apostle John's Home. Brahmans in Spirit-Life. Clergymen's Sad Disappointments. Fountains, Fields and Cities. The Heaven of Little Children. Inmortality of the Unborn. The General Teachings of Spirits in all Lands. Large 8vo, cloth, boycled boards, glit sides and back. Price This volume contains twenty-three chapters, and treats of:

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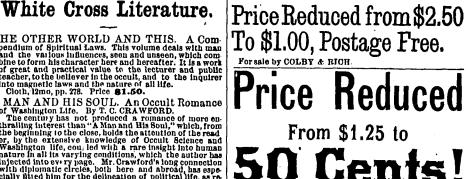
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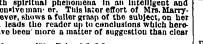
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 The Dead MAN'S MESSAGE. By FLOR-



50 Cents! **STUDIES**

Outlying Fields



ters, and some excellent slate-writing has been done. One control who comes to the circle paints beautiful pictures on slates. The work is done in a few moments, and sometimes in the hand of some one in the circle. Spirit voices speak through the trumpet, and in some instances the messages given are beautifully worded and gems of thought. A trumpet circle usually provokes criticism, because the manifestations occur in the dark; and some of the skeptically-minded were dis-posed to think Mr. Parker's voice did all the speaking. A Spiritualist one evening deter

speaking. A Spiritualist one evening deter mined to find out for her own satisfaction the source of the phenomena, and accordingly she seated herself beside Mr. Parker and grasped his hand, holding it the entire evening. The manifestations continued just the same, and the results were even better than before. This satisfied the lady, but left room for doubt amongst the other members of the circle, so Mr. Parker was prevailed on to wear a badge made of the and covered with luminous paint. This enables each member of the circle to determine his whereabouts, and it can be readily seen that he has nothing to do with the manifestations.

The trumpet work is through Mrs. Parker's mediumship, although Mr. Parker is an excel-lent automatic writing-medium. He is also a powerful rapping medium. Mr. and Mrs. Parker may be addressed at Mendon, Michigan, and will give private and parlor scances by appointment

ment. The result in this place has been an awakén-ing of the thinking people to the truth of our philosophy, and the circle room is largely made up of church members, and some have had their faith materially shaken. One of our local their faith materially shaken. One of our local divines recently preached a sermon exhorting his members to remain away from such 'trick-ery and deception,' but his flock seems to be of the disobedient type. We believe the hour near at hand when people will throw aside prejudice, bigotry, etc., and look upon our philosophy in the clear light of reason."

on in your good work, and we will sustain you to the end

to the end. Our old spiritual pilgrim and prophet, Mr. Pendleton Lapham, is still in mortal form, but very feeble, with no home or means of support. He remained at the 'Sheltering Arms' over night on Nov. 30, collecting from sympathizing friends a little money to assist him for a short time. Oh! dear Spiritualists, why is it that we have no 'Home' for these weary workers? My heart aches for all such." Illinois.

CHICAGO .- E. N. Pickering writes: "The Chicago Spiritual Union has issued an appeal to the charitable.

to the charitable. The Union was organized Sept. 13, 1894, for secular and charitable work. Its membership is composed of individuals, and not of socie-ties. We ask and desire the assistance and co-operation of all our brothers and sisters, and of all spiritual societies, to enable our Union to the secure individual is a societies in the secure individual is the test all spiritual societies, to enable our Union to the secure individual is the test is composed of individuals, and is the test all spiritual societies, to enable our Union to the secure individual is the test is composed of individuals, and is the test all spiritual societies, to enable our Union to

others are false gods; therefore our prayers should be addressed to the one true and living God.'

New York.

ROCHESTER.-Latham Gardner writes:

'Although Mrs. Cornelia Gardner is counted by some as dead, she still lives. She was both clairvoyant and clairaudient. We worked to gether for more than fifty years, she telling me what she saw, and I telling her what I heard. The lagt few weeks of her earth-life we often

The last few weeks of her earth-life we often taked all through the night (for she was an in-valid and could not sleep). We takked of the continued life and what it might be to us. In a very few hours after she passed on she found a way to takk to me, and is takking yet. They who knew her best knew that she was a good lecturer, and could hold the attention of a large audience, for she always had something to say. She takks to me, and through me takks to any who care to listen. She often brings to me individuals whom she or I never saw—in-dividuals whom she has met on the other shore.

bis members to remain away from such 'trick-ery and deception,' but his flock seems to be of the disobedient type. We believe the hour near at hand when people will throw aside prejudice, bigotry, etc., and look upon our philosophy in the clear light of reason." New York. BROOKLYN. — In the course of a recent i communication Emily B. Ruggles says: "I re-jolie when I read the many kindly apprecia-tive and glowing sentiments of affection for prepared for his sudden departure to spirit-life, and we felt his place could not be sup-plied, but still the dear old BANKEE continues to come, and bless our homes and hearts. Go on in your good work, and we will sustain you

Iowa.

HAMBURG.-E. T. Dalbey writes: "It may not be known to many mediums and speakers that Hamburg, Ia., has a fine large hall called the Lyceum, and seating four hundred people. It was built in 1891 by Fred W. Toedt, and dedicated expressly to the work of spreading the glad tidings of Modern Spiritualism. The Spiritualists will be glad to welcome all good Spiritualist lecturers and mediums. Do not pass us by on your way to the West."

"I understand that the angels have left a baby broth-er at your house," said Uncle Charley. "I dunno," replied little Ben doubtfully. "He's red enough to have come from the other place."-Brooklyn Life.

Mars, X. A. Aronge, D. S. Aronge, J. S. Arong

* Will also attend funerals.

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

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BANNER OF LIGHT.

Spiritual Phenomena.

Materialization. To the Editor of the Banner of Light:

"In reading many accounts of materializing seances by the different media, I have greatly wondered why we seldom, if ever, read of the many wonderful truths presented by and through our honest, highly esteemed friend, Mrs. Cadwell.

I attended her Brooklyn scance, Nov. 15, and was so thoroughly gratified I cannot refrain from attempting a description of it. As I look at our dear friend, her modest, womanly dignity commands profound respect from all and a sincere reverence from those who know her superior excellence. She is always at her post unless ill-health or severe storms prevent. Many attend the seances, and are richly rewarded without even a thought of care for her welfare, without whom, our friends could not come to us in a visible form.

What is true in one case is correspondingly true in all others, therefore we should value our mediums. Friends, the honest sympathizing words are the flowers of fadeless beauty and priceless worth; they are not to be classed with fair exotics; which, however, are lovely, and lend an added charm to the séance room, for beauty and harmony.

At eight, or a trifle later, the circle formed, about fifteen in all; a few came too late for admittance. I understand that not all who will pay may come, but the best reference is the required passport for harmonious results.

Miss Mamie Cadwell, the medium's daughter, presides on the mortal plane, and our esteemed friend of the past and present, "Nelse Seymour," is the Spirit-President.

He came first with cordial greeting to all. A sweet child's voice next greeted us. "Little Lulu," Mrs. Cadwell's little daughter, passed to spirit-life when about two years old, is a cabinet.spirit for her mother. "Lizzie Hatch,' one of the cabinet-spirits, came outside the cabinet in full view. She comes to harmonize the spiritual forces in the circle.

Next came "Angel Mother," the medium's own dear mother; she stands outside the cabinet, answering any question we desire answered. Rare lessons of wisdom and love she teaches to all those who seek for light and truth in the Spiritual Philosophy. "Lucille Western " joyously bounded out from the cabinet, fairly dancing across the room, speaking to several friends, and spoken to by us in turn. Like a gleam of sunshine she came, and like one vanished, leaving her sunny influence for our cheer.

Dear little "Halley," spirit-son of Mrs. Cadwell, came in a vivacious, boyish manner; faithful little messenger, rapid and true in his fulfill a request for a sitter. He went to Europe and back the other evening, reporting accurately that which he saw, satisfying the one who sent him.

How lovely to be thus surrounded by your own kindred spirits in your labor of love for the "Two Worlds," so-called.

However true the work may be performed, there are always doubting ones hard to please, and they are only too willing to find flaws, if they have to imagine them. As of old, so it is to-day, even though an angel stood in our midst, there would be those to revile and persecute him. From whence cometh their light? My dear sister and father came to me. so

natural and true that I know I was not deceived.

The highest degree of intelligence that can be expressed is the aim of our Spirit-President. Mr. Nelse Seymour, and his band of workers. and I have witnessed many successful results. All may, who meet their own dear ones with loving confidence, honest with self and spirit friend. Unless a musical instrument is perfectly tuned, we do not expect perfect harmony. No more should we expect spirits to come rfect form if we do not present to them

by letter about two months previous, her parents living just across the street from Mrs. D.'s former home in Zanesville.

The alphabet was again faintly called for, and the words "G-o h-o-m-e" spelled out. Then ensued some discussion among the sitters as to whether she was commanded to go to her former home in Zanesville, where her father lives. or to her present home here. Mrs. D., to settle the discussion, inquired, "Alice, do you wish me to go home right away?" "Yes," was immediately responded. Some more conversa-tion ensued as to what could be the meaning of this mandate, which was suddenly inter-rupted by five no longer faint but thunderous raps on the table. Mrs. D. again called the al-phabet, and one word—"F.i.r e"—was spelled, at which consternation and confusion reigned in the little party so serenely composed but a moment before. Mr. D. seized his wife by the arm, and in a bound they were out the front door and soon at their residence. Up the stairs they went to the room they had left one short hour before, and beheld a whirlwind of flames ascending toward the ceiling from the pine mantelpiece.

Mr. D. soon had the fire extinguished. A large drapery, or throw, over the mantelpiece had taken fire from the grate beneath, and was almost consumed, and there is no reasonable doubt that the entire house would have been in flames in a very short time but for the timely warning given by the spirit "Alice K." in my house, at least three squares away, and not seen by mortal vision.

And now can the enemies of Spiritualism, in the face of the above absolute facts, ask their the face of the above absolute facts, ask their old question, "Well, if it is true, what is the good of it?" ration on love and its influence throughout the universe. The services concluded with music, most excellently rendered. good of it?"

This little experience certainly proves that it is good, and good, too, from a material standpoint only. It is needless to add that the sé ance was concluded for that evening, and that even the skeptical sitters, of whom there were some present, were "almost persuaded."

A. M. DENT, M. D.

Seance with Mr. Cordingly. To the Editor of the Banner of Light:

Reports of phenomena are usually entertaining to those interested in collecting proof of spirit communication, particularly so when received under conditions guaranteeing the certainty that they are genuine beyond any possible question.

Last Friday evening, by invitation, G. V. Cordingly of St. Louis, Mo., dined with us at our home in the Highlands, and after a social chat it was suggested that we hold in our parlor a dark séance, to try what we might get in physical phenomena.

A few of our neighbors were invited in, one of whom brought with her a small toy music box; this, with an autoharp and xylophone, was placed on the centre of the table, which was in the middle of the room; the blinds were closed and curtains drawn, and nine of us seated ourselves about the table, with our mission work, often going on long journeys to hands joined, forming a complete circle; the gas being turned out, singing was commenced, and very soon there were to be seen sweeping around our heads and across the table, comet-like luminious spots, in dicating the presence of some active magnetic force. We were not long left in doubt as to the intelligence behind this power, for notes were soon struck on the plano; then followed the playing of harmonious chords; the small music-box was taken from the table and carried around the circle, placed upon the forehead of one of the party, and then on the top of the head of another-playing all the while. The power played on the autoharp, taking it from the table and placing it across the arms of one of the sitters, when it was played upon again; the xylophone was struck a few times with the hammers, that were placed on top of it; then we heard the forces roll if up, and it was carried and placed in the lap of one of the parties.

All the time these movements were carried on all of our hands remained firmly on the table.

The medium gave the names of many of our dear friends who have passed over, also messages sent to us, all of which were correct; many of these names were those of friends of our neighbors whom we had invited in, and of whom the medium knew absolutely nothing.

The seance was one of the most satisfactory and convincing we have ever witnessed. CHAS. T. WOOD. Boston, Dec. 10, 1894.

the opinions of theologians, they are but opin-ions, and do not decide the great problem of inspiration at all. Some are denying present still science and religion unfold new inspira-tions, seeking the Father through the wonder-ful manifestations of himself. The past is dead. The various sects are lod by inspiration now, as they were in the past. You may be attracted to it because of certain induce it has over you, but it is not because it still lives. It has no more power over you than a dead tree. The light has leaped out of the symbol. Inspiration belongs to the essence, and Jacob's well is dry. You may be attracted in the same directions as those of old, because your needs may be the same. We have great love for every seot. Everything exists for good. As long as you need any "ism" in preference to the per-fect truth, yon will not be able to understand incented at the truth with of the same of the It has no more power over you than a dead tree. The light has leaped out of the symbol. Inspiration belongs to the essence, and Jacob's well is dry. You may be attracted in the same directions as those of old, because your needs may be the same. We have great love for every sect. Everything exists for good. As long as you need any "ism" in preference to the per-fect truth, yon will not be able to understand the truth. When you need a larger sphere your capacity will be enlarged, and your loved ones will stretch down their arms to you, and you will earn the brotherhood of man and the fatherhood of God. Man is led by Divine inspiration, and all thought is for the purpose of unfolding the soul. When you have knowledge of the physi-cal, the mental, and the soul, which is the reality, then you will be complete.

cal, the mental, and the soul, which is the reality, then you will be complete. All mankind is a brotherhood. Our belief takes men out of parties, out of sects and folds of men, until the light from the soul centre radiates and blesses the world. No caste save honor and truth. Intellect is subservient to love. This is the purpose of Spiritualism, as we understand it. Love is the real end of all science, religion and philosophy. It is not sim-ply to know something. If people do not agree with you, be patlent. The religionist and dog-matist, like little children, do not understand. They have not received the higher informa-tion."

tion." The discourse closed with an eloquent pero-

National Constitutional Liberty League.

To the Editor of the Banner of Light:

Your correspondent was the only reporter admitted to the annual meeting of the National Constitutional Liberty League held Monday evening, Dec. 3. P. P. Field, M. D., presided; attorney Philip G. Peabody, philanthrophist and America's most famous anti-vivi-sectionist, was chosen President; P. Field, Vice-President; J. Winfield Scott reëlected Secretary; Dr.

J. B.Cherry, Treasurer. The following report was received in concurrence and acc+pted for future action:

The following report was received in concurrence and acc-pted for future action: Report of the Joint Committee on Revision and Reör-ganization.—Some of you are aware that a rival move-ment, which your humble servant encouraged, against restrictive medical legislation, was organized sometime since and appointed committees as follows: Fluancial, Educational, Political and Legislative. At this point the expediency of this movement was raised and dis-cussed. It was urged by non-members of the League that the dignity, character and success of its past campaigns had won for it a patronage and prestige which had better be auxmented, rather than divided. A series of meetings resulted in the appointment of a joint committee to report to the League basis of union. The joint committee carefully considered the articles of incorporation of the National Constitution-al Liberty League, and hereby recommend its revis-ion and reörganization in harmony with the following as a substitute for Article V:

as a substitute for Article V.: "Any person may become an Active Life Member of this League by paying to the League §100; an Associate Life Member by paying \$50; an Associate Member by paying \$5 per month per annum; a Full Member by paying \$5 per month per annum; a Helping Member by paying any sum not less than \$1 per annum; and an Honorary Member paying in advance \$4 admission fee and \$1 quarterly dues, on or bo-fore the first day of Jam ary, April, July and October of each year. Is thereby entitled to fill any office to which he may be elected." J. WINFIELD SCOTT, Chairman. BANNER OF LICENT readers in various States will be

BANNER OF LIGHT readers in various States will be especially interested in the following account of what was done with the money. The report was unanimously approved.

SECRETARY'S ANNUAL REPORT. The constitution requires the Secretary "to collect all fees, donations and income, and exhibit an ac-count of his receipts and payments at the annual meeting."

count of nis receipts and payments at the annual meeting." The items of receipts and expenditures are re-oorded in tedious detail in two ledgers, which are open to the inspection of members and contributors. But you doubtless desire a more concise statement of our stewardship. Perhaps you are prepared to hear that the past year was as disastrons to League as to general business affairs. Not only were there fewer free-will offerings and monthly pledges, but they were for smaller sums, and a larger percentage still remains uncollected than usual. At our request, Drs. P. P. Field, H M. Dewey and J. C. Baker kindly consented to act as an auditing committee. They will verify the statement that the total receipts for the year ending Dec. 1, '94, were \$2,-675.47. The expenditures were \$2,20154, or \$206 07 in

675.47 The expenditures were \$2,971 54, or \$296 07 in excess of receipts.

excess of receipts. Emergencies have frequently compelled the Secre-tary to see the cause softer or advance funds, at the risk of recouping himself by future collections, as pro-vided in our constitution vided in our constitution. The \$206.07 represents the Secretary's involuntary contribution or loss thus incurred this year. As has been our annual custom, we for the t-nth and last time pocket the loss, that the League may begin the New Year unencumbered. The few familiar with the arduous labors and enor-mous expense of conducting efficient educational and legislative campsigns are wondering perhaps what could be accomplished with so little; while the inex-perienced are equally surprised that so much was spent upon the struggle in New York and Massachu-setts. setts. Members and contributors, and they only, have a right to know what was done with their money. It is a source of supreme satisfaction to the Secretary that, so far as he knows, not a single member or contriburight to know what was done with their money. It is a source of supreme satisfaction to the Secretary that, so far as he knows, not a single member or contribu-tor to the past year's campaigns has questioned the Secretary's good faith or integrity, or found fault with the methods or results of his official labors. The ignorant criticism of such irregulars as do not understand, but who are logically and morally duty bound to sustain League labors, is in very bad taste indeed: while the statements of senatorial members of the Massachusetts Medical Society, and other ad-vocates of monopolistic medical legisfiation, merit and enjoy the condemnation of all fair minded people. The sagacious, profitably scrutinize the acts, for the motives of men. The clearly-evident purpose of our friends the enemy, is to arouse suspicion, weaken the public confidence the League has ever deserved and destroy the influence of the only foe they foar. Is not the occasional criticism of an uninformed non-supporting irregular, obviously a poor excuse for his thus tacity-admitted neglect of professional duty—or a weak attempt to justify his non-support, in the eyes of a critical community? To fully explain how the receipts were expended it is necessary to show how they were secured, and what it cost. Was it easy to accumulate money last year? No indeed. The receipts were the meagre results of weary miles and months of travel and toll. The labor and expense of arousing the public con-silence to a sense of public duty: exaiting individuals to the plane of practical philanthropio activity; of so-ileiting and collecting contributions, is a lamentable tax upon all humanitarian endeavor. For ten years we have striven in vain to reduce of the receipts. Whoever can teach us how to reduce or ob-viate this expense will indeed be a welcome and true public benefactor. Deducting the one-third, (the lowest conceivable cost of securing the sinews of war), there remains two-thirds. or \$1,782.98 to devote to a three months' cam-paign in New York St "Although 'The Discovered Country' is emphatically a psychological work, it is written in a style so simple in its power that those who run may read. In no single instance is the high, pure tone, which is the characteristic feature, departed from."-*East London Advertiser*. "No mere quotations or transcripts could do justice to the beauty, comforting descriptions and pictorial delineation of this wonderful work."-*Emma Hardinge Britten*, in the *Unseen Universe*. 12mo, cloth, pp. 460. Price **\$1.00**. niverse. 12mo, paper, pp. 418. Price **50** cents. in Massachusetts. Knowing from past experience that it was useless to attempt to arouse or bestir the citizens of this State months in advance of the introduction of a medical bill, early in June, 1893, we accepted a call from New York. Hence at the beginning of the current year Dec. 1, 1893, we were marching upon Albaby armed with the following weapon:

Incerptional loss as above stated.
Fortunately our fuonolal eff-rits bore immediate fuit. We boucht a liemington, engaged a stenographer, and started a State Bureau of Correspondence, Inquiry and Information, through which we solicited more funds, secured and recorded signatures to remonstrances, and enlisted workers throughout the state. Faithful service and rigid economy enabled us to accomplish much with little means.
This department mailed during the first five months of the current year 9,422 000 special documents; and during February and March, 40,000 printed stamped envelopes containing 120,000 (one to four-pace) circulars, remonstrances, etc., to the general public.
During the other seven mouths of the current year 10,000 specially prepared ducuments were mailed.
The Boston Medical and Surgical Journal credits this department with the honor of securing funds and the emplyment of "emternat and able connsel".
A literary bureau was also established, which contessedly duntounded the doctors. Its efficiency was attested by the public declaration of our opponents, both in the House and Senate, substantially agreeing that no other measure before the last sesion was backed by a literary bureau conducted with such insistence or persistence as that of the constitutional Liberty League. This department mailed about twenty pamplets containing thirty speeches to each member of the Leafslature, besides an equal number of emergency circular letters and addresses.
While supervising the details of the bore departments, and serving as sentinel at the State House, we were also busy securing speakers and making other meets and serving as sentinel at the State House, we were also busy securing speakers and making other meets, and serving a securing the seader do the senter of the current securing these addresses, an expense for the month of the supervising the details of the above departments. And serving a securing these addresses, the a spense of the month of the supervising th

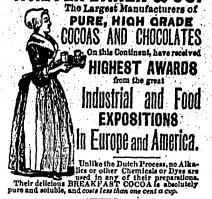
A Prisoner in Bed,

Mrs. Mary A. Tupper has been released, at Wilton, Me., from the custody of extreme female weakness and nervousness, which kept her a pris-

oner in bed, unable to walk. Lydia E. Pinkham's -VegetableCompound went to the root of her trouble, and

gave her the liberty of health, so that after taking two bottles she was able to go out of doors and surprise her husband and friends by her improvement.

She says: "Women should beware of dizziness, sudden faintness, backache, extreme lassitude, and depression. They are danger signals of female weakness, or some derangement of the uterus or womb. Take Lydia E. Pinkham's Vegetable Compound and be thankful for your life as I am. It only costs a dollar to try it. It will pay.



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AGENTS.

