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For the Banner of Light. SYMPATHETIC SOULS. BY MARIE ADELE BATTERSON.

The night was clear, the moon was bright, The summer breezes lightly played; Is seemed the balmy breath of night Another's thoughts to me conveyed.

This potent spell seemed to descend Alike upon that other soul, Which caused his thoughts with mine to blend, And mine before him to unroll.

To feel, to know before expressed, Each thought the human mind enfolds-That is a gift by none possessed But those with sympathetic souls. Galveston, Tex.

Original Essays.

The Origin and Significance of

Christmas. BY DR. F. L. H. WILLIS.

The whole Christian world unites at this season of the year to do homage to the carpenter's son of Bethlehem, of Judea. We Spiritualists believe that they do this blindly and in ignorance of his true nature and character. We believe it is possible for us to render far more acceptable homage to him, if he lives still as an immortal spirit, and is still interested in our earth whereon he once dwelt as a mortal, than all the pomp and ceremony and all the costly display of all the churches of the land can be.

We believe that broad cathedral aisles, lofty, fretted arches, floating clouds of incense, grand displays of priestly adornments, and shrines and images decked with costly gems, and rhythmic chants, and sonorous litanies, with majestic organ peals, all tend to awe the senses and bewilder the heart, and that a more glorious Christmas light may be born from the higher and truer conceptions of the Christ-life brought to us by angel hands, than can be found in any of our proud churches.

It seems to me that at this holiday season of festivity and rejoicing, the Spiritualists have more to rejoice in than any other people on earth, for to us has been given a key that unlocks all the mysteries of the past and lets in a flood of bright, golden light that illumines all the dark places wherein we so long and sadly wandered, and the voice of the season to us Arise, let thy light shine.

Amid the choral anthems of rejoicing angels, amid the musical chimes of our own souls purified affections, may the Christ or own di rine life be born within us. Then will the beautiful joy chimes of our own souls, in unison with the choirs of the angels who surround us, repeat the anthem, "Peace on earth, Good-

But what is the true significance of the Christmas season of festivity? What was its could, have the old state of things—pleasant origin? It is claimed that it is a Christian festias it was—return. val, and many a devout Christian would deem it sacrilege to question its origin, or doubt for a moment that Christianity originated it in memory of the birth day of its founder. And yet this 25th of December, this dies invictis Solis, or birthday of the invincible sun-god, was celebrated as a festive day long before Jesus of Nazareth was born. The Hindus celebrated the 25th of December as far back as we have any records, even before the days of Moses. The people decorated their houses with garlands and gilt paper, and made presents to their

In Egypt, the 25th day of December was kept as a festival in honor of the birthday of the god Horas, because the sun at that period bethat was to bring back the fruitful seasons.

The religious rites and festivals of China, reach back, according to historical evidence, to days before the Hebrew account of creation. At the winter solstice, the last week in December was kept as a festival week. These festive days were called festivals of gratitude to Tien. The same season has been a sacred season in Persia from time immemorial, kept in honor of

Mithras, called the mediator, because at that time the sun begins to turn northward, and the 25th of December was the day of thanks-giving for the coming again of the influences that should bring back the season of fruitage. We have not space to trace back these fes tive celebrations, interesting as the study would be; but we find in all ages the 25th of Decem-

ber observed as a national day of rejoicing. This season is Nature's season of promise The sun has reached his furthest northern point and has commenced his return. The and ameliorate its condition. rich promise of the summer lies in the glory of the changing course of the sun. No matter what we call the day, it has been loved and cherished by all peoples in all ages, who in their hearts have acknowledged the love of

heaven, as they remembered what to them was life and good will to earth. There is no one who does not love to think of the joy over the whole land at this season, and the bright anticipations in thousands of

young hearts. Humanity is made better through joy and rejoicing, for through joy and gladness the soul clothes herself with wings

and soars into a higher region. But what is it that the Christian world claims to celebrate? They claim that it is the birth of a light to the world. But how was the Nazarene a light unto the world? He declared that the keeping of the commandments of love and purity were the means of light, and until the whole earth is filled with the spirit

The Nazarene represented to his age and time the inner revelation of spiritual life through love and truth, and the shining of his inner life brought to the earth the better and higher knowledge of spiritual things; but it is only when men perceive the light through their of earth. own love and truth that they know anything of his light. There must emanate from the individual first, through his condition, that life

which shall permit the light to be born.

No matter how many saints have lived in the past, no matter how much glory has shone upon the earth, it benefits not the individual save as it awakens in his inner life or soul

some recognition of truth and love. The earth awaits its true morning, and it is individuals who are to bring the day of beauty to it. Within every human heart is set the type of the day. No one can turn away from his responsibility. He who has humanity in him has a command written on his soul.—"Arise, shine. Let thy life come," for the divine manitself. The decrees of the Almighty are not written; they live as life itself.

Therefore at the Christmas season that typifies the glorious day of life and light, that has been consecrated to joy and rejoicing from the remotest ages of antiquity because of the return of the glorious sun-god from his journey to the frozen regions of the North, bringing in his train life, light and joy, all the sweet tender beauty of the spring, the glory of the summer, the rich wealth and vivid splendor of autumn, and that was adopted by Christianity as a memorial day of one who brought life, light, joy and gladness into the world, let us ask ourselves these questions: Why does not the full light of my spiritual life shine forth into the darkness of the world? Why do I, the recipient of so much light and truth from the angel-world that has been revealed to me as impinging so Therefore at the Christmas season that typi that has been revealed to me as impinging so closely upon this that I can sense its nearness and realize its ministrations, why do I give forth the shadows and not the light? Why am I not a light unto the world? Why am I not a way

of salvation? Why is not my path radiant with spiritual glory? Within the heart, intellect and soul of each one of us lies the glory of the sun, the power of the sunlight.

Ah! we love to remember the light of love and the sunlight of love and the sunlight. and truth that illumined the ages gone. It and truth that illumined the ages gone. It shone over India and Persia, over Chaldea and Egypt, and radiantly, over the fair land of Judea. Its golden glory has reached down through the ages, because it was the light of love, truth and charity. But it shone only through human hearts, and it shines to day on the earth through no other channels. Do we know of the golden glory, we Spiritualists? know of the golden glory, we Spiritualists? If we do, it is because we have it in our hearts, and so from without it touches our life, and

light springs forth.

Then let us Spiritualists be glad together at the festal season. Let us with the sun begin again our onward course, and out of darkness bring light, out of coldness bring warmth, out of sorrow bring joy, out of fear bring trust, out of evil bring goodness. Then may we hear in our souls the anthem of the angels, and as the hours with soft and regular tread march toward the grand future, so let us trustingly put on our garments of light and lead the season of heauty and harmony from out the season of of beauty and harmony from out the season of wrong and inharmony.

Some Thoughts Suggested by Yule-Tide, and the New Year of 1895.

men may disappear, but it leaves no "gap in | Father, became the manifestor or creator of | her first questions was if I allowed it to sleep nature." Friends may depart, but the almanac goes on. Day follows day and night the night, with an inevitable regularity. And soon the wounds caused by the loss of friends are cicatrized; new conditions come, and, knowing that such events are only incidents in progression, we become content, and would not, if we

So we would not call LUTHER COLBY back, even if we could. If we could speak the potential word which would place him in the old editorial chair, it would not be spoken. Nor would he wish to return. It would be a long step backward. With him the infirmities of age are gone. He is released from the impediments of the flesh. The bickerings and ingratitude always incident to an editorial position give him no trouble now. Pecuniary embarrassments, caused by over-generosity, are unknown. The thousand different forms of the discipline of life are no more. How to draw from that exu berant brain and that noble heart lessons of wisdom and love to fill the columns of THE Banner, for the benefit of man' and the engins to return from the winter solstice, and the god of the hours began a new cycle of events problem which no longer every week keeps

im awake and alert. But he is not idle. He finds the scope of labor immensely enlarged and his capacities illuminated. He is not "cabined, cribbed, confined" in a narrow sphere. New scenes and fields of usefulness are opened before him. Space and time are nothing to him. He need not wait on the lazy hours. He need not fear the loss of position, except to be exalted to higher ones. A consecrated earth life produces its legitimate results. Peace, light, happiness are his. He looks back on a glowing track across the earth-sphere, and he looks forward to opening vistas of beauty and useful ness. The past is pleasant to review and the future all aglow. So we would not call him back if we could. Rather would we press forward to meet him, to hear his voice of welcome, and to reunite with him in the endeavor to mitigate the woes of humanity on the earth

While, therefore, we mourn, let us also rejoice. Let no black badge of mourning attest our sorrow; let, rather, a banner of white signify our joy, sign of purity and token of peace. Well is it with him; well will it be with us if

we follow his example.

THE BANNER still floats. Long may it wave over a people advancing in spiritual truth and a heavenly life. For many a year it has braved the tempest. Though at times clouds were thick, and threatening winds swept all around the subsidence of the storm revealed the folds untorn, untarnished, waving brightly as before So may it be hereafter. To every part of the earth it has borne immortal truths. It has brought life and immortality to light. It has, with many a soul, dispelled all fear of death It has shown the dark and sullen river, which has been supposed to be a dividing barrier be tween the physical and the spiritual worlds, to be a myth, a fancy, an unreality ; not even a rivu of love and of purity, the light of his life is not let is there. With one hand the departing soul shining with any clearness, with any salvation. grasps the hands of earth-friends as they fade grasps the hands of earth-friends as they fade on the sight, and the other feels the warm glow of spirit hands to welcome the new comer: the transition is immediate and simultaneous. This new knowledge, this most comforting assurance, has THE BANNER brought to the denizens

Ah! could the people, the whole people, know the immateriality, the triviality of their usual pursuits, the comparative value of them, and duly appreciate the importance to them in the present, and in the unending hereafter, of the truths brought to light by the new dawn, there would not be a household nor business place in all the land, and in all lands, where BANNERS OF LIGHT would not be welcome visitors; this in time is bound to be. The spread of Modern Spiritualism is beyond all precedent; nothing like it has ever occurred. Starting with infant maidens, it has progressed over the continents and the isles of the sea. Rostrums are estab lished in all the cities; newspapers spread the advancing intelligence throughout Christendate of heaven lies not in words, but in life dom; books issue from the press from the ablest

pens; sensitives are developed in many a famly; the thoughts of men more and more are ily; the thoughts of med more and more are loosened from their hold on things material and dwell on the real realities of life. It is a new dispensation; it has come to flood the world. Old ideas are vanishing. Men are find ing out that as children they have been playing with "childish things," and that now, coming to manhood, they should put them away and deal with the verities of life.

Hail, the auspicious day? "As one of the heralds of light, we trust they year 1895 will hold both its arms wide open to enfold The Banner with endearing careeges.

free Thought.

Belief in the Existence of the Unknown God; The Error of Materialism [*]

At my last visit to the Lyceum I was surprised to hear from this platform utterances which are utterly opposed to the teachings which come to us from the realms of spiritual light, and which have been given to humanity from man's first emergence from animal understanding into the light of reason, spirit and intelligence.

Man has been God tat 2 it from the beginning, and then, as now, the divine wisdom was transmitted down through the successive spiritual planes, from the highest to the lowest. In and through this the colution of humanity has been accomplished. Through this we are ever being and becoming; and this wonderful advancement in civilization—these resultants of human brain-work and toil-received

To say, then, that there is no God—that Nature and her laws are our all—is as absurd as to assert that we lived in the night, neglecting was a stern woman, whom trials had hardened, the day, or that we lived in the day, neglecting and who had never been refined or softened the night—the daylight and darkness being by intercourse with polished society. Her huscomplements of each other. Duality exists in band died when her children were young, and all things, animate or insuimate, and its mani-

BY LUTHER R. MARSH.

They come on apace—the holidays, and the New Year. There is no stay, there is no delay. Onward moves the procession of the seasons. Individuals may step out, and even nations fall—Time is indifferent to it all! Great men may disappear, but it leaves no "gap in Father, became the manifestation forms the triad. There is thus a trinity in all things. The trinity in man is the court erpart of the divine triad, following the old coult law, "as above triad, follo the Cosmos. Primitive man worshiped Him with me.

under many names. He was known as the "Oh, yes! I cannot put it away from me Great God Pan; as Taut, and in later days as Bacchus. He was the God of Generation, the God of Nature, whose laws he formulated. He was one with the Father as you, too, are one with him; for we are all God's children.

To worship nature while asserting that there is no God save nature, or humanity, is a contradiction and a fallacy. In the spiritual worlds, from the lowest to the highest, they all look up to the Infinite One, whose power and wisdom dominate the universe. He is the source of all things. He is Infinite Love, Mercy and Wisdom. The great unknown Father is so far beyond us in the glory of his wisdom, power and majesty that it is useless for our finite minds to attempt to understand the In-

By evolution in long ages to come we may rise up to that plane in the realms of light where our minds may be opened and illuminated, and we may be enabled to understand im and his beneficence.

For your spiritual well being-your spiritual advancement—it is necessary that you acknowl edge the existence and supremacy of the Most High God. Can your little ones be brought up like the plants of the earth? How are they to know right from wrong? Must they find out the bitterness that comes through ignorance rom the School of Experience-or should they be instructed in a knowledge of truth and spir ituality, which will enable them to forego the miseries that come from wrong-doing, and to perceive the existence of an all-wise and infinite lod, and his infinite love and harmony.