The following named persons keep for sale the Hanner of Light, and either carry in stock or will order the

So Inglie, and Schler Carry in Stock of will order the Bpiritual and Heformatory Works which are pub-lished and for sale by COLBY & RIOH: New York, N. Y.-BRENTANO BHOS., No. 5 Union Square: (Branch Stores, 1015 Fennsylvania Avenue) Wash-ington, D. C., and 204 Wabash Avenue, Chicago, IIX.) The office of The Truth-Secier, 28 Clinton Place; H. F. TOWER, 517 6th Avenue, corner 31st street. Onset, Mass.-D. N. FORD.



the conditions or elements upon which spirit forms largely depend.

1 will describe but two or three manifestations, too beautiful to pass by unremarked.

A gentleman began singing a Latin hymn, when a voice in the cabinet, also in Latin, sang with him. He hastened to meet his friend, who passed to spirit-life two or three years ago from a point near Boston.

Another gentleman was called to see his mother, who had passed on thirty-five years before: this her first materialization. She went into the cabinet, returning with her son's infant form in her arms. I saw him bend down to see it, but from my position could not see it. His mother, when she came first, wished us to note the strong resemblance of the two faces, mother and son. His earnest, soulfelt appreciation was genuine.

A little later the same gentleman, in a beautiful voice, began singing "Beloved Star"; in response a voice in the cabinet joined in the song, when suddenly the curtains parted, and there a lovely lady stood, singing loud and clear; he went up to her side, and together they sang most beautifully that lovely star song, after which they conversed in low, earnest tones, too sacred for other ears to hear. 1 cannot forget it. To be able to meet our loved ones like that is of itself heaven. It also speaks well for the mortal who can thus approach his spirit-friend.

I have seen many materializations through different media, but never anything to compare with this one at Mrs. Cadwell's. I often remark while in her seances that

"This is the best place on earth." The half I have not told you, for lack of time

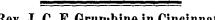
and space. Yours in sincerity and truth, Brooklyn, N. Y. JOSIE E. STEVENS.

Cul Bono?

To the Editor of the Banner of Light:

On Sunday evening, Dec. 2, there assembled a party of novitiates, consisting of eight persons. We were sitting in the back parlor, around a large extension table, with a subdued light from the front parlor; had been sitting thus perhaps half or three-quarters of an hour, engaged in singing and hearing occasional raps on the table, when it was suggested that each one in turn ask if there was a spirit present wishing to communicate with him or

her. This was done, with a prompt responsive "No" rapped until it came to a Mrs. D., who was the last to ask the question. Three very faint raps were heard in response to Mrs. D., and then five faint ones, calling for the alpha-bet. Mrs. D. called the alphabet, and the name Alice was apelled out, Mrs. D. asking if it was Alice K. An affirmative answer was re-ceived, and Mrs. D. informed us that Alice K. was an intimate girl friend and associate of hers, of whose death she had been informed



Rev. J. C. F. Grumbine in Cincinnati.

Rev. J. C. F. Grumbine preached upon the subject, "The Ancient and Modern World in the Light of Inspiration," at the Spiritualistic meeting at Odd Fellows' Hall, Cincinnati, O., Dec. 2.

The Enquirer of that city says:

Rev. Mr. Grumbine has more than ordinary ability as an orator, and his sermon was frequently interrupted by applause. The audience-room was well filled. The speaker said:

"There never was a time when inspiration was not. There never was a time when inspiration spiration is not. It has influenced the Orient and the Occident. Inspiration is thought as revealed; revelation is thought as revealed. The difference in thought is the difference in The difference in thought is the difference in the needs and capacity of mankind at the time the thought is revealed. Our line of thought is opposite to that of materialists as to the origin of thought. Without the spirit there could be neither matter nor thought. It is through mat-ter that the spirit operates. The spirit is the origin or source of all that we see. The outer covering is but the material manifestation of the spirit. Inspiration is the revelation be-tween the spirit as it is and as it seems. Spirit is the origin of all causes and effects, and of all manifestations that we call the nat-ural world. It is an essence which is the

ural world. It is an essence which is the source of all form, casual to all manifesta-tions. The inspiration that caused the ancient Egyptians to seek for the truth that was found in India, Palestine, Greece and in the Western world, is akin in nature to the inspiration that comes to man to day. Inspiration adapts itself to the needs of mankind. It is thought, and thought proceeds as man's needs enlarge and

to the needs of mankind. It is thought, and thought proceeds as man's needs enlarge and capacity deepens. Inspiration recorded is revelation. Inspi-ration is divine. There is no need to go back eighteen hundred or two thousand years ex-cept in retrospection. There is need in go-ing above to receive inspiration adapted to our needs. Inspiration contains both a proph-ecy and fulfilment. Jesus before the Sanhe-drim said to the wise men as he pointed to the Great Book: 'I came not to destroy the law and the prophets, but to fulfill.' Do your duty according to your capacity. Take the inspiration given you and use it to its fullest, as man grows and progresses through the inspiration which comes from the Divine. We do not send a child to the university first. We send him to a kindergarten, then to the graded schools, then to college and univer-sity. He learns first by object-lessons, and some people have not advanced beyond the need of symbols, and so long as they require this kind of inspiration they will receive it. Little does the child in the kindergarten know about the prophecy of the university, and yet each thought or inspiration is at once its own fulfilment and a prophecy. Solence sought to convey a knowledge of the uses and purposes of the material world; religion to convey a knowledge of the needs of the spirit. At last, in the nineteenth central flame with-in will illumine the whole world. Inspiration comes from intuition, experience. It oomes direct, and from the spirit of truth. It has dominated the civilization of the world.

A BILL WORTHY TO BECOME LAW,

An' Act to Increase Facilities for the Alleviation of Suffer-ing and the Prevention and Cure of Disease.

The People of the State of New York Represented in Senate and Assembly do enact as follows:

and Assembly do ender al follows: SECTION 1. Any person may freely contract for the ser-vices of whomsoover ho considers connotont to alleviate suffering, or prevent or heal disease, and it shall be lawful for persons so employed to attond, treat, nurse and en-deavor to heal the employing patient, and receive compen-sation therefor.

sation therefor. BEC. 2. All Acts and parts of Acts inconsistent with this Act are hereby repealed. BEC. 3. This Act shall take effect immediately.

Works by Carlyle Petersilea.

The Discovered Country.

~Oceanides.

This second volume is graphically described as a 'psy chical novel.' In this respect, no less than in its general tone, it differs from the more occult and spiritually inspired 'Discovered Country.' The chief theme of 'Oceanides' is the stern law of natural 'affinity' existing between the male and fomale individualities of the burnan family, and the mistakes and consequent unhappiness which result on earth from such mistakes."-Emma Hardinge Britten, in the Unseen Universe.

Philip Carlisle: A Romance.

Philip Carlisle: A Romance. The hero of this thrilling romance is introduced to the reader as a bright, manly lad of twoive years of age, resid. Sing in a quiet village in America. He was rescued by a ship's crew from the sea when a babe, and had been adopted by the steward's wife. At the opening of the story, how ever, he is thrown upon his own resources, but, meeting a hermit who lives in a cave on a mountain outside the vil-lage, they are of great assistance to each other in many ways. The hermit, who is a musician of rare endowment, teaches young Philip his wonderful art, and in time the lat ter becomes equally skilled. The varied experiences of Philip are, graphically described in the volume. The fact of spirit refurm and communication had been conveyed to him by the old hermit (a sensitive) in early life, and the child, who was also mediumistic, had been gradually devel oped until he proved a useful instrument for the spirit world. The story is not only entertaining, but it contains much that is valuable and instructive, and constitutes a book that should be read by all Spiritualists. 12mo, cloth, pp. 460. Price **51.855**.

Mary Anne Carew:

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A Narrative Descriptive of Life in the Material and Spiritual Spheres,

As Transcribed by a Co-operative Spirit Band Combined with Chosen Media of Earth.

The subject translated through independent slate-writing, and the lilustrations in oil painting on porcelain plate by spirit artists. It is not a fiction, but a narrative of real life, without a precedent in its origin or a parallel in the litera-ture of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism. The book contains 250 pages, with six illustrations in half tone and twelve pages in original independent writing, beau-tifully bound in blue silk cloth, stamped in sliver. Price **31.25**. For sale by COLBY & RIOH.

The Religion of the Future;

Outlines of Spiritual Philosophy.

BY REV. SAMUEL WEIL.

BY REV. SAMUEL WEIL. Here is a book well worth digesting, not to say to read as the ordinary book is read. At the very outset a degree of interest is created which does not abate until the last word is printed. The statements are not only convincing, but they are clothed in such beauty of language, so replets with attested truth, so concise, yet voluminous enough that the skeptic, if he be generous sufficient to acknowledge himself asoeker after truth, cannot fail to accept and cheerfully adopt. If Mr. Well's purpose was to eulighten darkened minds, and to throw a search-light upon the grand truths of Spiritualism, to raive it upon a high standard that it maybe seen of men, truly he has succeeded. Every visible point that one needs to know about "the religion of the future" is embodied in this book. The work is divided into three grand parts—the facts, the source and the consequences. "Mr. Well asswers many queries which have long and often perplexed persons seeting light in the line of spirit bound spiritz"; and in endorsement of his own optiator quotes largely from this paper. Spiritual evolution fa abige readed, and many new thoughts are given utterance." "For sale by OOLBY & RICH:

a Isana ka Katalari ka ka



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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-once. Our columns are open for the expression of imper-sonalfree thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No artention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. l faith. – V ad articles

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

Banner of **B**ight.

BOSTON, SATURDAY, DECEMBER 22, 1894. ESSUED EVERY THURSDAY MORNING FOR THE WEEE ENDING AT DATE.

[Bniered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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John W. Day......Editor. Henry W. Pitman.....Associate Editor.

Matter for publication must be addressed to the EDITOB. All business letters should be forwarded to the DUSINESS MAWAGER.

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 n 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 valgable and sterling contents.

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

Special Notice to Patrons.

Tuesday next being Christmas, the BANNER OF LIGHT ESTABLISHMENT will be closed during that date.

Parties having advertisements which they wish to renew on our seventh page must have them at the Counting-Room on Friday. Dec. 21, instead of Saturday, Dec. 22.

FHE BANNER forms will be pu

thoughts, and to that degree approach the realization of the heavonly vision. Why should not a day thus consecrate to the human ideal, to the spiritual real, be esteemed far above al other days in their recurring round? Why should we not offer it the glad welcome that it superlatively merits? Who will confess to the churlishness that refuses to measure the worth of Christmas on its truly spiritual side, and to interpret its freely distributed tokens as the vehicles that carry the sweet benediction of love from heart to heart.

This lesson is taught by Christmas above all lessons known to human learners, namely, that in giving we only get; in performing acts of considerate kindness we enrich ourselves more than we can others, and that the spirit of altruism is the truest and purest that can animate our little lives. Surely it is for a worthy end that the Christian world agrees upon one day that shall be given wholly to the celebra tion and enjoyment of that which is the alpha and omega of our being. Out of this most fragrant of all known flowers of the spirit is born a new condition for us. which reverses the old and brings in the new, which converts the natural and seen into the spiritual and invisible. There is a far deeper significance to its annual coming than its external expression alone conveys. The central and vital core of its meaning is too precious a gift to be accepted as an observance merely. It is the landmark from which to direct the course of our frail lives. We learn in its pure atmosphere that with God all things are possible to us, and that without God we are helpless for anything. No deeper truth can be taught us than

this. And with these reflections we prepare ourselves for the coming of Christmas, commending its observance to every reader and friend of THE BANNER in the spirit in which it was born into the world of humanity. The familiar traditions that have come down to us from a remote ancestry have prefixed to it the epithet Merry, though the innate sanctity of its character forbids all associations of sensuous mirth. It is the glad and joyous spirit of innocent childhood that crowns the day as no other day in the entire calendar is crowned. It is in that spirit alone that we extend a sincere greeting to Spiritualists at home and abroad, and wish them all a MERRY CHRISTMAS INDEED!

To All Banner Readers.

If every reader of THE BANNER individually would pause long enough to call to mind some one person in the least inclined to the acceptance of Spiritualism and the liberal thought it begets, and forward to the office of THE BAN-NEB the name and address of that person, thus enabling us to send him or her a sample copy of the paper that is the pioneer and prophet of the truths and achievements which Spiritualism proclaims, that reader will be doing thorough missionary work for the Cause beloved of all believers. It will enable the publishers of THE BANNER, by an effectual method, to gain regular subscribers steadily, distribute the messages that come from the spiritworld wherever the phenomena have found their way, lift the clouds from many a doubting soul that would gladly accept a higher knowledge of truth and life, and establish this paper on a basis of serviceableness to the world that could not be disturbed in the future. Will every reader do this at once?

Attention is also called to the special announcement made by the publishers in another column.

Banner of Light "Poor Fund." The winter is upon us, and there are many calls directed to this useful agency-which under the name of "God's Poor Fund" has been

Perpetual Youth.

We are assured by Mrs. Eleanor Kirk Ames that the secret of perpetual youth lies in the force of mind over matter, as she declared before a recent meeting of the Professional Woman's League. In this opinion she was supported by another speaker, who said that doing with a will what comes in the way preserved one's strength and retained one's beauty. A writer in a contemporary questions whether the secret of perpetual youth has yet been clearly revealed, and cites, by way of illustration, the case of Alexander Coburn, who recently died at the age of eighty-seven years' He was widely known through New York State as a remarkably able lawyer. He was a farmer's son, suffering from ill health until he was almost sixty. Then he experienced no more than what might be called average health and ability to pursue his professional work. Yet he lived to be nearly eighty seven, and reached a position of influence at the Utica bar, maintaining high rank as a lawyer, especially in the argument of cases before the higher courts. It is a very rare case that a man performs the principal work of his life after passing his sixtieth birthday, and likewise attains good health after three score years. If this was not an instance of perpetual youth, it certainly was of late youth, coming on, when the years with other people were growing burdensome.

Less Foreign Immigration.

The number of foreigners who last year left the United States to return to their old homes was greater than the number that came into the country. The fact is substantiated by the Superintendent of Immigration. He states that there are now fewer immigrants in the country than there were in 1893. This could not be said before at any time in our history. It is not altogether the term of hard times that is the cause of it; our immigration rules have been made more rigid than they ever were before, and they are executed with greater vigor, and are still capable of improvement in both particulars. The carrying steamship companies, in consequence of this increased vigor in the rules, are more careful not to sell passage tickets to persons of a character that might oblige them to carry them back again at their own cost. So that the foreign flood is stayed for a time at least. A guarter of a million foreigners came into the country last year ; the decrease this year has been a very large one, the largest proportionate decrease being in the immigration from Poland and Russia. It is not expected that this decline will be perma nent. Returning prosperity will no doubt turn the tide again. Now is the time, therefore, to build the gates of exclusion so high that undesirable and dangerous foreign elements will be kept out of the country perpetually.

F. A. Heath informs us that the funeral services of Dr. N. J. Morris, one of the leaders in the Hollis Hall spiritual meetings, were held in the hall Monday at 2 P. M. Many friends attended to pay their last tribute to one who will long be remembered as a genial friend and brother. The casket was profusely decorated with evergreen and flowers. Music was furnished by a trio of singers belonging to the Society of Ethical and Spiritual Culture, of which Dr. Morris was one of the originators, Mrs. Mary F. Lovering acting as planist. Mrs. R. S. Lillie made a touching address, closing with a sublime inspirational poem and

BO THE BANNER will give its readers next week a neatly executed portraiture of Prof. Alexander Wilder-who is a strong tower in defense of medical freedom everywhere. A biographical sketch of the Professor-prepared especially for our columns—will support the cut

107 Just as our Christmas number goes to press, we are in receipt of an excellent essavappropriate to the season and called "The Festival of Light"-from the pen of Mrs. Love M. Willis of Rochester, N. Y. It will appear

A CITY HYPNOTIZED.

BY GEORGE A. BACON.

To the Editor of the Banner of Light :

Your numerous readers-would there were hundreds where there are now ten-are, in a general way, more or less familiar with the subject of Hypnotism as shown by one party influencing another, or many others, as in the case of audiences ; but I seriously question whether any of them over witnessed such a wholesale exhibition of hypnotic power as has recently taken place here in Washington. Not only are individuals made to believe thus and so, by the emphatic ipse dixit of some strong will and positive mind, but large bodies of men, even whole communities, are occasionally psychologized, simply through the popular iteration and refteration of some current notion. till it becomes a generally accepted fad. The measure of its actual truth or faisity plays but a minor part in the matter. The most notable instance of a wide-spread belief

concededly the effect of a scare, is that of the late 'hallucination," to call it by its proper name, though epidemio" is the newspaper term that found expression in this city, the result of half-a-dozen cases of variola. For weeks, vaccination was the talk, the fashion, the all-prevailing fast. From the highest of officials to the lowest of colored menials, all became victims to the delusion. The several departments caused their respective employes to receive the virus; the District authorities enforced it, nolens volens, upon the entire army of school children and all others over whom they had control; the press refused to admit articles mildly calling in question the wisdom of such proceedings; the pulpits enthusiastically preached the medical dogma with characteristic inconsistency-in fact, the whole city, for the time being, seemed to be given over to the dominion of this gross form of fetishism. The doctors (Homeopathic and Allopathic alike) were the real monopolists of the hour, and while the delirium lasted they improved their opportunity to the utmost. As soon, however, as the fear subsided and the fraternity had reaped their harvest, reason returned. The scare seemed to collapse all at once.

That six or eight smallpox cases, only one or two of which, I believe, proved fatal, should so hypnotize a city of nearly three hundred thousand inhabitants. that the entire medical profession for several days were unable to supply the demand for vaccine points, is a modern instance of medical superstition that will make mighty fine reading for the luture. The price of vaccination ranged from ten cents to ten dollars, and I heard of one physician whose receipts from this branch of his business were over \$150 per day.

When it is known that statistics show that vaccing poison is not a sure or reliable preventive of smallpox ; that its natural tendency is injurious to health: that in numberless cases it has not only failed as a protection but has actually communicated many forms of humors and other diseases-renders the practice every way questionable for good, and to be discouraged. It is founded upon fear, and fear is surely more contagious, harmful and demoralizing than any possible bodily ailment.

As pertinent to the foregoing, permit me to say incldentally, by way of showing my good wife's practical sense as well as her intuitively prophetic sense, that she belongs to a Woman's Club of this city, the exercises of which, in order to familiarize the members with Parliamentary law, partake of the character of a mock congress. Each lady has the privilege of introducing, much after the manner which is done in the House and Senate, a bill relative to any subject of public weal, which, after passing through the several stages of discussion, is passed or rejected.

Now, months before there was any indication of a case of smallpox within a hundred miles of this city, the lady here referred to submitted the following:

AN ACT TO PROHIBIT COMPULSORY VACCINATION.

AN ACT TO PROHIBIT COMPULSORY VACCINATION. "Be it enacted by the Senate and House of Representa-tatives of the United States of America in Congress assembled." SEC. T. As health and life are endangered by the In-troduction of vacche virus into the human system, re-sulting in blood polsoning and other fatal diseases, be it hereby enacted, that within the District of Columbia compulsory vaccination is made, and shall hereafter be, a misdemeanor; that whoever it said District shall enforce vaccination upon children or others attending upon public or private schools, contrary to the consent of the party whom it is intended to vaccinate, or in case of minors, of their parents or guardiaus, shall be pun-ished by a fine of not less than one hundred dollars for the first offence, or six months' imprisonment, or both, for the second offence. SEC. II. This Act shall go into effect immediately from and after its passage."

Whether this timely action was purely coincidental, or an unconscious anticipation of impending results from prevailing causes, or whether it was a deeper spiritual sensing of one of those "coming events which cast their shadows before," is perhaps of no special consequence in this connection. Those, however, who know the lady can best judge. But not to lose sight of the main fact, the scare came, and through the element of fear tens of thousands of intelligent

facts were brought out about the manner ir which bovine vaccine matter is grown and prepared, a id Dr. Ochran of Mobile created something of a sensation by declaring that the minute details supposed to be necessary in preparing vaccine points were of no use whatever. He declared that antisepticism had run mad among the members of the medical profession, and that they were carrying something that was largely experimental, and about which nothing of certainty was known, entirely too far.

He startled the assemblage by declaring his belief that a scab from the vaccinated arm of a person afflicted with syphilis could be used to vaccinate another person, without fear of giving the latter the disease. He also said he could tell by looking at a detached vaccine scab whether the person from whom it was taken was a blonde, brunette or a negro, merely by the depth of color assumed by it.

Other delegates joined in, and most of them believed that while the States should undertake the supervision of vaccine farms where they may be established, the ownership of such establishments by the Commonwealth was not deemed altogether necessary.

But enough of vaccinating polson, mal-practice, privileged practitioners-professional assumption of every form of medical supersuition. No more of victous legislation, State or National, favorable to such class interests. No more medical voodoolsm, hypnotism, medical trusts or medical monopoly.

A mongrel system founded upon conjecture and emniricism should no longer be permitted under the sanction of law to enslave the public mind or control the bodies of intelligent free men and women, as to their remedial or medicinal agencies. Washington, D. C., Dec. 14, 1894.

Fund for the Destitute Poor. DONATION MONEYS RECEIVED.

A. G. F., \$1.00; E. A., \$1.00; Sagoyewatha, \$1.00; A. G. F., \$1.00; A. G. F., \$1.00; E. P. Upton, 50 cents; A Friend, \$1.00; C. P. Mundy, \$1.00; H. C. Hubbard, 50 cents; Sympathy, \$5.00.

ED- "Echoes from the World of Song," by Prof. C. P. Longley, is an excellent collection of the really fine musical compositions of this gentleman, of whom the late Prof. S. B. Brittan once said (in effect) that he 'seemed inspired to write the songs of the New Temple." See announcement, elsewhere.

Spiritualism is at present creating considerable attention from secular papers all over the world, par-ticularly in the United States, notably New York, Chicago, Cincinnati and Boston.

Echoes from New York.