We are all floating upon the stream of evolution. Our mistakes retard our progress, and are paid for in sorrow and bitterness; for experience is a hard school-but its lessons are

Understanding the truth we can avoid much unhappiness, and shorten our periods of "probation" as we rise upward through the spiritual planes, and approach the Source of Light. Knowing this, my triends, let us instruct our little ones, that their possibilities may become greater than our own. Let the teachings of spiritual light and truth be poured forth upon them. Let them know, reverence and love the pure spirits that hover around them, and let them ever turn with love and trust to our Heavenly Father, whose children we are: to the great unknown God—the cause of all love, harmony and existence.

In teaching the young tell them of one who. nearly two thousand years ago, gave men a message. Tell them of the Galilean, Jesus Christ, who gave up his life for the truth's sake. Scoffed and persecuted by the ignorant and bigoted, he suffered at the hands of that numanity he loved.

Call him what you will-enthusiast, medium, or God-inspired; but do not revile one who now as then is a light for humanity.

Are our souls so pure? is our love of humanity so great? are our skirts so clean and our lights so bright that we can afford to consign the Christ to the darkness? Or is it ignorance, bigotry, the absence of love and human sympathy that causes individuals to follow the example of the Jews, and mock at Jesus Christ—a pure and perfect man, a son of God—who, well knowing the end, still sought not to avert it; and striving to help his fellow-men he died upon the cross through love of humanity.

CHARLES A. FOSTER, Lieut. U. S. Navy. Dec. 19, 1894.

*This paper was read at a recent session of the Children's Progressive Lyceum of Boston, and is here published by request of its officers.

Is this a Christian country? asks the Independence (Kan.) Star. Is our civilization a Christian civilization? It thinks that a thoughtful person will pause before answering. Nominally, we are a Christian country; but the real question is how much of the spirit of Christ's teachings is to be found in our ordinary legislation; how as to bearing one another's burdens; is it not the sole aim of our selfish monopolistic system of laws to throw off our own burdens on somebody else?

Literary Department.

"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 XXIII-CONTINUED.

The next day was Sunday, and Deacon Abram came, as usual. I resolved to keep my eyes open now; for I would gladly prevent the good, honest soul from walking right into the slough of Despond. I was sure if he once got n, he was one of the sort that would stay there in he was one of the sort that would stay there a long time. He was rather heavily built, in body and soul; and then he would keep his eyes so steadily fixed on the side from whence Helen had vanished, that he would not see the

messenger with white robes sent to aid him, on the further side of the slough.

There is generally, in the country, a long intermission between the afternoon and evening the first impetus from on high. This world was made by God—and not by humanity. We owe all to the wisdom of the Infinite. The law that governs all thines, from the birth of a crystal to the orbits of the planets, have proceeded from the Most High God.

To say, then, that there is no God—that Nature and her laws are every all is an abound on the supper was more varied or more skillfully got up than usual. Early in the evening, just before the service, Mr. Gray came, bringhis mother with him. I have not mentioned her to the reader before, for the picture of the supper was more varied by the supper was more varied or more skillfully got up than usual. Early in the evening, his mother with him. I have not mentioned her to the reader before, for the picture of the supper was more varied or more skillfully got up than usual. she had struggled with poverty, and had almost

yet, and during this cold weather. Beside, Dr. Cameron said that the young babe needed, for some weeks, the warmth which the mother would impart—nature taught us this with all young animals." 'Dr. Cameron!" said Mr. Gray, "have you

been seeking advice from him? "He called here last evening."

As I spoke, I noticed Helen's face; she was very pale, and there was a troubled look in her

"Well, now, I think that is right," said Deacon Abram; "the poor little lamb that the mother will not own dies of cold!

"You have a good argument," I said to myself; but not so thought Mrs. Gray.

'That may be the case with lambs," said "but not with babies, and I advise Calvin to have a crib bought at once, and place the child in it at night!" "I think you are right, mother," said Mr.

Gray, "and I am sure it will add to my comfort, for it is very annoying to me to sleep with I said no more, but clasped Lily closer to my

bosom. Aunty Paul came in just then, and we went to my room, where I was foolish enough to rest my head on her shoulder and "You are tired and nervous." she said; "lie down and I will undress the baby, and lay her

by your side-nothing quiets a mother like I heard the rest of the family when they

came from evening service, and I was sure it was Deacon Abram's voice that I heard under my window, and his foot,

"A-raspin' on the scraper."

He never had come to us at that time before, and from certain soft glances toward Helen that day, and some mysterious hints that Mr. Gray had thrown out a few days previous, I suspected that he was resolved to settle his destiny at once. We were called to evening prayers, and I saw that Helen was still pale, but her lips were compressed and her eyes downcast. I guessed now why Mrs. Gray had come-mother and son were both anxious that this union should take place, and the will of the one was derived from the other; it was not easy to thwart them in their purposes. As soon as prayers were over, Helen asked for Lilian.

She is with Aunt Paul in my chamber.' "I must bid her good-night," and she went out of the room. My own duties called me away, and I could not return. I do not know how long Mr. Gray and his mother remained in the parlor with the Deacon, but I was awak-

ened out of my first sleep by Mr. Gray— "Bertha, where is Helen?" "I supposed she was in the parlor."

"She has not been there since prayers." Where is the Deacon?" I asked. "In the parlor with mother. It seems to me

Helen was rather rude to our guest.' I slipped on a loose wrapper, and went to Helen's room. There she was, in bed, and asleep, looking lovely and pure, almost, as my own Lily. I kissed her cheek softly, and left

her. Mr. Gray was angry.
"The girl is beside herself," said he. "She must know that the Deacon is here to see her; and it is wrong to trifle with his feelings in this way.'

"Perhaps it was from regard to his feelings, Mr. Gray, that she left the room. "Yes, yes—no doubt you think so, Mrs. Gray. I have suspected all along that you were no

aid to us in this matter. Your influence, had you chosen to exert it, might have turned the scale for the Deacon. 'I am no matchmaker, Mr. Gray. If there

the way, as Helen must be aware of your There is as much love as is necessary in this case, and one would suppose that you might

is mutual love here, there will be no difficulty

have, by this time, discarded those foolish, school-girl notions that ruin so many for life, where passion leads judgment captive." "What will you have me do, Mr. Gray?"

He looked at me sternly.

"It does seem, Bertha, sometimes, as if you were destitute of the tact and sense which most women possess. Here is an opportunity for you, by a little delicate management, to ensure Helen a home for life, and you do not seem to have any more notion how to act your part than that sleeping child!"

"I do not understand what you mean by 'delicate management,' Mr. Gray. Please define my duties in this matter more accurately."

"You are incorporable Mrs. Gray and will

"You are incorrigible, Mrs. Gray, and wilful, also. I'll see myself if Helen cannot be made to treat my guests with more civility. She will have a home here no longer unless she can comply with my wishes."

All this time Mr. Gray's mother was playing the agreeable to the Deacon, and I was a little malicious to smile when I thought of the poor deacon's anxious state of mind, the interest of

deacon's anxious state of mind, the interest of mother and son, while Helen, unconscious of it all, was roaming in the land of dreams! Mr. Gray was walking the room in my chamber. "Well, Mr. Gray," said I, "if you wish my mind on the subject, it is this: that, as the clock

has already struck eleven, and it is time that the household of a minister's family should be bed, and the house quiet; Deacon Abram be ivited to take a room for the night-if he is timid about riding to Scrabble so late—and in the morning he can relieve his mind, and set-tle the question with Helen."

"Your sense of the fitness of things is about equal to your tact, Mrs. Gray." And he walked out of the room.

In a few minutes afterward I heard Deacon Abram leave the house, and Mrs. Gray go to Helen's room. What took place there I do not know; but the next morning Helen looked weary, as if she had slept little, and avoided She did not return from her class my room. that day till tea-time, an hour later than usual, and I noticed that her cheeks were flushed, her eyes bright, but her manner was burried and confused.

I expected Deacon Abram again this evening, and I was not disappointed. He came soon after tea.

CHAPTER XXIV. MR. GRAY'S MOTHER.

HERE is but little happiness in this world purer and sweeter than that which the young mother enjoys in the care of her first-born child. As I look back now upon that winter, it seems like a green spot in the desert, full of little rivulets of delight. There is certainly no love so pure and holy, for when the sacred writer wishes to express the never failing love of our God, he finds no stronger figure than this: "Can a mother forget her sucking child?" I thought then that I should never doubt God's love again. Whenever I folded my darling to my bosom, my whole soul was filled with gratitude for the gift, and adoration for the giver. No matter what were my perplexities in the household, or my trials in the parish; if my husband found fault with his shirts or the dinner, or busy tongues censured the minister's wife for real or fancied faults-I forgot them all the moment Lily nestled to my side, or smiled and put out her little hands

Some good, prosaic old woman told me that I must not love my child too wel!—I should make an idol of it. "Not love it too much!" As if it were a mother's duty to strive against that affection which God implanted; to push back, keep down the warm outgushings of the soul toward the helpless little one who has nothing else but love for you, to whom you are in its infancy as God is to you; for does it not "live, move, and have its being" through you? As well pray that God would not love us, his dependent creatures, too well. No; the highest, strongest, purest love is that which will make the greatest sacrifices for the loved object. It is the weak mother, whose love is weak, like her character, that spoils her child by foolish fondness. That love which is strong and deep and steady, like a noble river, growing deeper and broader as time carries it onward, never yet spoiled a child; but a weak, foolish fondness, irregular and changeable as an African stream, without depth, and sometimes lost in the sand of selfishness, is the ruin of thousands. Mr. Gray sometimes accused me of this kind

of affection; for, when his mother said that I must not sleep with Lily, I objected to the arrangement. Mr. Gray would admit no fire in our room at night, though the thermometer sometimes sunk to twenty degrees below zero, Fahrenheit. Now Lily was a restless child when asleep, often throwing the bed-clothes from her, and I feared she would suffer from cold, if alone. But Mr. Gray's "I insist upon the experiment" was decisive. The crib was procured, as his mother suggested, and Lily laid away for the night. It was a bitter cold night in February. I did not sleep for some hours, for I was obliged to cover her frequently. Weary, at last, I fell asleep, but was awakened toward morning by her cries. She was very cold, and seemed like ice as I took her into my bed to soothe and warm her. The result of that night was a severe cold for her and my-self; but Mrs. Gray said "persevere," and her son echoed her words, only varied by the tone of command. I lost my sleep. To be sure, that was a minor consideration; but Lily's cold grew worse, till one day in March she was threatened with croup, and was with great difficulty saved. The doctor insisted upon a little fire in the room, to moderate the cold of a very severe season; and both the child and

myself were made more comfortable.

Mrs. Gray also thought me very notional to wish that my child should be fed only from its mother for some months. She fed her children. and it did not hurt them. Why should n't I do the same? In vain I protested against it. Poor little Lily was fed with tea, and bread, and potato—articles for which she had no inclination. And once, when I came into the room, and saw

blece of Die frest having been first put into Mrs. Gers month about to be transferred to Lily's, Eprant forward, and taking the child, said "Oh don't, Mrs. Grav! I know it is wrong, for Dr. Cameron says that a child should never eat such food until its teeth are formed; besides—"

I stopped short, for I felt it would be rude to tell her that I did n't like to have food thus prepared. It was well I stopped there, for she was angry enough then.

"I don't think that Dr. Cameron, or my son's

wife, can tell me anything new about raising children. I have had a husband and seven chil-dren, and have buried the father, and five of

the children, and surely ought to know some-thing about infants and sickness."

I made no reply, but carried Lily to take her afternoon sleep. When I returned to the room Mr. Gray and his mother were engaged in conversation, and the former said:

"Oh! no, it can't be possible; he's a dark, mysterious man, whom nobody knows, or cares to know. But Helen must stop her recitations

What did she say to you in the study today?" said Mrs. Gray, who seemed inclined to continue the subject, notwithstanding my pres-

ence.
"She said, decidedly, that she would not marry the deacon—it was of no use to urge her. The truth is, her head is full of foolish, romantic notions, which she has imbibed, in a meas ure, from Bertha. Bertha," he added, turning to me, "the reports are that Helen has been seen walking with Dr. Cameron; that he has called here to see her, and that you encourage the intimacy. Knowing as you do our wishes with regard to Deacon Abram, I ask an explana-tion of your conduct."

I felt my spirit rise and my cheek flush at

this assertion: but as it is the truth only that wounds, I was enabled to reply calmly:

'So far from that being the case I could with greater safety trust her happiness with the deacon: he has an honest, faithful heart, and loves her sincerely.'

"Why then, do you not give him encouragement? To-day he said to me, 'If your wife were only on my side—but she has never spoken one word of encouragement. Because I am assured Helen does not love

him; and a marriage without love is a marriage without God's blessing-that only is heaven's certificate. The State may sanction, and the priest officiate, but there is no true mar-

Mr. Gray was silent, but it was the silence of when I spoke, but had I not pronounced condemnation upon myself?