W. J. Colville's present work in New York and Brooklyn is progressing satisfactorily in all directions. Great interest is manifest in the Wednesday

Brooklyn is progressing šatisfactorily in all direc-tions. Great interest is manifest in the Wednesday and Friday afternoon lectures (4:15 P. M.), at 103 West Forty-third street, where the practical bearings of occultism (so-called) are being fortibly presented. The popular evening lectures at Pyramid Hall, 503 Fifth Avenue, are also drawing excellent audiences on Mondays, Wednesdays and Fridays at 8 P. M. The topics which have drawn the largest houses thus far have been "Telepathy" and "The Law of Vibration." The thinking people are evidently desir-ous everywhere of considering the scientific as well as the purely philosophic and religious aspects of the broad, deep, spiritual movement, which is now unmis-takably taking deep hold upon the minds of the culti-vated populace. The New York newspapers have been devoting con-siderable space to subjects connected with the main idea of Spiritualism of late, and though there are oc-casionally hostile articles in influential print, these are far more than counterbalanced by the many ex-cellent truthful friendly editorials and contributions which appear at frequent intervals in several of the leading dailies. The Metaphysical Publishing Co., 503 Fifth Avenue, has just started a new monthly magazine of ninety-six pages (first issue dated Jan. '50). This new literary venture promises to be a sterling periodical of real merit, presenting much progressive thought from a strictly unsectarian standpoint. The editors, Messrs. Whipple and McLean, are gentlemen of experience and ability, and they have succeeded in securing many able assistants. W. J. Colville's magazine, *The Problem of Life*, after five years' existence as an independent organ, has now lost its identify in this new enterprise, which promises to be thoroughly representative of what is known as the present metaphy-ical movement. Single Tax Hall, 1188 Bedford Avenue, Brooklyn, is a cozy, homelike rendezvous for persons of advanced ideas. A kludergarten meets there every morning, term of thi 12

bingle Tax Hall, 1188 Bedford Avenue, Brooklyn, Is
a cozy, homelike rendezvous for persons of advanced ideas. A kludergarten meets there every morning, from 9 till 12. W. J. Colville's lectures on Tuesdays and Thursdays at 3 and 8 P. M., are attracting as many visitors as the rooms can possibly contain. and, owing to the increasing demand for accommodation and greater publicity for these lectures, Mr. Colville's services have been secured for Sunday, Dec. 30, for three lectures, in one of the fluest halls in Brooklyn; full particulars will be given next week.
W. J. Colville will lecture on "New Light from the Great Pyramid," In connection with the Christmas Eve festival, at Pyramid Hall, 503 Fifth Avenue, New York, Monday, Drc. 24, at 8 g. M.; he will also give a festival adress on "Christmas its Origin, Significance and Mission to Humapity," on Christmas Day, Tuesday, Dec. 25, at 52 West Twelfth street, at 3:30 P. M. Sliver collection for the poor.
A class in Spiritual Science meets at that address, soms to visitors are granted. Letters, et 20 West Twelfth construction will be construction will be construction by the provide will be the poor.

tices, movements, etc., to appear in our issue for Dec. 29 must have them at this office early on Monday morning, 24th inst.

Christmas.

The one day in the year that is especially consecrated in the hearts of all persons who confess to be Christians will reour on Tuesday next. Commemorating, as it does, the birth improved methods of thought, concerning the of the child Jesus, it is the day dedicated to childhood, thus appealing to us with an irresistible influence to become as little children ourselves, even as Christ impressively inculcated, are becoming as near and real to us as the lands beyond our seas, or our neighbors' homes and kind voices over the way. In daily life of and thus to approach nearer to the kingdom of thought and love, of study and work, we are learning to live with the unseen beyond death as naturally and assuredly as we live with our friends in England or Egypt, or with our kin-dred next door. Thus we mark the progress heaven. For it is only in the spirit of innocence and truth, of which childhood is the most perfect symbol, that we all are enabled to recognize the image of God within and receive the influx of the spirit that all the time awaits our cooperative acceptance and acknowledgment. It is the day for the special cultiva-tion of the childhood spirit, which we practice ance of knowledge and science." tion of the childhood spirit, which we practice only as we enter voluntarily the realm in which childhood reigns undisputed. So we dedicate it to the uses it so happily expresses the meaning, of, banish worldliness from the thought, become childlike in our conduct to one another, and exalt and purify our lives if only for one brief day, among the briefest of the year.

to the point, also. The centuries have clothed Christmas with many legends and associations, all born of the holy atmosphere that breathes its influences over and around the day. But they are all the outgrowths of a recognized festival, in which the spiritual transcends the material, and the nature opens its inner portals to the ready admission of a happiness that is without worldly alloy. It is in our common nature to embody the meaning and significance of things in forms that appeal directly to the sense and wear the semblance of actuality. Hence grew up the myths accompanying Christmas that are the delight of children from time immemorial. From the same desire sprung the impulse to confer happiness on friends and those around us. The making of mutual presents is intended as a tribute in this sense to the sacrificing spirit. On this one day all thoughts are of innocence and love and peace. Every hour of its twenty-four is the children's hour, and therefore brimming with kind feeling and chastened joy and uncalculating pleaures.

No more or better can be said of Christmas than this. Our common humanity is glorified to the limit of its present capacity. The purest and best that is within us asserts its power undisputed. As we become children again in the company of children only, so do we rid ourselves, temporarily, of selfishness and worldly Abby A. Judson, Cincinnati, Ohio.

conducted so long by THE BANNER publishers. day in advance-Monday, Dec. 24, instead of as generously furnished them by benevolent Tuesday 25-and correspondents wishing no. friends and patrons who have from time to time read our appeals for the suffering, and have answered them practically by pecuniary donations. We trust that added offerings may be received at this time, so that our powers to assist the needy brethren and sisters may be increased.

107 The fine essay by W. A. Cram on Christ-

mas (twelfth page) is seasonable and cheering.

How truthful is his paragraph picturing the

next stage of being, which Modern Spiritual-

"Thus the lands and homes of the 'dead

of eighteen centuries. Immortality is no long-er held in the sole assurance of faith in Christ,

George A. Bacon has an article on our

sixth page, which every one should read. His

treatment of the recent "smallpox panie"

at Washington is remarkably vivid, and full

alike of true local color and the spirit of a fine

satire, which anti-vaccinists will fully appreci-

ate. His critique of the Doctors' Congress is

ism is bringing to the world:

next week.

invocation.

105 The extraordinary pressure of matter upon our columns this week prevents the insertion of a sympathetic "TRIBUTE TO WIL-LIAM BRITTEN," furnished us by W. J. Colville. It will be published in next issue.

BAS Investigators who have put on the uniform of "Psychical Research" should read the outspoken views of Giles B. Stebbins, as recorded on our eleventh page.

55 Spirit John Henry Weaver and other intelligences, through the mediumship of Mrs. B. F. Smith, speak good words for THE BANNER on our eighth page.

E. J. Bowtell,

As THE BANNER has taken occasion to state before, is an able, eloquent and cultured speaker for the Cause. but unfortunately is not generally known to the Spiritualist public to an extent commensurate with his pow ers and merits, and has thus been allowed to drift into untoward conditions pecuniarily. He has a small property at Ocean Grove, N.J.-a house-the sole hope of his future age, upon which a mortgage for a slight sum is now resting, which he wishes to "lift"—and it is imperative that he do so soon. Any kind-hearted Spiritualist who wishes to aid a worthy brother in need can do so most certainly by forwarding such amount as he may feel to donate to Mr. Bowtell, at his residence, 282 Shawmut Avenue, Boston, Mass .- who will report the offerings received by him in THE BANNER'S olumns.

The Washington correspondent of the Boston Evening Transcript has a two-column article in the issue of the 15th instant, relating the experiences of Dr. Elliott Coues, who has recently investigated the subject of apparitions, actually seen by psychical researchers, and pronounces perfect satisfaction as to the result of his inquiries. Among other statements, Dr. Coues is reported as saying:

Dr. Coues is reported as saying: "Phenomena equally mysterious, though of quite a different sort, I have had an opportunity to observe in my own house, and elsewhere. In my dining-room is an oval table of massive oak, weighing about one hun-dred pounds. With the hands of two women laid upon it, no other part of their persons touching it, I have on more than one occasion seen it lift itself and literally caper about the room, whisking the ladies about until their breath was exhausted by the evolu-tions of the eccentric piece of furpiture. On demand it would furnish raps, signalling yes and no, telling the number of the house, answering various questions, and even beating out with a loud tattoo any tunes that might be demanded. Of course much discredit has been thrown upon the whole business of table-tilling and table-rapping, bit I can vouch that there was no deception in this instance. Some force which could not possibly have been exerted by either or both of the ladies under the ofroumstances, was exerted upon the table. I will not go into any discussion of the loud denotations and flashes of light which sometimes accompanied the performance." accompanied the performance.

Dr. Dumont C. Dake has met with great success during his stay in Boston; and in compliance with the wishes of many of his patients will further prolong his stay in this vicinity. He will, however, make regular visits to New York, and can be consult and 4, 1895.

eople were quickly mesmerized with the thought and the belief that an epidemic of smallpox was raging in their midst, and that their only safety from this dread disorder was in being inoculated with a dose of cowpoxi

No greater object-lesson of hypnotic power can the latter half of the present century furnish, than the wholesale vaccination of a great city, and that city the national capital of this country! However much one may marvel at all this, is it within the range of possibility to conceive that it all proceeded from a single case, which the attending physician reported to be a complication of chickerpox and measles? How applicable the classical phrase: "Behold how great a fire a little spark enkindleth."

DOCTORS IN SESSION.

At this present writing, a National Conference of State Boards of Health is in session in this city, attended by representative physicians from all sections of the country. As contributing to the interest of this article. I summarize a portion of its proceedings:

Dr. J. W. Scott of Illinois, in his address on the question "Shall the State Maintain Supervision of the Propagation of Vaccine Virus?" referred to the arguments of Prof. Crookshank of King's College, London, against the use of vaccination on the ground of the carelessness surrounding its operation, and said that it was time for health authorities and sanitarians to address themselves to an investigation of the cause or causes of such adverse conclusions, and to take meas ures for their removal:

It is hardly necessary to dwell upon the flaw in Prof. Crooksbank's argument—that it is a flagrant "petitio-principii" to assume that vaccination is vaccination, no matter how performed, or with what material. That is a flaw in his argument as an argument; but the fact remains that the profession and the public have come to regard anything as a vaccination in which the skin is abraded, no matter how, and something is rubbed on the abrasion, no matter what so it is called vaccine.

While it is not necessary to take any stock in cer tain newspaper stories, said Dr. Scott, I presume every member, present has duplicated my own experience in his examination of the vaccine points of commerce A superficial inspection has frequently detected blood stains, and even grosser impurities, while the microscope has revealed the presence of corpuscular elements, blood and pus cells, etc., which are foreign to the pure lymph. As to the technique of the operation itself, I know of nothing better calculated to bring vaccination into disrepute than the methods I have seen employed in some localities during the past year. Large, bleeding surfaces, often produced by scraping, exposed to the micro-beladen atmosphere of a crowded dispensary or vaccination bureau; a total disregard of the most ordinary antiseptic precautions, either before or after the operation; no adequate examination as to the condition of the subject, but an indiscriminate cutting, scraping or scratching of every individual presented, healthy or diseased, pure-blooded or scrofulous, or even syphilitic for all the vaccinator had learned or knew.

The wonder is not that undue inflammation, septio infection, erysipelas-undoubtedly destructive of vaccinal protection-occur occasionally, but that they occur so seldom, and the curse of it all is that the unfortunate believes that he has been vaccinally protected, and when he comes down with the smallpox his large, unsightly cleatrix is cited as another proof of the failure of vaccination.

In the discussion which followed many interesting

sions to visitors are granted. Letters, etc., for W. J. Colville may be addressed till further notice, 52 West Tweifth street.

Ordination.

To the Editor of the Banner of Light:

Can the Massachusetts State Association of Spiritualists ordain ministers, conferring upon them the right to solemnize marriages?

Fight to solemnize marriages? President Barrett, of the Nationa' Association of Spiritualists, in a recent letter says: "Therefore it is clear that a charter must state that the society that it incorporates is empowered to ordain competent per-sons to be ministers of the Gospei of Spiritualism, with all rights and privileges devolving upon other clergy-men and women in the various Christian sects." I have a copy of the State Association's charter be-fore me, in which there is nothing that empowers it to do this.

) this

do this. By what authority, then, has the State Association proceeded to ordain such ministers? If Prevident Barrett is right in his position, what will be the status of persons said to have been married by one of these, so-called, ordained ministers of the Gos-pel of Spiritualism? What will be the condition of children born of par-ents thus married? What will be their property rights under the law? It seems evident that there will be no end of trouble arising from this matter of attempt-ing on the part of the State Association to ordain min-isters.

ing on the part of the State Association to ordain min-isters. Last October, John Wriston, an ordained pastor of the Union Evangelical Church of Revere, was arrested for unlawfully marrying people at Roxbury; he was tried, convicted and sentenced for so doing. Let the State Association call a hait in this matter, until it can be ascertained what it is necessary to do that proper persons may be empowered to legally sol-empize marriages. At present the risk is too great, the consequences too far-reaching. Boston, Mass.

Boston, Mass.

Oard from Dr. C. E. Watkins.

To my Sick Friends and Patients: Owing to the great number that 'called to consult me at the Parker House Dec. 11, the Clerk informed me that it created too much excitement and confusion, and in fact they could not permit the use of their rooms for could not permit the use of their rooms for such numbers of people. After trying one or two other hotels, I find that they all object on the same grounds, though I could get accom-modation at some of the second class hotels. I have concluded to give up my professional trips, therefore, until further notice. All who desire to consult me must do so by letter, or visit me on Wednesdays at my home office at Ayer, Mass. Dr. C. E. WATKINS. Aver. Mass. Dec. 14, 1894. Ayer, Mass., Dec. 14, 1894.

1

Electric Light Medical Institute, The Pelham," 74 Boylston Street. The advantages of the Electric Light as a emedy in Catarrhal and Nervous Affections, Skin Diseases, Lung and Heart Troubles, are fully acknowledged. Embodied into medicines renders them ten-fold more effective and refined. The large number of intelligent patients who have availed themselves of this scientific method, is the best evidence of its merits.

Onset.-Mary E, Thompson, on Sabbath evening, Dec. 9, spoke at Dr. Lancaster's; Sunday, Dec. 23, she speaks in Belfast, Me., at the home of Mrs. Sarah E. Durham. ៊ីផ្ស

Ayer's Sarsaparilla braces up the system, purifies and invigorates. Invalids need it.

The Boston Post of Dec. 18 records that Attorney-General Knowlton has advised the Governor that a minister not a resident of the State cannot perform a marriage ceremony.

The case was an application of L. P. Hollander to allow the Rev. B. K. Russ of Gorham. N. H. to solemnize a marriage in Massachusetts.

BA Mr. W. J. Colville's remarks on "mate rialization " (eighth page)—a topic which is now so prominently before the people-are excel lent and to the point: so also is the practical advice he gives to mediums generally.

RT The length of promised essays, the multitude of local reports, etc., etc., have combined to nearly submerge our editorial pages this week. We hope to make a better showing hereafter.

BT Interesting translations made from THE BANNER's foreign exchanges by W. N. EByrs were put in type for this issue, but are unavoidably "crowded out"; will appear in our forthcoming number.

Miss Judson has issued a Ohristmas edition of "THE BRIDGE BETWEEN Two ed at the Continental Hotel, Broadway and 20th WORLDS," bound in cloth, at \$1.00. Apply to street, Wednesday, Thursday and Friday, Jan. 2,3

DECEMBER 22, 1894.

LIGHT. BANNER OF

NEWSY NOTES AND PITHY POINTS,

Written for the Banner of Light,

STILL UNDISMAYED. Still undismayed, though doubts oppressed, One wandered through the night; In vain he sought to find his rest,

To see the heavenly light. Still undismayed, he never lost

- His faith, and journeyed on, .
- No matter what might be the cost-And lot he saw the dawn!
- New York Olty. CHARLES HANSON TOWNE.

LEE & SHEPARD, Boston, will soon publish a volume of short essays and poems entitled "LIFE AND LIGHT FROM ADOVE," by Solon Lauer, formerly of Meadville. The volume will deal with spiritual life and thought from the modern standpoint.

It is not so much the position a man occupies in life as the way he fills it that constitutes auccess or fail-ure... The man that does his best in the position in which it is his lot to be placed, and does not attempt to soar beyond his capabilities, is really the successful as well as the happy man.—Geyer's Stationer.

Edward Bellamy, the author of "Looking Backward," is to tell in the next issue of The Ladies' Home Journal what he believes a "Christmas in the Year 2000" will be like.

Girls are of few days, and full of mischlei, and who-soever is deceived by them is not wise. When the fair girl cheweth her gum with much haste, and stampeth her pretty foot, then look out! She cometh forth in the evening with low neck and short sleeves, but in the morning she lieth in bed while her mother hustleth. - Clifton Forge (Va.) Review.

It is said that no less than seven of the Napoleon pictures reproduced in the last two numbers of The Century were unknown to Napoleon collectors.

"Woan sum ob de brederen please to 'waken up Sister Watkins, en ax her to go to sleep in de key ob C? Dat high F snorin' do n't jest cord wit de vox-humana ob yer pastor's volce."

Robert Louis Stevenson, the writer, died at the South Sea Islands Dec. 8, after being ill about a year. He was a native of Edinburgh.

> Written for the Banner of Light. AT CHRISTMAS.

The world converted is to good, And proves its ancient worth; Good will of love and brotherhood Brings happiness to earth!

WILLIAM BRUNTON.

The first of a series of extraordinary historical Napoleon finds appears in McClure's for January, being a graphic account of the Battle of Marengo and of the famous stand of the grenadiers of the Consular Guard, who, five hundred in number, withstood the attack of the whole Austrian army, and have ever since been called the "Wall of Granite." The story is told by one of the Consular Guard, and has heretofore been unknown to Napoleonic scholars, and was discovered by Miss Tarbell during her exhaustive researches for writing her life of Napoleon.

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

A correspondent informs us that Walter H. Rollins, 12 Cedar street, Salem, Mass., will answer calls for platform work-speaking and tests.

platform work-speaking and tests. On next Sunday, Dec. 23. Mr. J. Frank Baxter will lecture for the Spiritualists of Lynn in Cadet Hall, observing "Forefathers' Day" in the afternoon/sub-ject of lecture "Pilgrim vs Puritan"; and Christ-mas in the evening, when his theme will be "Christ and Christmas." He will lecture in Lynn of Sunday, Dec. 30, also; in Meriden, Conn., the first two Sun-days of January, '96, and the last two in Norwich, Conn.; February Sundays in Berkeløy Hall, Boston. F. Alexis Heath, inspirational lecturer and platform

F. Aler is Heath, inspirational lecturer and platform test medium, has engagements for Rockland, Me., Dec. 30; Lawrence, Mass., Jan. 27. Will accept calls wherever his services are desired. Terms reasona-ble. Address 89 School street, Egleston Square, Bos-ton Mass

Oscar A. Edgerly spoke in Meriden, Conn., Dec. 16. He lectures in Lowell, Mass., Dec. 23 and 30-then goes to Anderson, Ind.

goes to Anderson, 10d. Lyman C. Howe is speaking at Carnegie Hall, 57th street and 7th Avenue, New York City, this month, and goes to Philadelphia for January. He was en-gaged for February at the Pensacola Camp, Florida-but as that meeting is now abandoned for this season, he is free to answer calls for February and March. Address 128 West 43d street, New York.

Mrs. M. Knowles, trance and test medium, will ac-cept engagements for platform work for the year of '95. Address 1386 Dorchester Avenue (Field's Cor-ner), Dorchester, Mass.

Mr. B. A. H. Tuttle, lecturer and test medium, would like to make engagements with societies for the season of 1805; will fill vacancies for 1894. Will also attend funerals. Address 30 Newcomb street,

NEW HAMPSHIRE.

Somersworth. - "Cocheco" wiltes: On Sunday last, Dec. 16, Mr. J. Frank Baxter of Boston again appeared in Somersworth. His work was replete and

peared in Somersworth. His work was replete and complete. He has been here soveral times of late, but although we have always reported of him faithfuil and effective work, yet on this occasion he went far beyond all expectation. If gave two lectures, one in the afternoon to an appreciative autience on "The Catholicity of the Spiritualistic Platform," and the other in the evening upon "The Facts and Philosophy of Spiritism." While both discourses were timely and fue produc-tions, the latter was as if especially prepared for the large audience assembled. Mr. Batter carried his hearers along with him wonderfully, and the condi-tions, the latter was as if especially prepared for the audience assembled. Mr. Batter carried his neatures along with him wonderfully, and the condi-tions, therefore, were never better for the exercise in mediumship which followed. After a quieting song, Mr. Batter arose and gave a d escription in verse of the gathering of spirit-friends and of the blending of earth and spirit forces. Then followed one of the most remarkable scances of over an hour ever given in this city. It conveyed to the audience forty-three distinct personages by name and description, and in the delineating so en rapport with his controlling guides was Mr. Batter that a hundred or more characteristics and passing expressions car-ried marked force, and left continual weighty convic-tions. A large delegation from Dover Spiritualists present

A large delegation from Dover Spiritualists present said the meeting surpassed anything of the kind in their recollection in that vicinity. Bunday meetings in Somersworth are not regularly heid, though weekly materialization and test scances are. Mr. Henry Cobb is progressing finely as a ma-terializing medium; grand results are obtained weekly, above all rigid and at times excruciating conditions. Miss Minnie M. Soule as a test medium has won golden opinions by her weekly visits from Somer-ville, Mass., to Somersworth. Bhe gave a graud to give another on Friday evening, Dec. 21. Mr. Bax-ter will appear sgain in lectures, songs and scances on the first two Sundays in March, 1895.

CONNECTICUT.

Danielsonville .- W. L. Wood writes: A large audience greeted Mrs. Lillie here Dec. 14. Her lecture commanded the closest attention, and her improvisacommanded the closest attention, and her improvisa-tions were wonderful. At the close a gentleman in the audience, not a Spiritualist, moved a vote of thanks to the able lecturer, and that she be asked to come again soon. The vote was unaplimous. We were glad to see in the audience Dr. and Mrs. Clapp of Norwich, who were accompanied by Willard J. Hull, who is speaking for the Norwich Society this month. Mrs. Lille Invited Mr. Hull to the platform, and he gave a ten-minute address that was replete with solid argument. Our services commence at 7:30, ending time enough so parties from Norwich can return on the boat train. Edgar W. Emerson, test medium, will give a public seance for us for the January meeting. Mrs. Lille will return here to speak at her earliest opportunity. We have added several new members since Mrs. Lille's lecture. We expect Mrs. May Pepper, test medium, in Feb-ruary.

ruary.