"I think you are very peculiar in your notions," said Mrs. Gray, "and if everybody thought with you, there would be few mar-

"And less misery!" I could not help adding.
"One thing is certain," continued she, with
a raised voice; "this is no place for Helen when I am not here; such romantic notions will unfit her for the realities of life. We are poor, and Helen can hardly afford to throw away such a chance as this. The deacon has the best farm in Vernon; he is a truly good man, sound

"Never!" I said, with emphasis. "Helen knows her own heart, and she will be true to herself. It may lead to suffering and sorrow. I fear it for her; but the end will be peace.

I could have said more-for the spirit of prophecy seemed upon me-but I checked my-

"That will do," said Mr. Gray. "Perhaps you would do well to write a novel; it would take, I fancy, especially with sentimental school girls, and swarthy Spanish-looking adventurers, who come into a place without reference or church-membership."

I made no reply, but, waiting a few moments to hear what further charges were brought against me, and finding that Mr. Gray sought his newspaper, and his mother her sewing, I went into the kitchen.

must put no more eggs in my doughnuts-it's a piece of extravagance; that my pie-crust is altogether too rich; and she has made some for a pattern—come, just taste of it; it's tough as leather, is n't it? Then she went into the cellar, and examined the preserves, and is full of astonishment at your profusion. 'No wonder, she says, that Calvin complains of his salary-it is enough to ruin any man.' I found her in one of the chambers yesterday, examining the feather-beds; and she insists upon it. that there are too many feathers in them. Two of them will make three, she says, and she proposed to me to help her change them."
"That is cool," I said. "Why, my father

gave me those beds just as they are-and I

would not have them touched."
"Oh! but you are a mere child, and need guidance and teaching! Now, Mrs. Gray, I do not wish to make trouble with your relations, but if you could get the little Irish girl that we had last winter when you were sick, to stay awhile in the kitchen, I will go away a few weeks and see my son that lives in Vershire; and when Mrs. Gray leaves, if you wish, I will return. She prefers to manage the household, and I am afraid that she and myself will not live harmoniously together.

Now Aunty Paul did not tell me that she had heard the subject of her dismissal discussed by Mrs. Gray and her son, and that she was only anticipating their wishes. The good soul knew how much I loved her, and how necessary she had become to me; she knew, too, how much pain it would give me to have her dis-missed by them, and she doubted my power to retain her. It grieved her to part from me and Lily, and I think she hoped that Mr. Gray would favor her return when his mother should leave; but she had her fears that it might not be so. This, however, I learned afterward, and therefore willingly gave my consent to her departure then, as she needed change and rest.

My father and mother, however, came the next day, and Aunty remained with me during their visit, and everything moved on with its accustomed regularity, her housewifery and culinary skill being the admiration of my father. Lily was, of course, the centre of attraction to my guests, and even my mother seemed more gentle and kind than was her habit formerly. Eddie was in school, preparing for a college course. Joe sent Lily a package of sweet-meats and an India rubber rattle, which last was quite a favorite with her. My father said Joe should come to see the baby soon; I felt as if the darling could have no warmer friend, and I determined she should learn to say "Un-

My friends stayed but a few days; one of those days was Sunday, and my father said that he had heard but few sermons better than Mr. Gray's morning discourse, from the text "What

"I think, Bertha," he said, "that Mr. Gray improves; his style is good, his delivery, if not graceful, is dignified, and his arguments terse and weighty; perhaps he is more useful here than he would have been on missionary

ground. made no reply to the last remark, for it was

still a sore subject with me. "Are you not happy, my child?" said my father, tenderly. Lily was sitting in my lap as he spoke, and her little hands were playing with my curls. I clasped her closer to my bosom, and said: Can I be otherwise than happy, father?"

"Children are a precious blessing, Bertha," he replied; "I well remember your mother's happiness the year after your birth." And yet he did not seem quite satisfied with my answer. My father gave me money to buy a carpet and stove for Aunty Paul, and I pleased myself with the thought of having them in her room when she should return. She left the day after my father; I missed her sadly. The awkward Irish girl was but a poor exchange, even in the kitchen, and of course out of it she had no sphere. Aunty Paul could make a bed and hush the baby with more skill than any

one else; then, if I were weary and dispirited,

she always had a promise from the Bible; if I

were impatient or faithless she prayed with love, that they may be taken care of in that me, and if I grew faint and worn with night way; who knows but my angel child is with

watching and anxiety, she knew best how to cook the delicate quail, or the bowl of oysters. I went away and wept a little—just a little—for my childish habit of shedding tears was not wholly broken.

Mr. Gray's mother assumed at once the management of the household, without any ac-

knowledgment of another head. I did not feel this to be right but I was overswed by her stronger will, and partly by a wish to have no contention with her; but I resolved to watch my beds, and as Aunty Paul had baked a large quantity of pies and cake, I thought I would remain quiet for the present. But not so did the Irish girl resolve, and in less than a week there was trouble with her, and one washing day about noon she left us literally "in the suds." It was difficult to procure another, and we lived without one for some time. In six weeks we changed three times, for either through my own want of skill, or the girls' in-capacity, or a dislike to Mrs. Gray, we could not retain them. I was very wears of this life, and was very thankful when my fathersent for me to come home and stay a few weeks. The weather was very mild for the season, and Col James had kindly offered to take me in his carriage, which he fitted very comfortably for the purpose. Mr. Gray did not object to this arrangement, as it saved his purse and his time. My mother Gray said that it would be just the time for me to go, as she could take care of things in my absence. Helen was to go with me, but return in two or three days.

Never were two ladies better cared for that were we by the gallant old bachelor, and Lily was perhaps the happiest of the group, though all of us found it very agreeable. The Colonel was very entertaining with his reminiscences of younger days, and as he had been a great traveler, he had a fund of information that never failed him. He told us the story of the watch, with many little additional particulars

"There was something in the adventure," said he, "that excited my curiosity and interest for a long time. I would give the value of the watch for a sight of those two faces again. That of the lady was fair and delicate, with a profusion of brown hair, and a soft hazel eye, such as we seldom see. The man's face was a study; and though I saw it only when under the influence of pain, it was an index of a marked character, powerful either for good or ill. Once since I have met such a face; it was in the town of B., at a trial in the court room; but it vanished in the crowd, and though I tried to get a glance of it again, it was in vain. Sometimes I have thought he was one of a band suppressed anger; he was pale around the mouth, and the lips were firmly set, but his eyes flashed a glance at me which made my heart stand still. I was thinking only of Helen scion of nobility, but, disgusted with a life of folly and fashion, quitted it for the dangerous sport of a free Robin Hood life in the woods. My friend Herbert insisted upon it, Mrs. Gray. that the lady's picture bore a strong resemblance to yourself; and it was in this way he obtained the watch. And that reminds me that I met a gentleman in Boston last week that had just returned from the West Indies, and had seen the Herberts. Poor Lilian is pining for Vernon and her little Lily. Her health is not good and she will return as early as the season wil permit; no medicine so good for her as the so ciety of her pet."

When we arrived at my father's we found Joe in doctrine and right in practice; he loves Helen, and I think if she had been only under my inflence and Calvin's, she would have learned to return that love."

on the door-step. He had been seated there some hours, they said, to catch the first glimpse of "baby." His withered, wizened face lighted up with a pleasure that made him look beautiful to me, and when I put the child in his arms, and said, "This is Uncle Joe, Lily darling!" and she, not knowing what was said, but understanding it was somebody mother loved, put out her little fat, chubby hand, and stroked his face, and crowed and laughed, it was too much for the poor fellow—the big tears ran slowly down his cheeks. This introduction was the beginning of a warm friendship between the

My visit home was pleasant, dimmed only by the absence of William, who was again in the Sandwich Islands on business. Edward came home to see me; he was a fine manly boy, just ready to enter college; still his mother's idol. She had sacrificed everything to him, the happiness of her husband's children, and even her own personal ambition-for though possessing "I'm glad you've come," said Aunty Paul, a passion for dress, she would part with all but bare necessities, if it were required, to furnish giving me some lessons in cooking. She says I him with pocket money. So intense was her love, or worship, or ambition-I hardly know what to call it—that it was oppressive even to the object of it, and I think he had some per ception of its selfishness, and half suspected that were he deformed or imbecile, the love would be diminished thereby. But he had a fine person, a noble heart, and a good intellect, and the ambitious mother looked forward to the close of his college life with great eagerness and fond hope. I could not help sharing it with her, and I entered into his future plans

with an interest second only to hers.

My father never seemed nearer or dearer to me than during this visit—he shared with Joe the care of Lily-she, however, rather inclining to the latter, but preferring these two to any nurse, even her mother. I loved to watch my father with Lily in his arms; it recalled the "long long ago," when I sat so proudly on the same throne. I saw with pain that the gray hairs had increased on his head, and that his step was not so firm or buoyant; and now and then he would say "I am tired," which was a strange phrase on his lips. What a shudder comes over the heart when we perceive for the first time that a father is growing old! It comes suddenly upon us at last, and the feeling is so painful that we put it away, and if it returns, allow ourselves only to think of a long old age full of quiet, and of pleasant memories—an old age that we can watch, and comfort, and care

But he looked young compared to Mrs Towle. She still came to wash, for my father was one that loved familiar faces in the kitchen, as well as in his office and parlor. She was worn and old; for, she said, the world had gone rather hard with them. Her husband, she de clared was the best man in the world, and she would n't change him for the President-no. not even the old hero Jackson!-but somehow or other he hadn't the "gumption" to get

ahead. "Sometimes," said she, "I think he's too honest for the rogues around him-he can't think anybody will be so wicked as to cheat him, and so, if he gets any money, it is soon gone. The children are doing well, and will soon be able to take care of me. Thank God, they are good children, with no bad habits—that is a great blessing! Ye see, Bertha, a poor woman like me that has to work hard for a living, can pray for her children, if she can do nothing else; so, when I stand at the wash-tub I pray that their little hearts may be washed and made pure by divine grace; and when I hang the clothes out in the pure air and bright sunlight, I look up to the sky and pray that my children may be clothed in white robes, and stand in the sunshine of God's love up in the highest heaven. It sounds queer, I know, to have such thoughts when one is scrubbing and rubbing in the kitchen; but I have n't time to dress and go to meeting like fine ladies, so make a meeting of my own."

As Mrs. Towle spoke she was fondling my baby. "There, now, look at the little darling! bless her heart! that 's your mother's smile; it does me good to see it. What a comfort she'll be to you, Bertha! I've had a house full of children, and not one too many; sometimes, when they came, I couldn't tell where the bread was to come from to put into their mouths, but it was always 'made sure' in some way-and then to think of having them all round you in heaven! Sometimes when I think of that I'm willing to die right away, and go first, that I may be there to meet them when of that I me willing to die right away, and go ress there. This passion is as much stronger first, that I may be there to meet them when they come. I have one there, you know, and it will make death easier, because it opens the door to her—it was my first-born. I gave that to God, just as the Jews gave the firstling of the flock, the precious lamb without spot or blemflock, the precious lamb without spot or blemflock, the precious this passion is as much stronger as the experience is broader, and mind and body more mature."

"Gray hairs, Berthal precious few of them, and if there be some, the head looks all the better for the thread of silver."

"Yes, it is a noble head, but far from being ress there. This passion is as much stronger as the experience is broader, and mind and body more mature."

"Gray hairs, Berthal precious few of them, and if there be some, the head looks all the better for the thread of silver." ish. God preserve this one to you; but remember, if he does take it, though you may be in such darkness that you can't see a ray of light for days and weeks, yet there will come a time when you can look up, and your eyes will be opened to see a new star in heaven! Don't forget it; I feel drawn out to say it to you now. and evil; a character to love and fear, but not I've a notion, (it came into my head all of a sudden one day) that when God takes our children from us, perhaps he gives 'em to those we love, that they may be taken care of in that

your mother! It's in my head that she is, and it's a great comfort to me!"

It was pleasant to hear the good woman talk, and I felt like a bhild again when I went over the river to her own home, as full of children now as ever, though no bables.

I lingered at home some days longer than I intended. I was never as happy thore, save in the earliest days of my childhood—perhaps never as happy in my life; for, since Lily was born to me, I had learned trust and faith in born to me, I had learned trust and faith in God. At least I thought so, and often said to myself. "I will never doubt his love again." I asked Mrs. Towle if she noticed my father's

care-worn look, and change in his step.
"La! yes, childle with the need of spectacles for that—I will be not that he has some secret trouble that were upon him, but perhaps it's nothing but the infirmities of age, which we must expect by this time. He came over here one day not long ago, and he sat down in that old arm-chair, and we talked an hour phot talk the same of the same over here. about old times—and he made me tell him over and over about your mother's death, (I was with her, you know, and so was your father, but he was so overcome he did n't know all she

'Husband, I'll cross the dark river first; but I'm not afraid—you are with me here, and I see an angel in white robes coming from the other side—I'll ask him to come for you, too,

when God calls you!'
The women in the room thought her mind was wandering, but maybe it wasn't. Who knows what dying folks see when this world is shut to them? Anyway, your father seemed to want to hear it again, and when I had repeated some excuse for my intrusion, said:

"I came in, Mr. Gray, to see if you for Aunty Paul to morrow." for some time.

for some time."
When I left Oldbury Lily cried because Joe was not going with us, and poor Joe found it hard to part from he baby.
Dear Oldbury! As we drove slowly through it that bright day, every street through which we passed, and every house almost was daguer-reotyped on my memory—there was an old wood-colored house, sunk part way into the ground where a revolutionary pensioner lived ground, where a revolutionary pensioner lived who used to tell me stories of the revolution. There he is now by the chimney-corner, with a dark velvet cap on his head; he is weary with this world, and is waiting his discharge. In one room of that next house is a venerable old woman, to whom I used to carry a chicken and a mince pie every Thanksgiving, and she would put her hand on my head, and say, "The Lord God of Israel bless you, my darling!" Now we are out of this long, narrow street, into the broad avenue which is the pride of the city, shaded by venerable elms, and adorned with the manifely. fine mansions. Now comes the old turnpike road, made familiar to me by my old school days every poplar and old pollard willow is familiar as the face of a friend. I miss the old pinewood; but, as we ride through, I recall vividly the robbery. Here is the very place, near the solitary pine—the last of the grove which some kind hand had spared.