Norwich .- Mrs. J. A. Chapman writes: Willard J. Hull delivered two deeply interesting discourses betore the Spiritual Union in Grand Army Hall Sunday,

fore the Spiritual Union in Grand Army Hall Sunday, Dec. 10. Good audiences were present. The afternoon subject was "The Trend of Monar-chical Sentiment in the United States." The evening theme was "The Bivouac of the Dead." Mr. Hull treated both subjects in a masterly man-ner. His earnest effort to arouse the people to the dangers menacing our Republic is a marked feature of his valuable work. "Mr. Hull always meets a cordial welcome to our platform, and ever says an encouraging word for the Norwich Spiritual Union. The two remaining Sun-days of December Mrs. Carrie F. Loring will speak for our Society.

In Memoriam.

The decease of MRS. MARIA LOUISA LYON, wife of Nicholas U. Lyon of Fall River, Mass., who passed to spirit-life Dec. 1, 1894, deserves more than a passing

spirit-life Dec. 1, 1894, deserves more than a passing notice. Mr. and Mrs. Lyon have been long identified with the progress of Modern Spiritualism, and are widely known by the spiritualistic fraternity-especially by the lecturers, who for more than forty years have found their temporary home in the congenial family of the Lyons. Mrs. Lyon was born in Warwick, R. I., in 1828, and had nearly reached her sixty-seventh year. She was a woman of remarkable memory, having no schooling after her ninth year, but retaining accurately and be-ing able to report from memory whatever sermons or iectures particularly interested her. She had memo-rized the Bible so thoroughly, that in her frequent couversations with ministers of different denomina-tions the Scripture argument was always in her favor. Bhe was a zealous Spiritualist, and before passing away was fully conscious of the presence of spirit-friends. Two ot her three children had goue before her, and they, too, on their deathbeds were gifted with the spiritual vision that revealed the nearness of the better-land. Her last directions were that "she wanted no os-

with the spiritual vision that revealed the nearness of the better-land. Her last directions were that "she wanted no os-tentation, no disinterested attendants and no flow-ers." Her thought about flowers was that the living sick could enjoy them much better than the dead, and wished that the money spent for them might be used in procuring comforts for the sick. Bro. Lyon receives the most sincere sympathy of hundreds of friends in his bereaved old age. Dr. H. B. Storer of Boston officiateu on occasion



Mrs. Caroline H. Fuller Londonderry, Vt.

Seres, the worst on my ankle. I could not step. Soon after I began to take Hood's Sarsaparilla, the sores healed, and two bottles entirely oured me and gave me renewed strength and health. MRS. O. H. FULLER, Londonderry, Vermont.

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The central figure represents our Boys' Reefer, which is constantly in demand this season for lads from 4 to 8 years, and costs \$5, \$6, \$7, and

The Overcoat with bood, at the right, is cut very long. The hood is detachable. The sizes run from 4 to 8 years, and the range in price is the same as the Reefer and Cape Overcoat.

All these garments are made from naterials that combine beauty, durability, and protection against cold. the Scotch and English fabrics, in Warm Colorings, predominating; and we recommend them to our pa- The Story of a Bad Boy. trons as among the best designs produced by us this season.



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We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order.

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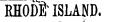
Their Wedding Journey.



Boston, Mass.

W. J. Colville's address for the present is 52 West Twelfth street, New York.

Rev. Solon Lauer, late pastor of the Norfolk Unitarian church, Boston, will start soon for California, and would accept a limited number of engagefor one or more of his Boston lectures on the "New Philosophy of Mind" at points en route. These lectures were generously reported by Boston dailies, and attracted much attention, as representative of the scientific progress in the study of mind, as applied to health, ethics and personal culture. Mr. Lauer may be addressed until Jan. 1 at Mattapan, Mass., and from then until Jan. 15 at Willoughby, Ohio.



Providence .-- A correspondent writes: On Sunday, Dec. 16, Mr. W. J. Colville lectured in Columbia Hall, 248 Weybosset street, at 2:30 and 7:30 P. M., to audiences which completely filled the spacious hall. The Providence Spiritualist Association is, happily, in a fiourishing condition, with able officers, a good Lyceum, which meets every Sunday at 1 P. M., and good regular audiences, augmented on special occasions by many intelligent visitors.

Last Sunday afternoon the subjects for lecture Last sunday alternoon the subjects for fecture being left to the audience, the following were chosen: "The Soul of Things," "Thought: Its Origin, Na-ture and Influence"; and "The Relation of Those Who have Passed Out Suddenly with Their Friends on Earth." The speaker treated these three sugges-tive themes with power and eloquence, and offered much practical instruction to the highly appreciative audience.

much practical instruction to the highly appreciative audience. The influence of thought was characterized as boundlers. A remark which specially struck home in this connection was "the mind breathes; 't is so we think." Our thoughts being mental outbreathings, they carry everywhere an influence inseparable from the character of the breathers. All things can be an-imated with our emanations, so that they become con-ductors of our influence, and they also become related as we are related to unseen states. A vigorous detense and lucid explanation of meta-physical healing called forth applause. Animal mag-netism was assigned to a back seat, and spiritual force placed in the front rank as the essentially potent heal-ing aged.

A fine impromptu poem concluded the exercises.

A fine impromptu poem concluded the exercises. The evening fecture, on "The True Worth of the Bible," was an extremely forable and highly oratori-cal presentation of the spiritual truths contained in ancient manuscripts, though velied in allegorio guise. Ingereoil's distribe was denounced, though the man-was spoken of with much respect and good feeling, and bis kind-heartedness freely extolled. Several of the Bible charactors were taken as types, and events in their lives brought forward as illustra-tive of universal principles. The spiritualistic ele-ments in the Bible were specially dwelt upon, and the manifestations of to day compared with those of an-cient limes.

manifestations of to day compared with those of an-cleat times. The address was followed with a touching poetical tribute to arisen workers, among whom Luther Colby and William Britten were specially mentioned, along with many illustrious characters of less recent times. (On Sunday next, Dec. 23, Mr. Colville again lectures in the same ball at 2:30 p. x., i subjects from audience. At 7:30 p. x., "A Review of 1894, and a Bright Proph-coy for 1895," will be given. (The report of the Secretary, Mrs. D. C. Ames, is fully covered by the above.—ED.] *The Progressive Aid Society*, writes Mrs. M. L. Por-ter, Secretary, had a very successful social Wednes-day, Dec. 5. A conference was held Wednesday, Dec.

day, Dec. 5. A conference was held Wednesday, Dec. 13. with Mrs. Manning. We hold a social the first Wednesday in 6ach month.

To Correspondents.

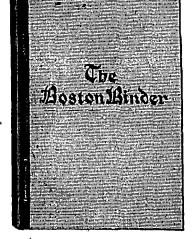
VERITAS, BROOKLYN, N. Y.- The obluary you send will be published willingly if you will forward us your name and address as evidence of good faith. No attention is paid to anonymous articles.

Dr. H. B. Storer of Boston officiated on occasion of the funeral services.

THE BANNER would also express its deepest sympathy with Bro. Lyon in his bitter affliction. At such an hour how blessed is the assurance of Modern Spiritualism that it is spiritually "well" with the materially vanished loved one.

EC Reduced rates for the Christmas Holi-days, 1894, via Fitchburg Railroad and connec-tions. Round trip tickets, good for continuous passage in each direction, are now on eale and can be procured until Monday, Dec. 24, inclu-sive, to all leading points at greatly reduced rates. Tickets good for return passage until January 12, 1895, inclusive.





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der the circumstances. INSTRUCTIONS.-1. Do not write upon the envelope of the sealed letter. 2. One spirit only should be questioned at a

time. 3. Those sending letters to this office for an-swer, 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 pat-ronize 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 phe-nomenon of this kind, IN JUSTICE TO OUR MEDI-UM our patrons are requested to secure their sealed letters with mechanical devices which shall demonstrate to them, on the return there-of, that such letters have not been tampered with. For instance, good and appropriate re-plies have been received since this department was established to letters which, after common was established to letters which, after common scaling, have been sewed together by hand, or passed through a sewing machine; others have been secured by the plentiful use of scaling WAX

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

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E C

NATIONAL Spiritualists'Association.

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

OUU runnispirania Ares, S. C., Määlingion, U. C. Orgenetation of the second sec form for N. S. A. Library. FRANCIS B. WOODBURY, Secretary. Nov. 24. 6wis

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VERBATIM REPORTS

Proceedings of National Convention

RECENTLY held at Washington; D. C., will be out of press Dec. 1st, 1894. Copies can be obtained at this office at 25 cents each. All Spiritualists should read it. Send in your orders accompanied by cash. Reports of Convention of 1897 at same price; also copies of Mrs. Maiteson's Occult Physi-cian at 8300 each.

cian at \$2.00 cach. **FRANOIS B. WOODBURY, S**coretary, 600 Ponnsylvania Avenue, S. E., Washington, D. O. Nov. 24. 6915

ASTROLOGY.

AS INCLUCE: The "Helping Hand" to Elise Above Fate: COMPREHENSIVE general reading, gl.0; including O Planetary Influences at birth; general weaknesses to be overcome; outlook for health, social relations and france. Specify which point is more especially to be consid-ored, and send sex, fear, month, day of the month, and hour fit known) of your birth. Further special information will be given at extra charge, according to time expended. Address OHAS. T. WOOD, 41 School Street, Roxbury, Mass.

Mrs. C. B. Bilss,

121 WEST CONCORD STREET, Boston. Friday and Sunday at a. Wednesday and Sunday afternoon.

Dec. 22. The second se

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BANNER OF LIGHT.

SPIRIT Message Beyartment.

SPHOIAL NOTION.

The Spirit Messages published from week to week noer the above heading are reported verbalim by Miss IDA BPALDING, an expert stenographer.

L. Brandbing, an expert stonographor. The Questions propounded by inquirers—having practi-cal bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left as our Counting Room for answer. It should also be dis-tinctly understood in this connection that the Message pub-them to the life beyond the characteristics of their earthy lifehed in this Department indicate that spirits carry with the muchane sphere in an undeveloped condition, event-mally progress to a higher state of existence. We say the message of the state of existence. We say the spirate of receive no doctrine put forth by spirits in these columns they does not comport with bis or hor reason. All express semuch of Truth as they perceive—no more. The is our earnest wish that those on the mundane spirate of life who recognize the published messages of their the publication are very fond of flowers, it behoves the friends in earth-life, so disposed, to place natural flowores the friends in letters of inquiry, or otherwise, apper-tion of a recent date, Also, we are request-ed to state that letters of inquiry, or otherwise, apper-tioning to this Department, should be addressed to the un-dersigned. HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Nov. 9, 1894. Spirit Invocation.

Our Father, who art in heaven, we would come to thee as little children, asking thy blessing upon all humanity not only at this hour but evermore. May thy bright angels be sent forth to minister to those in sorrow and distress, and may they carry light and somewhat of an understanding of thee and thy laws to those who sit in the darkness of ignor ance and error. How off do we behold mortals sad and hopeless because of their belief that the friends whose mortal forms they have laid away in the grave are now so far away that they take no heed of things material Oper their hearts, oh! our Father, to the reception of the giorious fact that their departed friends not only live but are beside them daily and houriy, ever ready to sympathize With and ald them on every occasion of joy or sorrow. We thank theo, oh! our Father, for life and its various ex

perionces of prospective and adversity; we thank thee for the obange called death, which lots the spirit free to seek its own in the realms celestial. We thank thee that those who have passed beyond are enabled to return to earth bearing messages of comfort and consolation to their loved one here; and may the doorways of spirit communion be kept open and multiply, until all the world shall rejoice in the knowledge of the constant companionship of the angel-world. Unto this end we would labor without ceasing, asking thy blessing and approval on every good work thus JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Benjamin Simerton.

Good morning, Mr. Chairman. I have a handful of friends yet upon the material plane. and I realize that often the thought passes through their minds, "Where are they tonight? Are they with us?" Yes, dear friends, we are with you, and that is why you think of **us**.

To Wiota, Ia., where I once lived, I am attracted many times. I am attracted to my own, yet wherever I find I can do any good I am ready and willing to work.

cnow how much worri Ann. I

stayed with you; but she was glad when the ohange came. Dear Marion, you will be repaid tonfold for what you have had to contend with. Dear Augusta often exclaims, "Poor father!

poor mother!" but sends loving words to every one. In Boston, where I was well known. I forget not one, yet I am attracted to other localities.

Helen wishes me to say to Florence that she does sit with her, play with her and move her articles around often, as Florence has told about. Florence finds things moved, and she knows well she did not place them there her-88lf.

I send warm greeting and remembrances. not only to my kindred, but to all my friends everywhere. Ella Collamore.

Mary Louise Pollock.

[To the Chairman:] I do not know as you will be able to hear me sneak. I was so tired. so tired, when I passed to the other land! They called it consumption. I would much rather have lived here longer, but not with the suffering I had. Sometimes I had scarcely strength enough to answer when asked so often, "How do you feel?"

Some of my kindred dwell in New Orleans, but the larger number have passed through the portal termed death. I do not know why mortals call it death, but I suppose it is owing to early education.

James is with me, and I send these words partly for him. It is all well with him nowno more suffering with the head.

I wish to say to Hattle that I did not realize any suffering in passing over, but you all thought I did to the last. I was conscious. but had no power to speak. When the change came you all noticed the pleasant look on the countenance, for the look of distress had disappeared.

[To the Chairman:] I do not know how to thank you sufficiently for listening to what I have to say. For a long time I have had a strong desire to speak here, and Mr. Pierpont promised me that sometime I should have the privilege. To-day, to my delight, he informed me that I might make the attempt.

I wish you could see the large numbers of spirit children gathered here on this occasion, robed in purest white, and they bring an atmosphere of innocence and joy that is very helpful to those adult spirits who desire to

communicate, as well as beneficial to the members of the circle on both sides of life. Your table is decked with the choicest of spiritflowers, placed here by that gentle spirit, Emily Chace, whose mission, she says, is to supply flowers for every circle; and they are greatly appreciated by visiting spirits, for they are as tangible to us as your material flowers are to you. Graudma Pollock says the influence of the flowers and the little ones adds to the harmony that is so perceptible to us from the

spirit-spheres. I am Mary Louise Pollock.

Mrs. Elizabeth Challner.

The sweet little children, with their bright, eager faces, are a welcome sight to us who are older grown, and the gentleness and kindness of the Spirit-President, Rev. John Pierpont, to these dear little ones is beautiful to behold, for he greets all who visit here, young or old, most cordially.

I do not ask to return here to stay. For many years (twenty or thirty) before I passed on, I took great pleasure and comfort in communing with those who had preceded me to the better land. It was more than a belief, it was a knowledge to me; I knew my loved ones were waiting for me on the other shore, and could return and communicate with me when proper conditions were provided for them.

Many times people would say to me, "Well, you are not sure." We are not sure of anything, but I felt so sure that I had no doubt they would keep their promises, which they certainly did.

is granted me, and I gratefully take advantage of it.

> I come from Baltimore, and I would like to be remembered to many friends there. Your good paper, which goes all over the world, is circulated in that city, and my friends will read my words in its columns.

> I must say that I do not think the circulation of your good journal is as large as it ought to be, especially when we consider the great good it has done, the comfort and light it has carried to the aching hearts of thousands upon thousands. I say earnestly and prayerfully. Mr. Chairman, long may the good old BANNER or LIGHT wave! And long after you have become the same as I am, may it wave on. [Amen.] I have been told that it was first flung to the breeze by the spirit-world; its mission has been a grand one; but may the great good it has achieved in the past in dispensing light and knowledge of immortal things be not only equalled but excelled in its future career.

John Henry Weaver.

Ernest Bacon.

I greet you, friends, I greet you as mortals, and yet you are fast becoming immortals. These words that I give you to-day I trust may do some good somewhere.

Father, I will address you first, for I know how often these questions have passed through your brain: "Is it possible that you are with me as often as it seems to me you are?" Yes, father, you are never mistaken. Mother is with me to-day, and sends loving words to you. Be of good cheer, dear father; it will be but a step, and you will be with us. How often have we said that we are with you, and whenever I could send a little word of comfort I have always availed myself of the opportunity.

I was a little child when I passed to the Summer-Land, Mr. Chairman, and I have no memory of my life on earth. I have grown to manhood, and been educated in the spiritworld, and the result has been far more satisfactory than it would have been had 1 remained here and had the greatest advantages. In addition to our spiritual education, those of us who thus lose the experiences it was designed we should gain while in the material form, are obliged to learn the disciplines all mortals are called upon to undergo. We return to our friends here from time to time. when we live closely en rapport with them, sharing their trials, perplexities, hopes, fears and joys.

I send these loving words not only to you, father, but to all in the family. I have a warm spot in my heart for the new mother also.

Keep up your courage the best you can, father. I know you sometimes feel to falter a little by the wayside, but besides your spiritfriends you have many good friends upon the earth-plane. Sometimes when your spirit seems heavy and depressed I ask for advanced spirits, with their uplifting influences, to come to you, and smooth your pathway.

Dear Grandfather Bacon sends kind, bying words to you all.

I desire so much to commune with you privately, father, and sometime the privilege will be given me-yes, and to mother and aunty, who is also here.

I feel to say to you, father, that I have made considerable progress; yet from a child of one to over thirty years. I should have been a poor scholar if I had not made some advancement. Father, when your spirit passes o'er the crystal river we'll come to meet you. I know a few upon the earth-plane cling to you closely, but many are waiting on the other shore to clasp your hand and welcome you home to dwell with us. I shall be glad when the welcome summons comes, but I will be patient and await God's time.

ton. D. C. He is a good, true friend to THE BANNER, and a friend to all humanity. My name is Ernest Bacon.

dium and giving that name. His name is Frank Forest Morrill. I feel a little tired. I have not got strong

vot. but I shall. Above all things, I want to be remembered

to Mr. and Mrs. Thaxter, they were so kind to me; and the nurse also. Well, I suppose if I went on I would enumerate the whole of them at the Crawford House.

I want to say here, Bro. Rich, I materialized and presented myself to you, but it was not a very strong manifestation. I am gaining strength, though, all the time.

I have materialized for the benefit of Bro. Foster of Providence, and I was not very strong then, but I said it was Luther Colby; he ought to know who that is.

There is good harmony here in this Circle-Room, Mr. Pitman, and I shall try to have it maintained, for there can be no success without it. I am the friend of you here, and say to the medium I am her friend, too.

I want Bro. Rich and Bro. Day to know] have even more of an interest here than I had before.

George Morrill, Bro. Berry, Brd. White, Thomas Gales Forster, Mrs. Conant, Jennie Rudd and Wash. Danskin are all here to day. Rev. John Pierpont-it is the Rev. John Pierpont-controls these circles as much as he ever did. I know it!

It was grand to see that body, the house had lived in, cremated; and if I had fifty friends to lay away I would have their bodies disposed of in the same manner. Fire is purifying, and I think I feel stronger in spirit because of its effects on the material form.

Bro. Rich and Bro. Day know I am satisfied and I want Brother Moses to know it.

About my work: I think I can be of more help now than when here. If we can only have harmony (and I know we have), and pull together, everything will come out all right. I'll do my part; I'll do everything in my power to help, for we want the good work to go on. 1 feel the friends of the Cause will come to the rescue, as they have promised.

I am satisfied with the paper, I am satisfied with the spirit-world, and the promises the good spirits made me have come true. I want that nut down in italics.

At first I went to my father's and mother's home, but I am not to stay there all the time. It will be a sort of office, where Bro. White, Bro. Berry and Bro. Wilson will come to meet me a part of the time.

Sometime I shall report again-in fact, whenever I have a few remarks to make, for, as Mr. Pierpont says, I am a sort of privileged character.

Dear Nona Belle, this medium's guide, is as good and pure a spirit as I ever met-a good. kind messeuger spirit, none better. Lotela is a good spirit, too. I always said that when here.

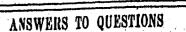
I smile to see Emily Chace come here every time, and place these vases of spirit-flowers on the table. She is a good, kind true spirit. I send greetings to all. Luther Colby.

(The medium frequently made gestures and gave utter-ances peculiar to Mr. Colby, and which would have been easily recognized by his friends. -CHAIRMAN.)

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

THE ATLANTIC MONTHLY opens with part two (the conclusion) of Mary Hallock Foote's powerful garrison story "The Trumpeter": Sir Edward Stra-[To the Chairman :] Please, sir, the man here | chey in "Christmas Eve," etc., at an English country [To the Chairman :] Flease, sir, the man nere they [meaning the spirit-guides] tell me to the S-trit President Mr Pierpont-said I festival; Agnes Repplier dabbles in "Ghosts," but she does not (as is usual with this charming writer) seem at home with the theme; she humorously gives even the work of the Psychic Research philosophers the following "left-handed " blessing: " I sometimes fear that modern ghosts are being lured to their destruction by the new semi-scientific methods of research, which beguile them with a show of respect and a little worthless notoriety, but which in the end will rob them of their heritage-that sliadowy power which has come down from the dim past to be bartered away at last, like Esau's birthright, for a mess of pottage " The Christmas Angel," by Harriet, Lewis Bradley. is an effective narration; the late Dr. O. W. Holmes finds at the hands of the present editor a pleasant me morial concerning his closer or looser relationship with The Atlantic in all the years during which it has heen published: these articles, with others not here enumerated, poems, the regular departments, etc., make a good holiday number. Houghton, Mifflin & Co., publishers, Boston, Mass. THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH .--- Edgar C. Beall opens the current number with a paper, "Studies from Photograph," and tells about Archbishop Corrigan and Oliver Wendell Holmes, giving faithful portraits of both, with admirable sketches of their careers and attributes. Prof. Nelson Sizer, under "How to Study Strangers by Temperament, Face and Head." writes about Jonathan Trumbull and Albert Gallatin. "Musicians and Poets" concludes in Dr. Van Cleve's able manner. Mrs. Wells has a sketch of Rev. E. A. Smith. The graduating exercises and alumpi dinner of the American Institute of Phrenology are printed in full. S. Rosalle Sill writes on "Child Culture." Henry Clark presents "Some Phases of Hypnotism." Editor Beall has an editorial on "Clairvoyance." Fowler & Wells Co., New York. THE KINDERGARTEN NEWS .- Mary J. Garland opens the current issue with a biographical sketch of Madame Matilda Kriege, following a portrait of the well-known Kindergartner. "How They Spent Ohristmas," by Alice Lotherington, is a pretty story. Winter Coats" is one of Annie E. Pouslard's best anecdotes. The editorials are racy and timely. Milton Bradley Co., Springfield, Mass. ST. LOUIS MAGAZINE. - The opening paper is "Christmas at Tin Cup," by Ella W. Peattle. Married by Banta Claus" is from the pen of William Perry Brown. "My Courtship" is one of Elizabeth E. Hassler's best stories. "Timely Topics," " Practical Occultism" and "Health and Hygiene" contain many choice things by prominent writers. St. Louis Magazine Co., St. Louis, Mo.



DECEMBER 22. 1894.

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UIVEN THROUGH THE MEDIUMENIP OF



W. J. COLVILLE.

QUES.-[By Adele Stanton, Centre Sandwich, N. H.] What class of spirits control materialization? Do they really wish to perform a good mission, or do they only work for pleasure? Would a good, progressive spirit control two or three mediums for materializa-tion, and call himself "Tom," to one, "Harry," to an-other, and "Dick," perhaps, to a third? If his motive were good, why this deception to make each medium think she has a different control from the others, when it is one spirit doing it all? it is one spirit doing it all?

Ans.-The question of materialization is one which invariably leads to so much controversy. no matter from what standpoint it is discussed. that we feel unwilling to give any more decided views on the subject than our actual knowledge and experience warrant.

The philosophy of materialization is not difficult either to state or comprehend, as it is simply a declaration of the unlimited power of the human spirit over the crude elements of the external world when it has gained the right and ability to exercise such rulership through repeated experimental attempts crowned with eventual success.

The very highest intelligences connected with this planet are the superintending guides of all triumphant demonstrations of the power of spirit over matter; therefore the most convincing materialization must proceed from a very wise and competent spiritual source, acting, however, through the agency of less advanced intelligences, who are employed as intermediaries.

As to the so called materializations which are only transformations of the medium, these are not fraudulent, but, being mistaken for what they are not, they often lead to much embarrassment, and even recrimination, on the part of those who do not comprehend their real nature.

As to a familiar spirit calling himself by different names in different places, we are not prepared to say there is any dishonesty involved in such assumption of various names. as we do not understand that any test of identity is attempted; therefore the name assumed is no more than a literary pseudonym, or a character assumed by an actor.

We consider that if mediums are so anxious to each have a different guide, they are actuated in such desire more by personal vanity than by real desire to accomplish good. It cannot signify, if communications are reliable, whether one spirit influences twenty mediums, or the twenty have each a distinct guide. When people look less to personalities and more to principle, there will be less self seeking in their own personal spheres, and tharefore less likelihood of their attracting undeveloped influences. We must judge all manifestations by the direct evidence they bring of the source whence they proceed, and as the mere giving of a name is of no great account from an ethical or intellect-

My father is George A. Bacon of Washing

Lettie Maria Kendrick.

Appear in due order on our sixth page: Nos. 16. – Washington French: Alvira Roberts; Lewis Jossiyn; Harry Albert Whitman, Robert W. Knight; Sarab A. Potter; Sarah Pote; Jennie Hill; Ro-sio Floribut;

W. Knight; Sarah A. Potter; Sarah Pote; Jennie Hill; Mo-sie Flotcher. Nov. 23.-Samuel Hidden; Theodora Wray; George Rams-den; Adelaide Wright Tuits; Lizzie Holt; Henry Revett; Milo S. Ives; Charlotte Worthen. Nov:30.-John Hearn; Mary A. Morse; Margaret A. Nor ton; Olive Hill; John Bellows; Charlie Elms; Ed. S. Wheel

er. Dec. 7.—Amos Walker; Hattle L. S. Harris; Annie Stout; Susan P. Fay; Susan R. Holden; Maria Howland; Dr. Jabez S. Holmes; Tom O'Riley; Olara Weilington. Dec. 14.—Jacob Hedley; Nettle J. Wentworth; George Beckwith; Matlida S. Grantman; Theresa A. Metcali; Jona-than Hosmer; Oharles Heyward; Mary A. Wheeler-Wood: Louisa Theobaid; John Pierpont.

December Magazines.

had-you and Daniel too-over Charles. I know you should be mistaken?" "Well." I said. "if the sands of life are running low, but I have I am mistaken I certainly gain happiness here gained the information from old Dr. Howarth in thinking, believing and feeling that I know that he may remain yet a long time.

I am pleased to say to you all that you are in the right channel. Learn all you can, then impart it to others. I cannot come quite so closely to John, but I will not complain. 1 know they would open their doors wide to us all.

Yes. Ann. your mother is here with me, and "little Danny," as you always called him, although man-grown. He sends his love to you all, and says to tell his brother Charlie that not a day passes but what he is with him.

Oh! how pleased I am, Mr. Chairman, to know these doorways are open for us. The good Spirit President, Mr. Pierpont, always grants our request to speak, but we must wait our turn. I asked permission to speak on two occasions before this, but found the time fully occupied.

My name is Benjamin Simerton. I send greeting to my children, friends, and all who may be pleased to hear a word from me.

Ella Collamore.

It is pleasant to be so kindly invited to speak here, Mr. Chairman. I reported once before, many years ago-not in this room, but where you formerly held your séances-and I felt happier for coming.

I would say now that no better mother was ever given to children than God gave me. She cannot understand why it is, if we are permitted to come upon the earth-plane, we do not come directly to the dear ones in the home and report there. I did, although some close friends doubted it.

Ohl dear friends, do try to learn more of these matters while in the mortal form. I know some progress more rapidly in spiritual truth than others, but I know investigation will prove to you the fact that we not only live. but we have the privilege and power extended to us to return and commune with you if you will only listen to the still/small voice of the spirit.

Dear sister Marion, your burdens have been heavy to bear, but never a murmur or complaint have you made. You will reap what you have sown, and we know there are no tares there.

Sweet little Helen is here, and she says. "Aunt Ella, give my love to papa and mamma and sister." Aunt Betsy asks to be remembered to you all, and makes this expression : Fils. I could not understand when here why Marion and her husband seemed to derive so the faces of those who were giving expression much comfort from talking of spirits. I felt a to their feelings in words of love to their earth-

Sometimes my friends would say, "What if

I commune with not only my dear departed relatives and friends, but with the very angels from bright spheres above that I feel around me." I was firm in my faith, and the dear immortals did not fail me when I passed on. I know it was hard for you, John. I realized

all, yet I was looking just beyond the veil. knowing those dear ones had kept their prom ises, and would keep the beacon-light shining from the further shore.

I often said when in the mortal that I would not exchange my religion for any other. The church, with its forms, is all right, but I felt

reaching out of my spirit to learn more of what lies beyond this earthly span. I am very happy. I would not return to stay,

but I would come every day to my mortal friends, not only in Omro, Wis., but in other localities where I can make myself felt, or perform the mission which has been assigned me

of doing good wherever I see the opportunity. Mr. Chairman, I will not detain you longer; am very grateful for the few moments allotted me.

I am Elizabeth Challner, wife of John Chall. ner of Omro, Wis.

John Henry Weaver.

Good morning, Mr. Chairman. [Good morning.] This is a fine morning to us, for no material storms affect the spirit; no. sir, only as we sense them by coming in contact with mortals upon the earth-plane. When we find our friends and neighbors in a depressed state or unhappy, through sympathy we take on the same condition; if they are happy we are happy; but, thank the Father of us all! we cannot take these conditions back with us into the spiritual realms, for if we did, where would our heaven be? That is why so many mortals doubt our coming, thinking we would be so unhappy if we were to return to the earthplane and see our friends in their times of hardship and trial. Perhaps this explanation will serve to remove in part the doubts of some

one-at least I trust so. Wash. A. Danskin, who is here, wants to be

remembered to his friends. While I have been speaking he has warmly greeted Bro. Colby, whose hand he has clasped and shaken most heartily.

I have been a silent listener here many times in your Circle-Room, Mr. Chairman, and as I have watched the happy look which came to

say the Spirit-President, Mr. Pierpont-said I could come an' speak. [Yes, I'm glad to have you come.]

You did n't know me, did you, Mr. ---Chairman? Is that right? [Yes: 1 am the Chairman. What is your name?] Not now-I don't want to tell you now; I'll tell you before I go.

He says-the spirit man that sits on the other side of the table [Mr. Colby]-he says he likes to have the little children come here. He says he loved all good little children.

Oh! I wish I could make my mamma know I come right home, but she don't know it. I lived in New York. My mamma's name is Maria. She don't know I've come here. [Perthere was something more I needed; I felt a haps she will read your message in the paper, then she will know you have been here.] Yes, sir, she sees the paper.

> I go home so many, many times, but they do n't hear me, I go in so easy. Sometimes little Walter looks up an' all around, an' I think he sees me, but they don't know that.

I'm Lettie Maria Kendrick. Maria is mamma's name; that's why I had that.

Ida Pitman comes here to-day, too. She lived in Pittsfield, Mass., before she went to the Summer Land. Her Gran'ma Pitman is with her.

My gran'ma called me Letiția, but that is n't a pretty name.

Once we lived in New Jersey, but not the last time. Papa went to the coal mines in Altoona.

I was only a wee little girl, but I can 'member when the lady in the pretty white dress came for me. I would be seven, I guess, now I was 'most two when I went away.

I go to school, an' I've got a teacher. Her name is Miss Annie Thompson.

Luther Colby.

[To the Chairman:] Good morning, good morning, Mr. Pitman. I think it is about time I got my voice.

Oh! I'm so glad when these little children come: they are so natural, they not out their own individuality so perfectly. I wish you could both see the natural, childish way of that little one.

How is Brother Rich? [He is well.] That's good.

I made the promise that as soon as I could () feel pretty weak still) I would report here.

That was just grand-George Bacon's son's coming and talking.

I want to be remembered to all here in this establishment.

And I want to be remembered to "Mr. Forest"-that's Frank Morrill, George Morrill's little timid." she tells me. "but now I see it | ly friends, I have thought that instead of being son. He'll know whom I mean. I always is all true." She asks me to say, further, that a part of the assembly, I would sometime take | called him Mr. Forest, because he once thought no better home did she know than when she part and speak myself. To day the privilege he had played a nice trick by going to a me er.

RECEIVED: AMERICAN FEDERATIONIST. official magazine of the American Federation of Labor. 14 Ulinton place, New York.

NEW OCCASIONS .- [November.] John C. Kimball's lecture before the Brooklyn Ethical Association, "From. Natural Selection to Obristian Selection," with an abstract of the discussion of the subject by A. Emerson Palmer, comprises the contents of the last ssue received. C. H. Kerr & Co., 175 Munroe street, **Chicago**.

No one in ordinary health need become bald or gray if he will follow sensible treatment, We advise cleanliness of the scalp and the use of Hall's Hair Renew-

ual point of view, we hold that practical inquirers who are on the road to knowledge of spiritual truth must attach less importance to mere accessories, and far more to the character of the teachings given and influence conveyed.

Wise, truthful intelligences always prove themselves by the wisdom of their counsel, and by the aura which surrounds them. This individual influence cannot be simulated, any more than the personal magnetism of one person can be imitated by the attempt to deceive on the part of some one whose temperament and condition are widely different, necessitating a totally opposite emanation. Wolves may don sheep skins, but sensitive people know the difference between a bark and a bleat, and they can deteot the animal despite its borrowed clothing.

We know of no sure way of testing influences except by relying upon intuitive discernment. and this always reliable detective ability can only be cultivated by persistent living on a plane of absolute truthfulness in thought, word and deed. If one can be deceived it simply proves that his judgment is not very keen; thus instead of denouncing those who have deceived us, the practical step for us to take is to seek diligently to unfold our own faculty for spiritual discernment. It is a consolatory thought that no falsehood has any power unless some one mistakes it for a truth. As our intuition grows keener through exercise, we shall be forever free from the entanglements of error.

As to spirits working for good, or only for pleasure, it is quite possible that pleasure can be found in doing good, as only the mischievous take pleasure in causing annoyance or confusion. The higher intelligences find their only pleasure in conferring blessing upon those with whom they work. To associate the idea of pleasure with usefulness is the only elevated and rational view to take of pleasure.

Q.-[By the same.] When a spirit-band has tested and tried a medium in every conceivable manner to prove her wortby, is it not equally fair for the me-dium to try the spirits, and see whether or not they are such as might lead her, into mischlef? Gau you propose a method for her to follow to secure this knowledge?

A .- The only practical way to test a spirit, or a band of spirits, is to take careful note of their teachings and foretellings, and let the evidence rest upon the nature of what is advised and communicated.

There are three ways to test unseen influencs which we have always' found fair and reliable:

1. What is the moral effect upon you when you have allowed yourself to be influended? Are you morally uplifted? Are you rendered more alive to a sense of right? Are you induced to be more equitable in all your dealings? If the moral influence is clearly elevat-

DECEMBER 22, 1894.



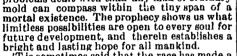
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once mastered the student has perfect knowledge of our Bolar Bystein. THE PLAY OF THE PLANETS reveals the fortunes of all in the greatest game of annusement ever offered to the world. Price 81.00.

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1

RULES TO BE OBSERVED WHEN PORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

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Dec. 1. 8w[•] Mechanicsville, Lowa. MRS. JENNIE CROSSE, Business, Tést and Maddical Medium. Siz questions answered by unil, 50 centes and stamp. Whole Life-Reading 51.00. Magnetic Rem. edies prepared by spirit-direction. Address No. 40 Union street, Lowiston, Mc. Doo. 8.

MRS. B. F. SMITH, TRANCE MEDIUM, M will hold sittings on Monday, Tuesday and Wednes. day of each week from 9 A.M. to s.P. i on Thursday from 9 A.M. to 1 P.M. No sittings given Friday, Saturday or Sun-day, Terms, 9200. All letters regarding applications for sittings must contain atamp for roply. Vernon Cottage, Orescent Beach, Bevere, Mara. Qot. 11.

OCLUB DEBOUL REVER, MAA. QOL 12. ONSULT MISS LOTTIE FOWLER, gifted Enclosestamped envelope. 326 Ourtland st., Baltimore, Md. Oct. 13.

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DISTRICT OF COLUMBIA.

Washington .- Francis B. Woodbury writes: Dr.

Fred L. H. Willis, our faithful brother, has been en-

gaged for two months by the First Society at Met-zerott Hall, this city. Having devoted the best years of his life to the study and teaching of spiritual tru ths, he is particularly adapted to minister to this Association, situated as it is at the nation's capital

The best that money can buy. 👗

fine cake



10

(From the Somerville Journal.) ONE SMALL BOY'S CHRISTMAS.

- The small boy looked at the Christmas tree, And, straining his cager oyes to see, Says he: " Now I wonder just what they have got for me, By gee!
- "There's a buily old pair of nickel skates, The size of which clearly indicates That they're meant for a boy of about my size---If I get them I'll draw a prizel
- "Then over there is a dandy drum, Which I'm rather lod to believe will come My way; and a printing press and type I see, Which would be just about the thing for me.
- "The clipper sled looks mighty fine, And I should n't wonder if that were mine. And I'm rather inclined to think, from the looks Of things, that I'll get that box of books.
- "And the shotgun up there behind the tree I'm mighty sure is designed for me. And the camera and the base ball bat Are coming to me, I'll bet my hat?"

BUT

BUT The camera went to another boy, And loaded him up with peaceful joy, While the case of type and the printing press Filled his cousin Tom with happiness; And the nickelled skates, his brother Jim Remarked with a grin belonged to him, And the dandy drum and the clipper sled Were both designed for his cousin Ned.

But when the small boy sadly saw The shotrun go, he dropped his jaw, And doleful, indeed, became his looks When he lost his grip on the box of books, While the thing that simply knocked him flat Was the fact that he missed the base ball bat. AND

All that gladdened the small boy's life Was a candy bag and a new jack-knife. ENVOY:

To the boys who have read this jingle through: Let's hope that this small boy was n't you.

MEETINGS IN BOSTON.

Buston Spiritual Temple, at Berkeley Hall, Odd Fel-lows Building, 4 Berkeley street.—Bundays at 10% A.M. and 1% P.M. Speaker for December, Mrs. R. S. Lillio. Wm. H. Banks, President; J. B. Hatch, Jr., Sec'y, 74 Sydney street, Rayin Bill

Bavin Bill. First spiritual Temple, Exctor and Newbury Streets.—Sundays, meetings for children and investiga-tors at 11 A. M. Lecture by A. E. Tisdale, trance speakor, at 23 p. M. Wednesday evenings, at 7%, sociable and con-ference. Other meetings announced from the platform. Public meetings free to all.

rublic meetings free to all. First Spiritualist Ladies' Aid Society, 1031 Wash-ington street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the even-ing. A public ctrcle will be held on the last Friday of each month at P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Veteran Apiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7% P. M. Dr. H. B. Storer, President, 406 Shawmut

Avenue. **Children's Progressive Lyceum** meets every Sun-day morning in Red Men's Hall, 514 Tremont street, at 10%. All welcorae. Charles T. Wood, Conductor. *The Ladies' Lyceum Union* meets every Wednesday. Busi-ness meeting at 4 P.M. Supper at 6. Entertainment in the evening.

Engle Hall, 616 Washington Street.-Bundays at 1 a. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. utile, Conductor.

Tuitle, Conductor. Bathbone Hall, 694. Washington Street, cor-Ber of Kneeland. -Bpiritus meetings every Sunday at 11 A. M., 24 and 74 P. M. (74 P. M. meeting in Commer-cial Hall) Thursday at 24 P.M. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street. -Meetings Bre held every Sunday at 11 A.M., 24 and 75 P.M.; Tues-day and Thursday at 24 - and at 75 P. M. in ante-room; Friday at 25, and Saturday 75 P. M. W. L. Lathrop, Con-ductor.

Society of Spiritual Endeavor meets every Tuesday even ing at 1%, in hall. T. Kiernan, President.

America Hall, 784 Washington Street.-Meetings Sandays at 10% A.M. and 2% and 7% P.M. Good mediums, fine music. Eben Cobb, Conductor.

The Ladies' Spiritualistic Industrial Society mésus every Thursday afternoon and evening at Dwight Hall, 514 Tremonts rest. Mrs. M. J. Davis, President. The Home Rostrum (21 Soley street, Charlestown).-Meetings Tuesdays and Thursdays at 7% P.M. Dr. E. M San ters, President.

Hoilis Hail, 789 Washington S'reet.-(Society of Ethical Spiritual Culture, Bible Spiritualists.) Meetings every Tuesday and Saturday afternoon. Sundays at 11 A. M., 34 and 74 P. M. Mrs. M. A. Wilkinson, President.

• Thermony Hall, 724 Washington Street, one Filsts.- Sundaysat 11 A.M., 254 Washington Street, one Filsts.- Sundaysat 11 A.M., 25 and 75 P.M. Tuesday and Thursday, circle and meetings. At No. 32 Milford street, Wednesdays and Saturdays, 8 P.M., Thursdays, 3 P.M. S. H. Neike, Conductor.

Abbottsford Hall, Waverley House Block, Charle-town District. – The Boston Psychic Confer-ence holds meetings every Sunday at 11 A. M., 2½, 4 and 7½ P. M. L. L. Whitlock, President.

Chelsen, Mass.-Spiritual meetings every Sunday: Developing circle 2%, meeting 7%. 196 Division street. Pilgrim Hall-Sunday evenings. E. S. Wells, Conductor.

Berkeley Hall-Boston Spiritual Temple.-The Secretary, J. B. Hatch, Jr., writes: A large and enthusiastic audience greeted Mrs. R. S. Lillie as she entered the hall last Sunday morning; it must have seemed like old times to Mrs. Lillie to be greeted by so many friends. After the singing and invocation Mrs. Lillie addressed the assembly basing her lec-ture on the following subjects: "How Can Matter Pass Through Matter?" "Who Made Hell and the Double? Devil?" Before proceeding with my discourse, said the speaker, I will cite an instance that came under my own observation, in reply to the first question. I attended a circle in Cincfinati. A purse was hand-ed to a materialized spirit, and the purse was passed through a double-faced Canton fiannel curtain. I was on on e side, the spirit and the purse were on the other. At first I noticed an impression of the purse upon the curtain; then a very small corner made its way At in st i noticed an impression of the purse upon the curtain; then a very small corner made its way through, as though it was being pushed; finally I got hold of the purse, and pulled it through the curtain. I then passed my hand over the curtain to see if there was any hole where the purse had come through, but I could find none, nor had there been any. It is no more difficult to pass matter through matter than to pass spirit through matter, for matter is spirit in a grosser form. grosser form. When we undertake to explain these things to you When we undertake to explain these things to you we are somewhat at a loss, because your language is so limited. We can explain to you only by giving man-ifestations on your plane. Matter, you must first re-member, is of itself a mass of molecules, every one of which is subject to change. If we could magnify these atoms we should find interstices filled with ether be-tween them. All matter is porous, and it is thus that matter is made to pass through matter by spirit ex-perts ac quickly that the eye cannot detect the opera-tion. It is not in accord with reason for a man to denounce anything before giving it an investigation. When peoanything before giving it an investigation. When peo-pie say that such manifestations are a direct violation of natural law, they show that they are ignorant of what natural law is, for they cannot know its limita-tions one passibilities. anyuning before giving it an investigation. When peo-ple say that such manifestations are a direct violation of natural law, they show that they are ignorant of what natural law is, for they cannot know its limita-tions and possibilities. The elder of the Fox slaters says that the pickets n from the church-yard fence came flying through the side of the house, and no conditions were prepared for such manifestations. Some people say they have had such poor proof of materialization that they doubt it. Certain spirits possess the power to make use of atoms to construct s temporary bodies to be inhabited by individual spirits, and the more power they can draw or attract to them-selves the more the temporary body resembles our friend's; and if the conditions are notfavorable, and you do not recognize the spirits that come, theytell you w they are doing the best for you they cat, but offtimes you become disgusted and cry "fraud."! You should not do so unit you have proven it. Frequently the alters in the came with the wounds in his bands to prove his identity. This was materialization or nothing, we faffirm. When we turn to the old book of records in we do it because it is valuable. There are many who do accept the New. Take spirit manifestations out of it the Bible and you leave it a blank. This book says that mediums were controlled certuities ago. There is not a manifestation that has occurred in the past but what has been repeated in the present. It is asked who made heli and the devil, and we say God, because they are both god. "Why do the Spiritualists preach against heli and the day lay. Lay and enducation, the same as a dollid gins knowledge and grows to manhood. I plity the man who has to work day after day in streets and toil along our bighways. What time has he to seek for higher surroundings? He knows that the has a large family depending upon him, and his one thought is to dig and work. Man is just awaken ing to the fact that he is wrouging his brother man. The is a shame to ser children in skores and

lieve we must preach to any and all kinds of congre-gations, to toll them Spiritualism has said, "Man, be just to your brother man." It does not matter much about Grd ; we know he is good, or we know nothing about him. Let us think and talk about man; how we can best instruct and elevate him. It is ourselves we must confront. Mrs. Lillie closed with a very flue poem.

poem. In the ovening, she gave a masterly discourse upon "Propression," holding the large andlence with rapt attention, and eliciting great applause. Mrs. Lillie will be with us but *two* more Sundays, and all wishing to hear this popular and alfred sprak-er, should avail themselves of this opportunity. The singing was rendered by Mr. Lancand Mrs. Thompson. Mr. F. M. Donovap, the test medium, still remains in the city, and will possibly be with us the last two Sundays, and give tests from the platform.