"Stop a minute, Col. James! There, right there, he came out and seized the reins—and on this side, near that old stone, the other appeared. What a difference there was in them! The one, a rough, coarse Irishman; the other -ah! now I recall his face, the very expression, as he locked at me; there was not a bit of the ruffian about it, but sad and gentle. Strange, passing strange-it is so like-well, what fancies we have!

I was talking to myself, for the Colonel was watering the horses; but a strange, curious fancy haunted me all that day, very odd, indeed, but the reader shall learn it.

CHAPTER XXV.

LOVE'S TRIALS.

Vernon, a forerunner of spring, a sort of "promise to pay," that was very pleasant "promise to pay," that was very pleasant to look upon. The village itself had be ome endeared to me, for as a clergyman's wife had found much that was bright and sunny; it was not all shady to me, and more than one kind friend smiled a welcome as we drove through the main street. At our own home Helen was watching for us, and when she threw her arms round my neck I saw the tears start in her eyes as she said:

"Oh, Bertha how much I have wanted you!"
Poor girl! I keep she was in trouble, and
ny heart ached for her. Mr. Gray was more cordial than was his wont; he appeared very much as he did the evening long, long ago, when I came from Elmwood—almost fond and affectionate. I am sorry to say that it did not waken corresponding feelings in my own heart; I think I liked Mr. Gray best when he was most stern and reserved—perhaps because that mood was most natural to him-and perhaps because woman's latert is an odd, strange thing, full of whims.

His mother was at the Sewing Society, and we had not the pleasure of her company at tea; but Mr. Gray petted Lily, giving her sugar, and allowing her to sit upon his knee, and even condescending to baby-talk. His eyes had an unusual brightness, and Helen and myself were thrown into a little wonder at this peculiar mood, for he laughed much, and even attempted a few jokes, a thing we had never noticed before. Helen was pleased, for she thought he had missed his wife and child, and was filled with pleasure at their return.

He did not, however, spend the evening with us, but remained in the study. Now the study was a place almost tabooed to the rest of the family. Mr. Gray was very neat and particular, and preferred taking the charge of it himself, seldom permitting any one to do it for him. He could not study with the baby in the room, he said, and did not like playthings about. In the summer I had sometimes carried a vase of flowers and placed it upon the table, but he said they annoyed him; there was danger of overturning them, and the withered petals dropped upon the table. He wished nothing in his study that would divert his mind from his sermons. So, gradually, the study became a place consecrated wholly to his use, and I seldom ventured there. This evening, however, after baby was asleep, I thought I would go in and sit with him-perhaps he would like to have me. I entered quietly, but found him sleeping soundly on the lounge. I laid a shawl over him, and returned to my room, where Helen sat watching Lily, and singing in a low voice-

Should all the race of nature die, And one be left but he and I.

For all the gold, for all the gear,

For all the lands both far and near,

That ever valor lost or won, I would not wed the earlie's son!" As she finished, I took it up and sung-" But Nora's heart is lost and won, She wedded to the earlie's son.'

She looked up, archly, and replied-"The priest and bridegroom wait the bride, And dame and knight are there; They sought her both by bower and ha'— The ladie was not seen! She 's o'er the border and awa' Wi' Jock of Hazeldean.

"Seriously, Helen," I said, as I took my sewing and sat down in my accustomed seat by the fire, "how fares it with yourself and the deacon? If you could return his honest, sincere affection, I think life might be very pleasant to you."

There was the least curl of her pretty lip as I spoke, and the next instant a tear in her eye "And you, too, Bertha?"

"No, Helen-no, I will never advise you to accept the hand without the heart; but beware, dearest, how and to whom you yield that precious treasure. I fear it is already lost When love enters the heart where there are gray hairs on the head, it makes a strong fortress there. This passion is as much stronger

a perfect one; and the face—ah, Helen! I tremble for you if your happiness for life is borne by the heart of which that face is the index." What do you see there, Bertha?' "Some of the lowest passions with some of

the noblest virtues-a strange mixture of good a companion for the quiet fireside." Do you see no struggle there of good with

evil? Yes, I believe so." "And the good has conquered?"

It was this which first led to our own more in timate acquaintance." I could not deny this; but on the other hand

I felt anxious for Helen. I could see only trouble for the future. She had steadfastly refused to see the deacon again, and her mother, indignant at this, insisted upon her returning home with her.

Mrs. Gray owned a small farm not far from Vernon, which she managed herself. It was on a lonely road, some distance from any neighbor, so that their only society was a maiden sister of Mrs. Gray, a coarse, rough woman of sixty, and a hired man. It was a dull home for Helen, and Mrs. Gray intended to make it duller, if possible; so dull that Deacon Abram's pretty white cottage, with its agreeable neighborhood, might seem more attractive.

Helen submitted without a murmur, and seemed more cheerful at the change than I expected. I was the sadder of the two when we parted. The house was very lonely without her; and the first evening, after Lily was asleep, I satdown awhile with my sewing, but I was so lonely that I ventured into the study. Mr. Gray was reading. I sat awhile till he laid down his book, and, wishing for

"I came in, Mr. Gray, to see if you can send for Aunty Paul to morrow."

He rose, put some more wood in the stove, sat down, wrapped his study-gown around his

knees, tilted his chair back, and looking at me a half a minute before he spoke, at last replied: "Mrs. Gray, when I married a wife, I wanted helpmeet. You were anxious to go to India, a helpmeet. to toil for the heathen beneath a burning sun, and in a climate where Americans live short lives. Neither danger nor toil discouraged you; and you professed great disappointment when I settled in this pleasant parish. Whether those professions were real, your own heart can answer. At least, you have now an opportunity to test your love for labor. My salary, you know, is but eight hundred dollars per year; this, with house-rent, wood and all the etceteras, will barely pay our expenses for the year, and when hired labor is added it materi-ally increases the outlay. My mother says that you can save me a great deal by performing your own kitchen work. I think now you may begin."
I sat silent for a moment. I thought be

might be right. I had never been accustomed to household labor, and of late the care of my child had absorbed my time; but I would now try to do as he wished, and I expressed myself

"Very well," said he; "I am glad that you view the matter in the same light with myself. An Irish girl, whom I have engaged, will wash He then turned to his book; and I sat awhile,

till I became sleepy, and rose to leave. It had been my custom since Lily's birth to keep the watch in my sleeping room, and not finding it there this evening, I went to the place where it usually hung in the study for the purpose of taking it with me. It was not there.