First Spiritual Temple, Corner Excter and Newbury Streets .- A correspondent writes: Sunday, Dec. 16, at 11 A. M., physical manifestations were

given through the mediumship of Pierre L. O. A. Keeler to a large audience, mostly investigators. At 2:45 P. M. Mr. A. E. Tisdale's guides discoursed upon "Real and Unreal Religion" to a large and ap-

preciative audience. Next Sunday, at 11 A. Mr. Mr. Keeler will again be present, when similar manifestations will take place, which are very satisfactory to young people and in-vestigations.

which all very satisfactory to young people had in-At 2:45 P. M. Mr. Tisdale's guides will speak upon "The Word of God in the Bibls; or, What is God as Expressed in Nature?"

Engle Hall, 616 Washington Street.-Hartwell writes: Wednesday afternoon, Dec. 12, remarks, tests and readings were given by Mrs. M. Knowles,

weil writes: wednesday arternoon, Dec. 12, reinarks, tests and readings were given by Mrs. M. Knowles, Mrs. M. H. Reed, Dr. J. M. White, Dr. H. O. Fuller and E. H. Tuttle. Sunday, Dec. 16, the morning developing circle was one of interest and power. In the afternoon there was an invocation, remarks and tests given by Mrs. J. E. Davis; remarks by Mrs. M. K. Pierce, Dr. Leighton; song, Mr. and Mrs. Armstrong; inspira-tional poem, Mrs. B. Robertson; song, "Little Ed-dle"; tests and readings, Mrs. J. E. Woods, Mrs. Dr. Bell, Mrs. M. Knowles, E. H. Tuttle. In the evening there was a song by Mrs. McIntosh; invocation and poem by Chairman; plano solo, H. C. Grimes; recitations by Josoph and Willie Conant; I. E. Downing; song, "Little Eddle"; remarks and readings, Mrs. J. E. Woods; tests and poem, Mrs. I. E. Downing; song, "Little Eddle"; song in guilt also be with us. The meetings throughout the day were well attend-ed; Mrs. M. Carlton rendered acceptable musical se-lections. A social will be given in this hall Monday evening, Dec. 24. Ice cream and cake will be served. The BANNER of Light for sale each session.

Abbottsford Hall (Waverley House B lock, Charlestown District).—A correspondent writes: At the meetings of the Boston Pyschic Conference last

the meetings of the Boston Pyschic Conference last Sunday Mrs. Moody, Mrs. Carbee, Dr. Coombs and other mediums were present at the morning scance. In the afternoon J. A. Denkinger, M. D., the physi-opnomist, gave an interesting and instructive lecture. Miss Marble sang a solo and was followed by Mrs. A. Forrester, Mrs. M. A. Moody and Dr. Bowtell, who gave psychometric readings, followed by Mrs. At 7:30 Mrs. Forrester made remarks and gave ex-cellent psychometric readings, followed by Dr. Bow-tell in readings and a short speech. Dr. Denkinger concluded his lecture and answered questions. Mr. Whitlock announced that the subject next Sun-day afternoon and evening would be "What is the Power that Heals?" Every person interested in this subject is invited to be present and relate what he subject is invited to be present and relate what he knows about it.

All Charlestown cars pass the Waverley House, in which the hall is located.

Harmony Hall, 724 Washington Street.-James Higgins writes: By mutual consent Dr. S. H. Nelke and the United Spiritualists of America made a change of halls, the former holding meetings in Harmony Hall, the latter society in Montgomery Hall. Dr. Nelke's circles last week were very well at-tended. Last Sunday meetings were crowded, a proof of the

Last Sunday meetings were crowded, a proof of the appreciation of the good work the Chairman is doing. He was as isted by the following mediums: Mr. J. Milton White, Mrs. J. A. Woods, Mr. Quimby, Miss Knox, Mr. Fuller, Mrs. Wheeler, Mrs. Irvin, Mrs. Clark and Mrs. Cecil Farnham. The musical program was most excellent. Miss Sadie B. Lamb was pever heard to better advantage. Senor Emmanuel Vaz-quez, the Spanish tenor and celebrated flute soloist, and Mr. Arthur Pohle, the well known Boston violin virtuoso, took the audience by storm. The BANNER OF LIGHT found a large sale. It can be found also at Dr. Nelke's office, 32 Millord street.

Elysian Hall, 820 Washington Street.-W.

L. Lathrop writes: Tuesday, Thursday, Friday and Saturday were occasions of much interest in our cir-cles in both development and tests. Mr. Emerson, Mr. McLabe, Mr. Thayer, F. A. Fisher, Mrs. Hatch. "Little Delight," and Mr. Lathrop were the mediums. Sunday, at 11 A. M.. our circle was permeated with a fine element of spirit-power. Mrs. Hatch and Mr. Lathrop gave salistactory tests. At 2:30 and 7:30, our attendance was very encouraging. "Cyrus," the Per-sian, gave an exceedingly interesting lecture. Mrs. Hatch, Mr. Thayer, Mr. Emerson, Mrs. Dr. Bell and Mr. Lathrop were the test mediums, giving many proofs of spirit presence. Our next concert will be held Monday night, Jan. 14. Meetings on Tuesday and Thursday at 2:30 and 7:30; on Friday at 2:30 and Saturday at 7:30. THE BANNER OF LIGHT always on sale. . Lathrop writes: Tuesday, Thursday, Friday and

First Spiritualist Ladies' Aid Society, 1031

lis, Mrs. Nettie Holt Harding, Dr. Davis and Mr. Quimby participated in the exercises. Mr. and Mrs. Armstrong sang; Mrs. Nellie Carlton, planist. Bunday, Dec. 10, song service; Mrs. Higgins of Cholses, Mr. Cohen, tests and readings; Mr. Willio Butler, planist.

The Ladics' Spiritualistic Industrial Society met Thursday afternoon and ovening, Dec. 13-writes H. E. Jones, Sec'y. Business meeting at 4, supper at 0. A basket party and social in the evening. Fine banjo selections by Mr. Porter and Mr. Watson; a num-ber of songs by Little Eddie. Dec. 27 our regular diance. All welcome.

MEETINGS IN NEW YORK.

Knickerbocker Hall, 44 West 14th Street.-The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 74 P. M. Mrs. Helen Temple Brigham, speaker. New Work Pay Collect Society, Spencer Hall, 114 West lith street. Every Wednesday, 8P. M. Seventh year. Prom-inent local and visiting speakers and mediums. Good mu-sic, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

26 Broadway. The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between Schand Stit-the BarNER OF Light can be had. Services Sundays, 164 A.M. and 74 F. M. Afternoon meetings for facts and phenomens at 24. Henry J. Newton, President. The Ladles' Ald Society holds its meetings through the summer onces month—third Wednesday in the month— at Adelphi Hall, 52d and 7th Avonne. For information rela-tive to the work of the Society, address Mrs. Kate D. Knoz, (749 Columbus Avonue), Sec'y.

Soul Communion Meeting on Friday of each week. Br.M.-Goors close at 34-at 330 West 59th street. Mrs. Mary O. Morrell, Conductor.

Spiritual Thought Society, 108 West 48d street. - Meetings Suiday evenings. J. W. Fletcher, regular speak-

The New York Psychical Society (Spences Hall, 14 West 14th street).-J. F. Snipes writes: Our Society epjoyed another decorous and thoroughly

Hall, 114 West 14th street).—J. F. Snipes writes: Our Society epjoyed another decorous and thoroughly spiritual session on Wednesday evening, Dec. 12. After singing, opening remarks and notices, Mr. Gray, a young man of lotelligence and manifess manifested his interest, and surprised us with his first unaffected and practical "long talk." He liked our platform be-cause it was impartially free to all honest thinkers, even to those who wish to offer an opinion or liquiry on either side of a subject. a privilege not always al-lowed by some so-called Liberalists, whose one-sided ness often favors persons and questions of doubtial acceptance. Referring to the words just sung. "When all our work is done," he thought that the heaven to which work is done," he thought that the heaven to which work is done," he thought that the heaven to which us a continuous particination in noble endeavor. Idieness is not heaven. We may have a good share of it already by helping others, and enlightening them as to the comforting doctrines of pure Spiritualism. A great many people have no knowledge of it, and plenty of opportunity is afforded us to excite and in-crease public interest. The gentleman also congratulated the public upon the admirable sermon delivered by the Rev. George H. Hepworh, on Sunday evening last, in the lecture-hall of the Young Meu's Christian Association, upon the earners and union of the two worlds. It was full of spiritual insight and inspiration, clothed in beau-tifui diction, and, among other truths, he declared that the earthy and the heavenly spheres are very close to each other; that death is not so powerful as we sup-pose, and that our departe-m friends can and must come back, for memory and aff-ction survive and demand it after the separation from the body of the real self. His strong and consoling sentiments, in deliance of or-thodox prejidice, excited many comments among his audience of two thousand or more, and some were overheard to say, "Has Mr. Hepworth turned Spirit-ualist?" " My goodnese

ogy. Mr. Perkins then devoted himself to the reading of

Mr. Perkins then devoted himself to the reading of articles and individuals, and gave numerous names, conditions and messages, most all of which were ac-knowledged as remarkably true. He lost no time, and the audience lost no patience, in giving and hearing his rapid tests for over an hour. The Friday evening public circles of Mrs. Wake-man, at 145 West Fourth street, as for years past, con-tinue to interest many new and old inquirers. The first part of the evening is devoted to clairvoyant, clairaudient and trance tests of the presence of spirit-irlends, and to reliable prophecy from Mrs. W, the second part to psychometric readings by Mr. Moorey, and the close to orchestral music on the Æolian grand.

Carnegie Hall, 57th Street-writes Lyman C. Howe-continues to be one of the chief centers for spiritual awakenings in the metropolis. In the same building Felix Adler attracts large audiences to his Ethical Culture meetings, which are educating the people along lines parallel with the Spiritual Philosophy. Each attracts its class of truth-seekers, and

speaker last Sunday, giving also exercises in medi-umship. The afternoon exercises were of interest. In the overlap was given another interesting review, by his control, of the advance of the ages in material and apiritual developments from the stone age to the steel size, and on, understood and explained by intui-tive consciousness. Each address was followed by remarkable exercises in mediumship. He drew one of the fullest houses of the course; some who came could not gain admission. Next Sunday Mrs. Sarah A. Byrnes of Dorchester will be the speaker. complements the other. complements the other. Henry J. Newton and his estimable companion— Mary A. Newton—are unwavering in their devotion and faithfulness to the Cause, and stand like giant pillars against the clouds of error, and in support of true mediumship. Prof. Peek has done a splendid work for the Cause in New York during a two months' engagement at Carbegie Hall, and was much admired. The after-noon meetings for conference and phenomena have a crowded house and lively interest, and the three meet-ings a day make busy work for the attendants. Geo, F. Perkins and whe are at urresput located at

the statement that the Progressive Spiritual Union held its first entertainment Friday, the 13th inst.

peculiarities of the "lats," and then moved on to meet what the world declares to be the dark spots on the face of this philosophy. Olear, critical and con-cles was the line of reasoning all the way through. When he spoke of the light that for the light function in a brought into the world there was scatcely a dry eye as he pictured the home made desolate by death, and litumined by the light of a continued life. This lecture was by far the most elequent effort this speaker has made for some time, and it was with difficulty that the applause could be controlled. He also agve an inforesting scance. Next Sunday the subject will be "Ouri Friends in Heaven.

Heaven.

MEETINGS IN MASSACHUSETTS.

Lyun.-T. H. B. James writes: At Providence Hall, 21 Market street, Sunday, a large and intelligent audience greeted Dr. Chas. F. Faulkner, Dr.

Hall, 21 Market street, Sunday, a large and intelligent audionce greeted Dr. Chas. F. Faulkner, Dr. Arthur Hodges and F. Fox Jencken, the speaker and mediums of the day, under the auspices of the "Spiritualists of Lynn," F. Fox Jencken presiding. In the afternoon he introduced Dr. Charles F. Faulkner, who made excellent remarks and rendered beautiful selections. He was followed by Dr. Arthur Hodges, whose control gave test after test, and in every case received a ready response of recognition.
In the evening Dr. Faulkner delivered a lecture which was a masterly effort; theme, "My Estimate of Spirituilism After Twenty Years." It was replete which was a masterly effort; theme, "My Estimate of Spirituilism After Twenty Years." It was replete with grand and elevating thoughts. The Doctor is easy, graceful in manner and eloquent in speech; he is a great acquisition to the ranks of platform speakerers. Dr. Hodges followed with excellent tests and communications, all correct. Loud and distinct raps came in all parts of the room through the mediumship of F. Fox Jencken.
Mext Sunday Joseph D. Stiles will lecture and give tests at 2:30 and 7:30 p. M.
At Marbiehead last Thursday evening, in Mufford's Hall, F. A. Wiggin was the speaker and medium. He took for his theme "Spiritualism, and Its Teachings through Iuspiration." His tests were many and of the best. Miss Alice M. Thorner recited "Destiny," Walter H. Rollins gave satisfactory tests. Next Wednesday evening Dr. Arthur Hodges and F. Fox Jencken will give tests, and Thursday, Dec. 27, Joseph D. Stiles will course, and F. Fox Jencken will Square, Dr. Arthur Hodges ma e remarks and gave tests and communications, and F. Fox Jencken spiritraps. Cadet Hall.-G. H. Green, See'y, writes: Prof. J. Cheg Wright of Clucinnati delivered his last two lectures and the day of the best shows and the speaker and medium.

The first operation of the second sec

Communications, and F. FOX SCHEERED Spinteraps. Cadet Hall.-G. H. Green, Sec'y, writes: Prof. J. Clegg Wright of Checinnati delivered his last two lec-tures to-day before the "Lynn Spiritualists' Associa-tion." They were most thoughtful and instructive. President Kelty led the singing. The attendance was bare at hoth machings

Miss Abby Judson has been engaged for the month of January, 1895. J. Frank Baxter, will be with us the 23d and 30th of this month.

Salem.-Mrs. G. R. Knowles, Cor. Sec'y, writes: Sunday, Dec. 16, our platform was occupied by the Sunday, Dec. 16, our platform was occupied by the Goodrich family of Portland, Me., consisting of Dr. Chester Goodrich, an excellent psychometrist, his wife, Mrs. Mary L. Goodrich, a fine test medium, and Mas-ter Sammie Goodrich, the twelve-year-old boy medi-um. They all gave remarkable tests. A large audi-ence was present afternoon and evening. Saturday evening these mediums heid a test circle, at which many flue readings and tests were given. Sunday morning a healing and developing circle was beld at Cate's Hall, and on Monday evening the were to hold another circle for psychometric readings and tests, which will close their engagement with us for this season.

for this season. On uext Sunday, Dec. 23, our Society will hold a conference meeting in the afternoon. In the evening Mrs. E. I. Webster of Lynn will occupy the platform as a test medium.

Marlboro .- A correspondent writes: Last Thurs-

has well-attended sessions every Sunday morning. An adult class is also a prominent feature of this school. Children of this school are to have a Christmas tree in Christmas week. The young people also have a musical and li erary social club, which is rapidly gaining membership. Mr. Milan Edsen is a busy man, not only on Sun-day, but through the week. As a presiding officer and general director of this society, he is a success. Theo. J. Mayer, the spiritual, physical and financial Samson of Washington, with immense business in-terests to look after, finds time to work to advance the National Spiritualist's Association; and the First Association of Spiritualist of America ought to be proud of three men in our ranks: M. S. Ayer of Bos-ton, Theo. J. Mayer, Washington, and H. W. Smith, Greenwich, Mass. This spiritual and financial trin-ity have asslated wonderfully to advance our cause. Homer Altemus holds a public circle at Wonn's Hall every Tuesday evening. Miss Maggie Gaule also holds one on Friday even-ing of each week at same hall. The Progressive Spiritual Church, Mrs. J. D. Comp-ton, President, holds well-attended meetungs at the Temple, 425 G street, N. W., every Sunday evening. Mrs. Compton is a faithful worker, and I am pleased to learn that her society is gaining membership. I recently had the pleasure of addressing this society on "Forty Years of Religous Progress." Dr. E. W. Kibby has also recently addressed them on "Bible Spiritualism." Mrs. E. Hail has been with this Association sevday afternoon witnessed the acceptance of a Constitution and By-Laws by "The Ladies' Progressive Sothe line by the bar allotted to business. It is in reality a reconstruction of a society formed some three years ago, but inoperative the past year or more. The vi-or shown in the Society speaks well for the wisdom with which the banner of Truth has been carried. It is particularly fortunate in choice of President, Mrs. H. H. Spalding: Mrs. Emma Miner of Clinton entertained the Society

Mrs. Emma Miner of Clinton entertained the Society in lecture and tests on Thursday last. There is a monthly social from 3 to 9 P. M. on the second Thursday of each month; weekly social every Thursday evening, with above exception, at Mrs. Wm. Howe's, 97 Howe street, and spiritual meeting at the same place on Sunday evening, conducted by Mrs. Susie S. Ewell. It is hoped Sunday meetings in public hall will soon be announced.

or LIGHT, that Massachusetts people are awake on the subject of medical legislation. Dr. Scott, F. D. Edwards and a few others, urged forward by our grand old champion, Luther Colby, had a hard battle last whiter. Let every Spiritualist be awake this season. The editorials of THE BANNER are much enter by all who have watched the manners of psychia search people recently. Long Way THE BANNER wavel Haverhill and Bradford.-E. P. H. announces

that F. A. Wiggin of Salem was the inspirational

speaker last Sunday, giving also exercises in medi-

Washington Street.-Carrie L. Hatch, Secretary, writes: Business meeting as usual at 4 P. M., Dec. 14

-Mrs. A. E. Barnes presiding. The evening session was opened with singing by the Longley Quartet, followed with an inspiring invo-cation by Mrs. Longley; Mrs. Shirliey volced a few re-marks, and Mrs. Shackley gave some very fine tests, which were recognized; Mrs. Mason followed with a song, after which she gave feats, to the satisfaction of which were recognized; Mrs. Mason followed with a song, after which she gave tests, to the satisfaction of all. Mr. Bowtell spoke upon the difference in medi-ums; he said we should not lose sight of the fact that the difference was caused by each having bis or her-own individual work, that can be done to better ad-vantage for humanity at large by having different phases of mediumship. Meeting closed with sluglug by the quartet.

The Ohildren's Progressive Lyceum, writes a correspondent, held its regular session in Red Men's Hall, 514 Tremont street, Sunday, Dec. 16. The exer-

Hall, 514 Tremont street, Sunday, Dec. 16. The exer-cises opened with singing by the school, and an invo-cation by Instructor. Mr. Wood, followed by the usual ten-minutes' talk to the scholars by the leaders, and the explanation of the day's lesson by Dr. R.ot and Mr. Wood. After the Banber March, an attentive au-dience listened to the following program: Recitations, Josie Gerrish, Carl Leo Root, Florence Sylvester; song, Winnie Ireland; piano solos, Josie Crawford and Miss Eugenie G. Bowen; remarks, Mr. Pratt, Mr. Arm-strong, Mr. Packard and Mrs. W. S. Butler.

Hollis Hall, 789 Washington Street (Bible Spiritualists) .- A correspondent informs us that the meetings on Sunday were unusually large and interestings on Subury were unusually and the phe-esting. Mrs. Alice Wilkins delighted all with her pheesting. Mrs. Alice Wilkins delighted all with her phe-nomenal powers as a singer and test medium. She will be at Holis Hall next Sunday. The morning meeting was devoted to tests and development. Mrs. Ricker and Mrs. Nutter assisted in the afternoon with great satisfaction. In the evening Mrs. Wilkins, Mrs. French, contraito, and Miss Earl rendered some beau-tiful songs, and Mrs. Nutter and Mr. Harding ave ex-cellent tests. Dr. Frank Brown presided in the ab-sence of the President, assisted by Miss Vaughan, at all the services.

all the services. The public invited and made welcome.

The Helping Hand Society .- L. Senter, Sec'y, writes: This Association held its regular business meeting Wednesday, Dec. 12, at 3 Boylston Place, Mrs. Pratt. President, in the chair.

Mrs. Pratt, President, in the chair. In the evening the Society tendered a reception to Mr. and Mrs. J. T. Lillie. Musical selections by Mrs. Lovering, Mr. Charles W. Sullivan, the Longley Quar-tet, Mr. Lane and elster, were much enjoyed. Re-marks were made by Mrs. Longley, Mr. Sullivan, Mr. Lewis, Mrs, Stiles and Mrs. Lillie, who also improvised a beautiful poem, subject from the audience. Miss Lucette Webster gave a recitation, which was highly appreciated.

America Hall, 724 Washington Street.-

gathering at our morning circle on Sunday last, and gainering at our morning circle on Sunday last, and among the many who took part were Chairman Eben Gobb, David Brown, Mrs. A. Waterhouse, Mrs. M. E. Saunders, Mrs. M. A. Chandler, Mrs. A. Penbody-Motkenna, Mrs. A. Forrester, Mr. and Mrs. W. An-derson, Mrs. A. Howe, Mr. F. A. Heath Gro, F. Silkht, Miss Smith, Father Locke, Mrs. F. Stratton. There was music by Mrs. M. Loverlog Dr. Beal, Mr. L. Baxier, Master Saunders, Mrs. Dieveland. George V. Cordingly paid us a visit before leaving for his home in St. Louis. BANNER OF LIGHT for sale.

The Ladies' Lyceum Union-L. Wood, Sec'y, writes-meets every Wednesday at 514 Tremont street, in Dwight Hall. Business meeting in afternoon; supper at 6 o'clock; entertainment in the evening. Next Wednesday is our Calico Party.

The Home Hostrum (21 Soley street, Charlestown, Dr. E. M. Sandors, President) .- "C. B." reports that, Dec. 11 and 18, the Chairman. Master Layman (harmonica solos), Mr. Sprague, Mr. Cohen, Dr. Wil-

Geo. F. Perkins and wite are at present located at

biowded noise and view for the attendants. Geo. F. Perkins and whe are at present located at 248 West 20th street, and doing such work as is open to them, both publicly and pilvately. They appear to be zealous, and devoted to Spiritualism in its best phases; both bring good mediums, and he a fine sing, er and able speaker. Mis. Williams is at her home, in rather delivate health. I am told, but giving some séances and the health. I am told, but giving some séances and the incluth. I am told, but giving some séances and the health. I am told, but giving some séances and the bloed in the 'Liberal Club'' some lively discussions keep the sir warm it they fail to keep the head cool. There I heard Henry Frank on "Inger-soll and the Bloe". " He thought that the future would canonize the great Agnostic as Saint "Bob," when the world shall have prown to comprehension of his genues. He will have prove to comprehension of his genues. He will their intellectual strength and breadth, and progressive tendencies, never orig-inated anything- not even a religion or a religious idea. They were copylets the world over through all history. They appropriated the best truits of genus and ori inslity, and made them their own. At the cluse or his lecture George Francis Train was called to the p atform, and I was disappointed in him. He had not he flue, high, itsui ive mentality that I had been in the heath of suppointer, new was his speech of the superior order I looked (or. It was in the argumentistive nor eloquent, neuther poetical nor polished; but it was unique and emphasio, and orea ated a sensation, and much meriment. Waskema, Michobald, Guetaveson, and others, fol-lowed, each with a point from the lecture of the even-ing. Mr. Wakeman thought the Bible, and all religious

ng. Mr. Wakeman thought the Bible, and all religious systems, had be n useful in conserving and evolving the ideal to which the world will ultimately rise in its

the ideal to which the world with ultimately rise in its realization. At the Woman's Suffrage Society meeting some strong-ducational talks made it interesting and profit-able. The women are not obscuraged because a con-clave of men refused them a chance to go before the people to deci - either rights to cultzenship. The wom-en will win by and-bye. Studay, Dec. 10 G. F. Perkins made an impressive speech, followed win various and weil-defined tests. His manner and matter agree in solid merit, and a spirit of honest devotion goes with all his works. Prof. W. F. Peck was called by Pres. Newton to give some farewell words. He responded with an able, eloquent speech that thriled all with noble pur-pose and high ideals. He said that from the first the class of minds that had accepted Spiritualism were the cultured thinkers and candid scholars of the world, and its opponents were for the most part superficial, concepted to cover a code wind to provide a werd row. and its opponents were for the most part superficial, conceited, ignorant, and ruled by prejudice and popu-

lar vanity. Mrs. Florence White, an exceptionally fine medium Mrs. Florence White, an exceptionally the medium and representative woman, spoke in a flue vein, and gave some clearly-defined and striking tests, readily and thoroughly recogn z.d. She is a rare accession to the Cause. ¹ Mrs. Mott-Knight gave an exhibition of slate-writ-ing, highly ored table to herself and the Cause. A committee held the slates, which were marked so that on change could be made to deceive, and thus holding

committee held the slates, which were marked so that no change could be made to deceive, and thus holding the slates under the table obtained messages, with names and facts r-cognized by the audience. The com m tree said the slates were pulled and pressed down by an irrestible torce immossible to be exerted by the medium, and against their strongest resistance. The meeting was harmonious, de pito the crowded hall, and excited interest, and the enthusiasm grows from mouth to mouth.

and excited interest, and the endulation grows from much to mouth. The morning and evening meetings are fairly well attended, and the quality of audiences of the best. Music fine, order periect, floral offerings exquisite, and the spirit of the bour warm with high devotion. At the close of the evening lecture Mirs. Henderson gave some very satisfactory tests and psychometric readings. readings.

I have two more Sundays to minister at Carnegie Anil, and then go to Piniadelphia for January. The Cauxe, as represented by the First Society, is in a prosperous and growing condition. The world moves.

Spiritual Thought Society, 168 West 43d Street, New York Oity .-- F. Mortimer writes: Mr.

After a supper there were plano solos, banjo and ban-jeaurine duets, recitations and songs, with remarks by Mr. Moore of Boston, Secretary Cody and President Leighton. The officers of the Union are: President, Leighton. The officers of the Union are: President, James E. Leighton; Vice-Presidents, Mrs. Mary Rice and Mrs. H. M. Cory; Recording Secretary, H. M. Cory; Financial Secretary. William H. Fowler Tress-urer, Mrs. G. A. Downs; Executive Committee, Mrs. Edward Adams. J. E. Currier, the President and Sec-retary. The Union will have five more suppers and entertainments.

Waltham .- The News of this city is authority for

Attleboro .- Mrs. Mary A. Stanley writes: Miss Abby A. Judson spoke for our Society Dec. 16, delivering two interesting and instructive lectures to excellent audiences.

In the afternoon she gave the scientific basis of the Spiritual Philosophy; and in the evening outlined the spheres of the spirit-world, emphasizing the incentives to right living that are afforded by Spiritualism. We are glad she came to us, and she will always be wel-comed by the Spiritualists of Attleboro.

Lowell.- Edmund Pickup, Sec'y, says: Good audiences were present last Sunday. Mrs. Effie I. Webster of Lynn gave a large number of recognized tests. for the most part to those who were strangers to Spir-itualism. Mr. Long of Shipley, Yorkshire, England, also spoke both afternoon and evening, giving some of his per-tonal experiences in Spiritualism. Next Sunday Oscar A. Edgerly will occupy our ros-

trum. Worcenter.-Mrs. D. M. Lowe writes: Joseph D. Stiles officiated as speaker for our Society Dec. 16. His afternoon discourse was grand, and his improvisa-

tions and tests were also excellent.

Our speaker for Sunday, Dec. 23, is Prof. W. F. Peck of Brooklyn. The Woman's Auxiliary will meet Friday afternoon, Dec. 21, with Mrs. J J. Clark, 122 Pleasant street,

New. Bedford .- The Secretary informs .us. that last Sunday Mrs. Carrie F. Loring of East Braintree officiated for the First Spiritual Society of that place She gave two practical and interesting addresses on "The Power of Spirit and the Relation we bear to One Auother," and "The Law of Adaptation," follow-ing each with many convincing tests. Next Sunday, Mr. Willard J. Hull will occupy the Determine

Stoughton.- Mrs. G. E. Morse, Sec'y, writes: Sunday, Dec. 16, Hattle C. Mason spoke for our Society afternoon and evening, giving two satisfactory dis

courses. The tests were accurate and readily respond-ed to. She also rendered several musical selections, which were enjoyed by all. Sunday, Dec. 23, Mr. Nettle Holt-Harding will speak for our Society, afternoon and evening.

Malden,--"S. E. W.," Seo'y, says: We have had with us at Odd Fellows Hall Mrs. E. Clarke-Kimball of Lawrence the past three Sundays. Large and appreciative audiences have listened to her clear and

accurate tests. Next Sunday evening we shall have with us Mrs. May S. Pepper of Providence.

Lawrence.-Dr. C. A. Stevens says: Mrs. Abbie N. Burnham of Boston occupied our platform Sunday, Dec. 16, and gave two very interesting lectures and many recognized tests.

W. A. Hale, M. D., of Boston, will be with us Sunday, Dec. 23.

Lawrence.-Carrie M. Couch writes: Fred W. Ta-bor of Boston will give physical manifestations in Fyth-ian Hail Jan. 2. Other mediums will appear in Indian costume. There will be music by a quartet, and a good time is assured.

J. W. Fletcher lectured upon "The Lights and Shad-ows of Spiritualism" before a crowded audience, on Sunday nghi, 10 h, and held the attention of his lis-teners to the very cluse. He said: We are to consider the "ism," not the

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

Amphion Theatre.-W. J. C. writes: Mr. Harlow Davis has been acting as the test medium for the Am-Davis has been acting as the test menum for the Am-phion Theatre Society for the past two Sundays of this month, and will also do so for the last two. He is giving much satisfaction, and adds to the reliability of his tests and medical diagnosing the qualities of a pleasing manner upon the rostrum, and entire free-dom from bluster or accusations against other medi-ums. In one test last Sunday he gave wholesome ad-vice to the party receiving it.

Spirifualism." Mrs. E. E. Heil has been with this Association sev-eral Sunday evenings, and given excellent phrenolog-ical readings. Sunday, Dec. 16, Robert G. Ingersoll lectured at National Theatre on "The Bible. Am pleased to note, by the columns of the BANNER OF LIGHT. that Massachusetts people are awake on the subject of medical lecislation.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 7% of clock. Good speak-ers and mediums. Mrr. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par ors, 1024 Bedford Avenue (near DeKaib Avenue), every sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Ocurt street. Good speakers and mediums always in attendance. Seats free. All welcome Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Spiritualism

wave

ums. In one test last Sunday he gave wholesome ad-vice to the party receiving it. Fraternity Hall.—Messrs. Peck and Price are con-ducting afternoon and evening services at this hall, where last season the meetings under Mr. Sargent were held under name of the "First Spiritual Mis-sion." Bince the reception given to Walter Howell at Judge Dailey's residence, prior to his departure for the West, an effort has been made to revive the old Society known as the "Church of the New Spiritual Dispan-sation," which Mr. Dailey was instrumental in start ing.

sation," which Mr. Dailey was instrumental in start-ing. His object was to bridge over somewhat the gulf between the Church and Spritualiam by swinglog back enough to use the term "church," and in bring ing fogether under one roof a Sunday service, week-day Ladies' Aid and Conference. The meelings for the present are held Sunday even-ings at Mr. Dailey's residence, 451 Washington Ave-nue.

The Annual Meeting of the Massachusetts State Association

chusetts State Association Will be held at SFIRITIAL TEMPLE, corner Excelo-and Newbury streets, Boston, Tuesday, January 1 1805. Business meeting at 10:30 A. M. Two grand mass meetings at 2 and 7 F. M. Ad dresses by Prof. H. D. Barrett, President Massa Association; Dr. Geo. A. Fuller, President Massa chusetts State Association; Mrs. R. S. Luille, Vice President Massachusetts State Association; Mrs. Mary Cadwallader, Philadelpila, Penn.; Mrs. M. T Charles Hidden; Rev. O. A. Titus; Oscar Edgerley; Dr Charles Hidden; Rev. C. A. Titus; Oscar Edgerley; Dr Charles H. Harding; Dr. Arthur Hodges; Thos. Grim shaw; Rev. Juliette Yeaw; Mrs. Hattle C. Mason; Mrs. N.J. Willis. *J* possible Edgar W. Emerson, F. A. Wiggin and Miss Abby A. Judson will also attend. Questions of importance to Spiritualists will be dis oussed.

cussed. Let every Spiritualist who believes in protecting and alding honest mediums attend. Let all who believe in medical liberty rally. FRANCIE B. WOODBURY. Scoretary Massachusetts State Association. oussed.

Wm. H. Banks, 77 State street, Boston, Mass.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Onsto Post Hall, 85 South Sangamon street, every Sunday at 104 2% and 7%. Lyceum at 1%. Mrs. Mary O. Lyman, perma nent speaker. E. N. Pickering, Fresident. First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogder Avonue, ever Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora I V. Richmond.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (foundo 1852) meets at First Association Hail, 8th and Callowhil streets, Prevident, J.C. Bioinmetz; Vice-President, Mrs. M E. Cadwallader; Secretsry, Frank H. Morrill. Services a 10% A.M/ and 7% P.M. Lycoum at 2% P.M.

Spiritual Conference Association meets at th northeast corner of 8th and Spring Garden streets even Sunday at 25 P.M. S. Wheeler, President, 472 N. 8th street

MEETINGS IN WASHINGTON, D.C.

First Society, Metzerott Hall, 12th Street, be tween E and F. Every Sunday, 114 A.M., 74 F.1 M.C. Edson, Pres.

M.C. Edson, Pres. Second Society—"Progressive Spiritual Church". meets every Bunday, 7% F.M., at the Temple, 426 G stree N. W., opposite Pension Office. Mrs, J. D. Compton, Pres

ALIENS, To be what others are not! -To be not what others arei Oh murmur & prayer for the souls who daron

Written for the Banner of Light, .

To follow their guiding star! If our thoughts to others seem strange,

If our ways are not as theirs, For this shall they hate us, or loudly berate us, Counting unworthy our prayers?

Are we not men and women, Though we walk not the broad highway? Though lonely the beat that our weary feet Shall tread till the dawn of day,

The world with its throttling hands Would stifle each song at birth. And the soul whose flight is toward lofty height, It would stubbornly chain to earth.

Yet whether we rise or fall, Or whether are free or bound, The stars and the sun their courses run, And the world goes round and round. DORRIS U. LEE.

Letter from Giles B. Stebbins.

To the Editor of the Banner of Light:

10.00

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I recently returned home from a ten days' tour, mostly in Grand Haven on the shore of Lake Michigan, west of Grand Rapids, where I spoke in the Unitarian Church three times, and was at home with Capt. Nathaniel Robbins and his wife. He is a Cape Cod sailor-on the Atlantic and Lake Michigan for some thirty years, and for the past ten years Superintendent of the Life-Saving Service on Lake Michigan, visiting twenty-six stations every three months; sending oars, sails, chains, ropes, blankets, etc., to every station when needed, and paying the expenses of all-a competent and faithful and very busy agent of the Government in a needed and humane work. Mrs. Robbins is an earnest Spiritualist; her sister, Mrs. A. N. Kelley of Benton Harbor, is an excellent private medium, whose recent visit to Grand Haven had awakened new interest in the hearts of several intelligent women. Some of your Cape Cod readers may know these natives of Harwich.

At Grand Rapids, the Universalists are regretting the departure to New York of Rev. Charles Hubrer, for twenty years their minister-an eloquent and able man, large enough always to treat Spiritualism with respect. The Unitarians are suffering from sundry clerical troubles; the Spiritualists have one healthy society, with Dr. Batdorf for a competent President.

At Saginaw, D. P. Dewey of Grand Blanc, near Flint, is speaking for two months. He is known as skilled in raising pure merino sheep on his farm, is a man of integrity, held in high respect where known, and having unexpectedly developed inspirational powers, is being called out to speak. I have known him for years, and marked him as a true man.

I see you criticise the Boston Herald's statements about Prof. Lodge of London and Spiritualism. The Herald is slow-an unpardonable sin in the newspaper world. In the summer of 1893, at the Psychical Congress of the Columbian Exposition in Chicago, I heard a paper sent by Prof. Lodge read, in which he gave critical difficulties in the path leading to alleged spiritual messages, saying in substance: I do not put these difficulties in any carping or unfriendly spirit, but with the wish that they may all be overcome and so the truth be clear.

To that Congress was sent a careful report of test sittings with Eusepio Paladino of Milan, signed by Aksakof and a score of eminent European scientists. It has taken The Herald eighteen months to find out that persons "who are somebody," are beginning to look with earnare somebody," are beginning to look with earn-est respect at the possible reality of spirit-presence! The truth is that the "pride of science" is giving way. Under the psychical research RANS TRUE SAVIORS. A Lecture. 10 cts. Paper, 10 cts. POOASSET TRAGEDY. Paper, 10 cts. RADICAL DISCOURSES ON RELIGIOUS SUBJECTS. RADICAL RHYMES. Cloth, gl.25, postage 6 cts.

dly and growing company of men a. 000 from the recognized ranks of science are moving toward Spiritualism, looking with new respect and desire for light from the spirit-world. From the inner life to the life beyond is but a step. Whoever studies the first earnestly will find himself on, and then over, the borders of the second, will indeed find them one and inseparable. All who enlist in psychical research may well realize that the great spiritual movement stirred the air and made their work possible, and thus be just to the critical care and skill of its pioneers, and such recognition we can meet fraternally. There are plain signs of a growing respect of all manner of liberal and natural religionists for wise and eminent Spiritualists--a "uni-ty of spirit which is the bond of peace." This can be hailed with no yielding of our convictions.

BANNER OF LIGHT.

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Florence Marryat. [Continued from Arst page.]

heard with my own cars, leaving the deduction to be drawn from them wholly to my readers. I have no desire to start a theory nor promulgate a doctrine; above all things I have no desire to provoke an argument; for were I called upon for my definition of the rest promised to the weary, I should reply, A place where every man may hold his own opinion, and no one is permitted to dispute it. I do not expect to be disbelieved except by such as are capable of deception themselves. They-conscious of their own infirmity-invariably believe that other people must be telling lies. Byron well said: 'He is a fool who denies that which he cannot disprove.' It would demand time and trouble and money to see what I have seen, and to some people, perhaps, it would not be worth the outlay. Spiritualism, I have always felt. must either be a humbug or a very solemn thing. I have proved Spiritualism, after twenty years' experience, not to be a humbug, therefore I regard it in a sacred light." There certainly could not be a plainer statement of one's position, or in fact a more honorable one to occupy in starting out to record one's individual experiences. She seems to anticipate that the mediums she names will be criticised as having been detected in fraudulent practices, and she thus meets that issue: "I am aware that these mediums have been said afterward to have been untrustworthy. So may a servant who was perfectly honest while in my service, leave me for a situation where she is detected in theft. That does not alter the fact that she stole nothing from me. My business is only to take care that I was not cheated, and I have never in Spiritualism accepted anything at the hands of others that I could not prove for myself." All the above shows Florence Marryat as I have known her, and her long account that follows on is just in keeping with this spirit of earnest, honest investigation and inquiry. She is herself so intensely mediumistic and impressional that she would be likely to receive more convincing phenomena than many others who go into Spiritualism not with the idea of finding out the truth, but with the purpose of proving all the falsity they can. Our convictions are bound to be somewhat affected and colored by the attitude we assume toward the truth, and an absolutely negative state of mind is an impossibility upon a subject concerning so much of vital importance to human life and happiness. It was not, however, until two years after the publication of her first spiritualistic venture that she came out positively, and accepted the philosophy, as well as endorsed the phenomena. But when she placed her American interests in the hands of so able a publisher as C. B. Reed, who is making occult literature a specialty, and concerning whom I shall later on have more to say, she seemed to feel that she could write exactly as she felt, and that her publisher would stand by her in so doing. Accordingly "The Dead Man's Message," a clever description of life after death, was issued, to be quickly followed by a sequel to "There Is No Death," entitled "The Spirit-World," which from beginning to end is a valuable compendium of spiritual laws, clear-cut logic and marvelous occurrences, and which is destined to do more for the Cause of Spiritualism than any of the previous works of this justly-celebrated author.

She says truly that the cry of the world is: "Show us our dead! Give us some sign that they still live and that we shall live with them"; and she proceeds to add much and important testimony to the proof already adduced, culled from her far-reaching personal experiences, which are simply incontrovertible. The most interesting part of this work, however, is where she touches upon the philosophical side of the question, shows the attitude of our present day religions, and gives some very important advice to Spiritualists themselves, which is much needed both sides gave great treasures, because she gave more the Atlantic. Miss Marryat is a member of love to God and man with her two mites than the Catholic Church, but her theology must they with all their royal gifts. have been pretty thoroughly upset, for she says: "The Catholic Church allows that spirit communion is both possible and true, but diabolical-unless confined to the authority of herself. The priests know better, but they have no desire to raise the veil. If they admitted they scorned and hated it, hungering and strivthe teachings of Spiritualism, and taught the people to seek advice and counsel of those who are nearer to God than mortals can be, what further need of their own services? They would no longer believe that a man's word could either condemn their souls to hell or give them the entrance into heaven; they would begin to use the conscience that God has implanted in each one of our breasts for the purpose of warning us what to follow and what to avoid-they would, in one word, be FREE. I know this is a most terrible sentiment to issue from the mouth of a Catholic: but if to be a Catholic is to be blind, deaf and dumb, I give up all claim to the title." There can be little doubt left as to the position she occupies in regard to her church after the above; it is too unmistakable, and yet so deservedly a true statement, that it compels acceptance. The reasons given are cogent and explicitly stated, while the great good possible for Spiritualists to accomplish, by working in a kindly spirit, by trusting to the guiding power of the spirit-world, and by presenting a solid front is bound to receive the endorsement of every one who has the welfare of this truth at heart. "The Spirit-World" is destined to create more interest and accomplish more lasting good than any of her other works, though perhaps "The Dead Man's Message" will be read with equal interest. The criticisms of the former work have been universally kind and appreciative with one exception, and from the not over facile pen of W. T. Stead, whose attack upon Miss Marryat's honesty and truthfulness is as unwarrantable as it is unmanly. I may be pardoned if I devote a short space to answering what, to me, seems more inspired by personal feeling than love for the verities. He thus speaks in the October Borderland: "Miss Marrvat is the last woman in the world who would be suspected of scientific accuracy or intense spirituality of thought." What have either of these to do with stating a truth? If certain phenomena have occurred to the lady in question, no amount of invidious critimediumship, which rests entirely upon his perfar as proving the possibility of spirit return, He also intimates rather strongly that Miss Slowly the individual society and State are Marryat is writing for money, and is simply discerning and are practicing the moral law of

wonderful in order to sell them. 'That is a serious charge, and one that any opponent mightbe guilty of, but scarcely a man who is himself selling spiritual literature for the money It will bring.

Just as he expects us to believe him, so should he be willing to believe others who give their honest testimony to what they have experienced; and that, too, without any disparaging oritioism from him. Miss Marryat may be pardoned if she is enthusiastic: better even to accept more than the truth, than through scientific egotism to shut the door in the face of truth, because it may not always come in the desired garb. Albeit that Mr. Stead does not quite approve of Miss Marryat, he has adopted some of her valuable suggestions, and is trying to put them into force in the "Border-Land."

We cannot close this article, incomplete as it is, without personally thanking the talented au-thoress of "There Is No Death," "The Dead Man's Message," and "The Spirit-World," for the great and good service she has rendered the age in which she lives. And if sometimes there are thorns beside the roses, she is not to let the pain they cause destroy the beauty of the bloom with which they are covered.

JOHN WILLIAM FLETCHER. New York City.

Original Essay. CHRISTMAS. BY W. A. CRAM.

The seer and prophet are always the forerunners of the men of science and practical art. For years, even centuries, the common people may accept in faith and hold in sacred trust the prophet's vision and revelation of a new and higher life to be. By slow and patient growth, however, this faith and trust in the prophet and his mission are at length fulfilled, in the natural science and art, the great common knowledge and use of the millions.

Is this the end, henceforth no more vision and prophecy? Far from it. When science and practical art have attained the vision and prophecy of a diviner life of some earlier age, still over this natural science and art opens the rising soul's vision, descends the higher Christ-voice, revealing the more and better life to come.

Jesus of Nazareth has stood as the spiritual prophet and king of Christendom for almost nineteen centuries. What is his revelation and life to us and for us now?

He taught and lived a higher idea and law of salvation and morality of angels and unseen worlds, and of immortality. What of this gospel and life of his to-day, in relation to our common daily lives? Of salvation Jesus proclaimed that God was no niggard or partialist, that he was equal to taking care of all his creatures. The grass of the field, the worm, the fowls of the air, the vilest sinner and purest saint, all alike were within his infinite care.

Did not Jesus teach that real morality is more to be measured and judged by the spirit and purpose, than by the outward form or deed? If in spirit and purpose you love, long and strive for what is true, beautiful and good, a multitude of outward sins and corruptions of body will be forgiven you. Many of those counted thieves and outcasts, he said, stood morally more upright and clean before God, and in the sight of heaven's angels, than many of the sanctified priests and titled rich. Why? Simply because many of the thieves and outcasts, even in the pollutions of their bodies and degradations of the world, loved, prayed and strove fervently and much for a better life, while the priests' sanctity and the respectability of the rich were often only of body and show, the real purpose and spirit of their lives being vain and low.

The poor woman who gave two mites for God's service, gave more than the rich who

individual and nation. To see and to know that a soul of beauty and goodness is in every outcast and oriminal, never to condemn in hatred, but in loying righteousness to strive to save and bless, this is safety and wealth.

The "supernatural and miraculous" of Jesus's revelation and life are becoming a part of our common knowledge and daily life. Through eighteen centuries of growth we have olimbed, through science and art, up to the understanding, the natural law of a part of the supernatural and the practical use of the miraculous. To heal the sick, cast out devils. give sight to the blind and help the lame to walk, through unseen agencies and energies of the spiritual world, to call to aid heaven's legion of angels, is no longer far-off miracle but home-life.

What the seer and prophet of the spiritual and unseen proclaimed and foretold of the vast new, higher kingdoms of life to be gained, we are entering upon. The elements and energies, the life flowing about us and into us from the world beyond this world's death, that once startled as a ghostly terror or heaven's rare miracle, we have come to see and know as simple and natural as the growing corn or the happy ways of home.

Still before us stretch the new domains of being. We attain to the rich, glorious height of one degree of the supernatural and miraculous, to find it a more fortunate nature and a happier home, from whence again we discern. with seer's vision and prophet's dream, a still higher and better, sometime to become actual. By strong, untiring faith for many centuries Christendom has clung to the glorious idea of immortality revealed by Jesus. Today we stand on the threshold, or have just stepped over into the infinite, wonderful kingdom of unseen and spiritual worlds and life that infolds us.

We are beginning to hear voices beyond the 'grave," to feel the pressure of the loving hands of the "dead," to see dimly the faces of those who have passed over our world's bor ders into the faith land of the Christian.

Thus the lands and homes of the "dead are becoming as near and real to us as the lands beyond our seas, or our neighbors' homes and kind voices over the way. In daily life of thought and love, of study and work, we are learning to live with the unseen beyond death as naturally and assuredly as we live with our friends in England or Egypt, or with our kindred next door. Thus we mark the progress of eighteen centuries. Immortality is no longer held in the sole assurance of faith in Christ. but by increasing millions in the strong assurance of knowledge and science.

Is this the end? Are Christ and faith out grown? Henceforth is there no higher salvation of faith for us? No new, more blessed miracle of the Lord? No risen Christ pro claiming a diviner immortality in store? Must we keep Christmas only in memory and thanks giving, and not in hope and aspiration?

For all the wonderful discoveries of science and art in the past, for all the fulfillment of our higher hopes and aspirations attained, still before and above us stretches the infinite unseen and unknown, as our soul's immortal heritage of lands and homes and life in the eternal beauty and love and good of God.

Before us the living prophet, and Christ rises and ascends. By undying faith we still climb, by unfailing hope we still are strong.

Not in memory and thanksgiving for the past alone would we keep Christmas, but in boundless hope and aspiration also for the future, for the Christ from God new born, and ever going before us in the kingdom and home of the spiritual.

What Spiritualism Stands For.

Dr. George A. Fuller spoke at the weekly meeting of the Worcester Association of Spiritualists Nov. 25, and The Evening Gazette gives the following as his remarks:

"Spiritualism stands for the freedom of thought and speech. Spiritualism does not stand to day for what it did twenty five years ago, for there has been a progressive move-ment from the old landmarks and old opinions in the direction of a higher unfoldment of thought and action. There has been a growth in Spiritualism as there has been in other creeds, but the grand central idea is the same to day as it has been in ages past—the fact of man's immortality and the intercom-munion between spiritual and material man. "A Baptist minister recently said that there were but two conditions in the other life-eternal happiness for the elect and eternal misery for the damned. According to him this life is one of probation-there is no proba-"Our religion differs widely from this view. "Our religion differs widely from this view. We do not claim to know what lies beyond our vision and scope of thought, but we do claim to know that the future life is higher, nobler and "Spiritualism stands for the unfoldment of all the latent powers and possibilities of the individual on the material side of life. It goes into the deepest depths of our being, and stands for the immortality of the soul, no mat-ter how low or vile the physical being in which it and a convioument it finds environment. "It stands for the unity of purpose in hu-manity, and for the union of all sects and races into one grand communion of thought and of action. "It recognizes all reforms for the elevation of the human race, and stands for free thought and free speech. You may think that these two are one and the same, but yet they are not. "All prevailing religions have retarded hu-man progress. We are in the night of discon-tent all over our country, and Spiritualism has the only platform that offers a solution out of our present financial and commercial difficulour present innancial and commercial difficul-ties. Despite opposition, the day will yet come when women will stand by the side of men, freely entitled to the ballot, and election to all offices now held by the dominant sex. "Spiritualism stands as a protest against the prevalent misery of the times. It stands out against those great monopolies that are grind-ing down our people, sinking them deeper and deeper into the degradation of destitution and poverty.

material man; it stands for froe speech and free thought, for individual growth and the in-tellectual unfoldment of the forces and facul-ties that make human reason a medium of understanding between man and the higher ele-ments of existence. It comes into house as a consoler of sorrows and a solace for the loss of ones dear and near to us. It lifts bowed heads and relieves aching hearis."

THE UNFINISHED WINDOW IN ALAD. DIN'S TOWER.

I lingered by the flowing Rhine in vacant mood at

din's Tower!

A score of years have silvered o'er the temples bright A score of years have suffered of a the temples which with gayest youth, Since last I marked the view I loved, and age brings now a solemn truth, That nothing perfect comes to us, it hovers just be-youd our power, And every one a window owns, unfinished, in Alad-din's Tower!

. • •

- We strain and grasp and just do pass the perfect in We strain and grasp and just do pass the periett in its ideal truth. And hoary age, a boy again, repeats the heedless faults of youth. The world is patched with perfect creeds, and codes to meet the changing hour. But every point of view shows still that faulty win-dow in the Tower.

- That something short of perfect peace, that last am-

The something short of perfect peace, that last and bition sorely missed. The chain which galls in secret 'neath the ropes of pearl upon the wrist. The world-chase for the happy man, the evils under which we cower. Are standing proofs of ownership, in common, of Aladdin's Tower!

We seek the best, the better flies! We crave p-ricc-

- And on the wearying chase we drag, with halting steps and pulses cold.
- steps and puises cold. Would you be happy, wise and true? Would you be braver, better men? Turn inward every critic eye! Scan not Aladdin's Tower agalu!
- That one unfinished window gapes forever o'er your Now, when the royal secret's learned, it is not in his tower at all! neighbor's wall
- tower at all! Go on your way with brighter heart! Be good! And covet not his pelf! Turn your eyes inward, and begin to finish your own Tower yourself. BICHARD HENRY SAVAGE

RICHARD HENRY SAVAGE

Classification of Books on Spiritualism.

NQUIRIES frequently are made by our correspondents as to what books are best adapted to attract the attention of their friends to the subject of Spiritualism, ald those who wish to investigate its claims, or meet the wants of others desirous of inform ing themselves of its history, its phenomena and its philosophy. In response to these we present the fol lowing classified list, which we trust will prove to be satisfactory:

Primary Works.

WHAT IS SPIRITUALISM? An able and instructive address, clear, concise and comprehensive, delivered in Music, Hall, Boston, in 1867. By Thomas Gales Forster. Price 10 cents. Is SPIRITUALISM THUE? An able presentation of irrefutable affirmative evi dences. By Prof. William Denton. Excellent to ar rest attention, and lead to investigation. 10 cents SPIRITUALISM: A SCIENCE, A PHILOSOPHY, AND A RELIGION. A lecture by Hon. Sidney Dean. 5 cents LIGHT ON THE HIDDEN WAY. With an introduc tion by Rev. James Freeman Clarke. Written by a lady not a Spiritualist, it gives convincing evidences of the nearness of the so called departed, and the pos sibility of daily communion with them. \$1.00. SPIR ITUALISM DEFINED AND DEFENDED. Lecture by Dr. J. M. Peebles. 15 cents. THE MISSING LINK IN hill, one of the Fox Family. A reliable account of the first spirit manifestations at Hydesville, N. Y., in 1848, and immediately following, with steel portraits of the family-father, mother and three daughters-their trials and triumphs. \$2.00. MODERN SPIRITUALISM; THE OPENING WAY. By Thomas B. Hall. Of special interest to church members. 50 cents. GIST OF SPIRITUALISM. Five lectures by Hon. Warren Chase. 50 cents. THERE IS NO DEATH. Florence Marryat's personal narrative of her experiences during an investigation of spirit phenomena, in England and the United States. Treating largely upon Materializa-

tion. In paper, 50 cents, cloth, \$1 00 Aids to Investigators.

SCIENTIFIC BASIS

thought and purity of character: it stands for a nearer and closer relationship of love, of purity and growth; it stands for domnunica-tion of intelligence between the spirits and material many its stands for domnunica-tion of intelligence between the spirits and gences. By Mrs. Susand Finck and Sons. \$2.00 Stant-LING FACTS IN MODERN SPIRITUALISM. Exporiences with nearly every form of Spirit Phenomena sluce 1848. By Dr. N. B. Wolff. \$2,25.

Revelutions of a Future Life.

DEATH AND THE AFTER-LIFE. By Andrew Jackson Davis. Scenes, Society, Social Centres, Language, Life and Ultimates in the Summer Land; the frontispiece illustrating the formation of the Spiritual Body. Paper. 50 cents; cloth, 75. STELLAR KEY TO THE SUMMER LAND. By A. J. Davis. Illustrated with Diagrams and Engravings of Celestial Scenery. Paper, 50 cents; cloth, 75. OUR HEAVENLY HOME. Sequel to "Stellar Key." By A. J. Davis Paper, 50 And on the crag of Drachenfels, as purple shades began to lower,
 A ruined arch brought back to me the story of Alad.
 Sequel to "Stellar Key," By A. J. Davis Taper, or sector and the crag of night, the ever-witching sector of the story of the world of spirits, its location, extent, aptive of the world of spirits, its location, extent, appearance, the route thither, inhabitants, customs and societies. \$2.25. REAL LIFE IN SPIRIT LAND. Experiences, scenes, incident and conditions. Given inspirationally through the mediumship of Mrs. Maria M. King. 75 cents. BEYOND. A record of life in the Beautiful Country: 50 cents. BEYOND THE VEIL. Dictated by Spirit P. B. Randolph to Mrs. F. H. Mo-Dougal and Mrs. Luna J. Hutchinson, mediums. \$1.50. BRIGHTER SPHERKS. A spirit's account of his earthife transition, entrance into spirit-life and subsequent experiences, given through the mediumship of Annie F. S. \$1.00. CLEAR LIGHT FROM THE SPIRIT-WORLD.' By Kate Irving, \$1 25. DAY AFTER DEATH. A discourse by Spirit Epes Sargent, brough the mediumship of Mrs. Cora L. V. Richmond. 5 cents. EVANGEL OF THE SPHERES. Facts and Phenomena of Spirit-Intercourse, Messages and Characteristic Tokens From Departed Friends. By Mrs. C. D. French, Medium. 10 cents. FLASHES OF LIGHT FROM THE SPIRIT LAND. Presenting a wide range of information concerning the future life; selected from messages and answers to questions received through the mediumship of Mrs. J. H. Conant at the Banner of Light Free Circles. \$1.00. HEAVEN REVEALED. Authentic Spirit-Messages from a Wife to Her Husband. 50 cents. HEAVEN REVISED. Personal Experiences after the change called death. By Mrs. E B. Duffey. 25 cents. HOMES AND WORK IN THE FUTURE LIFE. By F. J. Theobald. \$1.25. LIFE AND LABOR IN THE SPIRIT-WORLD. Localities, Employments, Surroundings and Conditions in the Spheres. By Members of the Spirit Band of Mrs. M. T. Shelhamer Longley, \$1.00; finely illustrated Ed., \$1.50. LIFE AS IT IS IN THE WORLD BEYOND. 25 cents. NEXT WORLD INTERVIEWED. By Mrs. S. G. Horn, \$1.50. PHANTOM FORM, Experiences in Earth and Spirit Life, Revealed through the mediumship of Mrs. Nettle Pease Fox. 50 cents.

Spiritualism for the Young.

CHILDREN'S PROGRESSIVE LYCEUM. Directions. for the Organization and Management of Sunday Schools, Adapted to the Physical and Spiritual Wants of the Bodies and Minds of the Young, and containing Rules, Methods, Exercises, Marches, Lessons, Questions, Answers, Invocations. Recitations, Hymns and Sougs. By Andrew Jackson Davis. 50 cents. CHILD'S GUIDE TO SPIRITUALISM. By Mrs. Lucy M. Burgess. Readings and lessons designed to counter act the influence of erroneous doctrines of life here and hereaft r. 10 cents. LYCEUM LESSONS. By G. W. Kates. Designed expressly for Spiritualists' Sunday Schools. 10 cents LYCHUM STAGE. By G. W. Kates. Recitations, Dialogues, Fairy Plays, etc., for Lyceum Exhibitions. 25 cents. WHAT SHALL WE DO WITH OUR CHILDREN ? By C. A. Barry. Intended as a guide and help to thoughtful parents in the training of their children. Paper, 25 cents; cloth, 35 cents.

Historical Spiritualism.

SEERS OF THE AGES. Dr. J. M. Peebles treats upon Ancient, Medizeval and Modern Spiritualism, tracing Spirit Phenomena through India, Egypt, Phœnicia, Syria, from the days of Christ to the present time. \$2.00 IDENTITY OF PRIMITIVE CHRISTIANITY AND MOD-ERN SPIRITUALISM. A clear and forcible demonstration of the unity of phenomena termed miraculous, MODERN SPIRITUALISM. By Mrs. A. Leah Under- and the teachings of the Bible with those of Spiritualism. Vol. II. only. \$1.00. Vol. I. is out of print.

The Bible and Spiritualism.

QUESTION SETTLED. A Comparison of Biblical and Modern Spiritualism, and their Identity Established. By Moses Hull. \$1.00. JESUS AND THE MEDIUMS; r, Christ and Mediumship. THE SPIRITUALISM OF THE BIBLE and that of To-Day shown to be the Same. By Moses Hull. 10 cents. MIRACLES AND MODERN SPIRITUALISM. By Alfred Russel Wallace. \$1.75 RELIGION OF SPIRITUALISM, Identical with the Religion of Jesus. By Eugene Crowell. 10 cents.

•.• The above may be obtained of COLBY & RICH. 9 Bosworth street, Boston, Mass., or mailed to any address, postage paid, upon receipt of price. A complete hooks addition

The prodigal and magdalene were nearer heaven than the self-righteously contented and vain rich man and priest, not because they were outwardly dissolute, abandoned and outcast, but because, even in this kind of life, ing for a higher; while the soul of the rich man and priest was often imprisoned in self-righteousness, asleep or smothered in the vanity of riches or sanctity of clothes.

This was the new morality of Jesus: He taught and lived the infinite life and power of the unseen and spiritual world of being over us and for us. Through the aid of the unseen energies and life he wrought his marvelous works, prophetic of a great rich knowledge and power of life coming to mankind.

He taught his disciples how God's angels in the unseen heaven still held them all in loving care, that they need have no fear in darkness or light, in joy or pain, in life or death; all was well, since the glorious world beyond death was more real and eternal than this: that to die was to live more and better.

Now these great doctrines, and this new life of Jesus, have been accepted as the Christian revelation, and salvation of all life, not as a science or understanding of nature and life, but as a belief. It was simply a glorious saving faith. To believe in Christ was to be saved. There was an imperishable soul of truth in all this. In this Christ-faith millions through all the centuries have lived and died lives of heroic strength, of beauty and peace. But humanity moves onward. Inward vision becomes outward seeing and understanding, faith grows to science, belief ripens to daily deeds.

To-day the prophet voice of salvation from death and hell, spoken eighteen centuries ago, grasped so long by faith, lived in simple childtrust, has become the calm strong assurance and understanding of science and reason.

Science and reason proclaim and confirm more and more to the understanding of the millions, that nothing can be lost from the universe of being, neither of body nor soul; that God and nature are as careful of the worm and beast as of the noblest human creature; that God will not, cannot annihilate even the soul or body of the sand-grain, since it is a part of his own body and being.

We grow into the strong assurance and abiding trust that the soul of the Infinite and Etercism can gainsay them. In fact, very few peo- nal dwells in, giving form and life allke to the ple would think that Mr. Stead himself was orystal, the worm and man, as to Christ, and either very spiritual or scientific in any de- heaven's high angels. There can be possible partment; but that has not prevented him no more loss or annihilation for the worm, or from asking the world to believe in his own Judas, than for Paul or Jesus; only more life, and better, through the eternal ages, to all if sonal statement, and is of no earthly value so | to one. Is not this growing into the Christ gospel?

romanoing; that her stories are really made. Christ, as the only true safety and wealth of

poverty. "From the higher and nobler spiritualistic forces in man there shall yet arise a Moses to lead us out of the misery into which mistaken.

lead us out of the misery into which mistaken political action has led us. "Our creed stands for a high development of moral law, and teaches the great ethical truth that men should do right, not through hope of reward or fear of punishment, as taught by re-ligions of the day, but that he should do right because it is right, uninfluenced by selfish con-siderations of emolument. "What were the forces at work that made

because it is right, uninfuenced by senish con-isiderations of emolument. "What were the forces at work that made the tanner of Galena the leader of our vast armies in the great civil war? What the forces that put a backwoodsman in the White House, and guided his hand over the paper into the immortal proclamation of emancipation of mil-ilons of enslaved blacks? What power placed Jeanne d'Arc at the head of the armies of France in the ages that have gone by? What made the camel-drivel Mahomet the founder of a great creed, which still vitally influences thought and civilization, though centuries have accumulated since his hegira to Medina? "It was inspiration from the other side of the river of death, the tremendons power of Spiritualism, which stands for inter-commun-ion between those who have passed beyond and those who yet remain in this life. "Spiritualism stands for the expansion of

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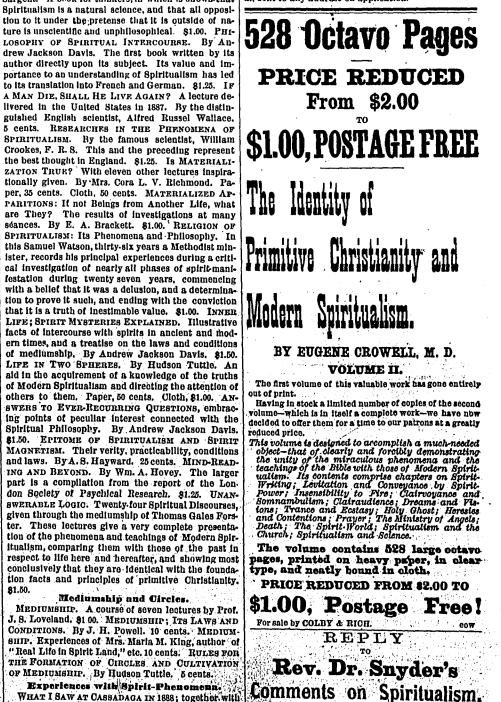
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