"Have you the watch, Mr. Gray?"
"No-I have sold it!"
"Sold my watch, Mr. Gray!" I exclaimed. I would n t have sold it for twice its value! "But I got three times its worth.

"But, Mr. Gray, it was my watch, given to me before my marriage. I valued it too highly

to part with it on any terms."
"I thought I had fully explained to you the rights of a husband over his wife's property. "But, Mr. Gray, this was an uncalled for exercise of power. How could you do it?" "Who gave you that watch, Bertha?

The blood rushed to my face, and I felt conscience-stricken; it was too true that I valued the watch for the giver's sake. Such ornaments were of no value to me in themselves, as I never had a fancy for jewelry of any sort. was the last token of my childish friende wanted you!"
in trouble, and Gray was more appeared you?

Gray one in which he viewed it. Yes, he was right here; I must submit; better perhaps for my peace of mind that I should do so at once and cheerfully. But it was hard—so hard that I had to struggle with myself before I could

reply.
"Mr. Herbert gave it to me-(how my voice trembled!) I thought you knew it, or I would have told you."

"I did know it; and as I saw you valued it, thought it best to part with it, especially as I was offered a sum, as I told you, thrice its value. Sit down a moment; I have something to say to you." I trembled and grew sick at heart, but I

obeyed him.
"Bertha, I am not ignorant of your childish attachment, nor of Mr. Herbert's treatment of

you; his conduct should have weaned your heart wholly from him-perhaps it has, I have watched your conduct carefully; I have watched you when you supposed I was not near, and I freely acknowledge that I see nothing to censure. But the heart is deceitful and desperately wicked: you cannot trust your self, and I have therefore a few rules which wish you to heed. Next month the Herberts will be here. I do not wish you to go in there while Mr. Herbert is at home; I prefer that there should be less intercourse between the families.

"But, Mr. Gray, you would not surely deprive Mrs. Herbert of the privilege of coming to see the baby? She returns early on her account, and it would be cruel for us to separate

"No-unless she makes too much of a pet of her; we must not have the child spoiled. If I see any danger in that way I shall interfere myself

went to bed that night with a sore heart. I did not sleep much, and when the first day-light streamed into the room I rose and went down into the kitchen. Mr. Gray always laid abed until breakfast time; it was his custom to sit up late at night in his study, and sleep later

in the morning.
I had just kindled the fire, a task which took some time for want of skill, and was making biscuit, when I heard Lily cry. I could not go at once, but hurried to get my hands out of the dough and my biscuit into the oven. When I went up to the chamber the baby had climbed upon the side of the crib, and was looking in vain for me. Not finding me there, she had set up a doleful cry. Her father had once laid her back in the crib and bade her lie still, but she had thrown the clothes off and was repeating her moaning for me. Mr. Gray had raised himself up, and was about to strike her for climbing up again, when he had bidden her lie still, but I sprung forward and caught her in my arms, and ran down stairs.

I managed after awhile to get some break fast on the table—but, oh dear! my biscuit were heavy and sour! In my haste to go to the baby, I had forgotten my soda. They not eatable, and we had to make our breakfast without them, much to Mr. Gray's chagrin. The next morning I took the baby with me when I went down, as Mr. Gray said that he could not be disturbed in his morning slumbers. But the room was cold, and I was so long making a fire that we were both chilled, and took cold

I found my labor rather hard, more perhaps from want of skill and strength than from any other cause. Mr. Gray told me that I should get used to it by and by; but it grew harder every day, and I mourned for Aunty Paul most sin-cerely. I grew thin and ill, but I would not complain — perhaps as the weather became warmer I should feel better.

One day, toward the last of April, Mr. Gray went to exchange with a brother minister who lived only a few miles distant; he left early on Sunday morning, intending to be at home the same evening. The minister who preached did not stay with me, but with a sister who lived in the village. During the day it commenced raining, and toward evening it increased to a fearful storm of wind and rain—the latter poured in tor-rents. I knew Mr. Gray could not return, and I prepared myself to stay alone at night; something which I had never done before in

"Not always; for there are the lay marks my life; it was very dark without and not of past commotion, where the seething fiery is all cheerful within, for the wind blew ratpassions have overleaped their bounds." "Bertha, "said lifein; as she looked earnestly at my face, "when you would say aught against him, you say it against the convictions of your own heart. You well know your own strange interest in him; and you may not suspect it, and that night every shadow startled me. I but he has similar feelings toward yourself. It was very dark without, and not tiling feerful within, for the wind blew ratpassions with the correct within, for the wind blew ratpassions have overleaped their bounds." I husbed Lily to sleep in my rms, and, laying her in the oradle, went round and fattened all the door, and then sat down by the oradle and that night every shadow startled me. I sat but a few minutes with my book in usind, twen the door bell rung with a sound that sat but a few minutes with my book in hand, when the door bell rung with a sound that coheed all over the house. I was too timid at first to go to the door, but gathering a little courage I took the lamp, and shading it with my hands went carefully onward. As I opened the door the blast blew my light out; the person, whoever it was, stepped at once into the passage and closed the door, as the rain blew in fearfully.

"Good evening, Mrs. Gray," he said, as he stood upon the door-mat, wiping his wet feet, Allow me to take my rubbers off here? It was so dark that I could not see his face; but that voice! I knew it now! I was sure of it. It was the same that once said to me in the pine wood, "Be quiet, child; I would not harm you to save my life."

[To be continued.]

A TALE OF THE DRAGON.

Brave General Tso, from the land of Hoang Ho, Was famed from Pekin to Hong Kong. He knew not defeat, nor would be retreat From a foe, be he ever so strong;
He cared not for Nordenfeldt, Maxim or Lang,
And he sneered at the undersized Jap,
So he swore by the pigtall of Vicercy Chang
That he'd give the intruder a rap.

He marshalled his forces from Che Foo and Chwang, And Yalu and Pongsan and Chow,
And Yen Chung and Tsun Ming and Ning Po and

Tsang, And the black flags of Sin Yang Kau.

With Generals Paowoi, Jinkwol and Wang, Brave Tso marched ahead of the fray, A hee line they made for the town of Ping Yang, Which was ever so distant away.

In Pechili Bay, at anchor there lay
The fleet of the terrible Ting,
Who had promised friend Tso to the battle to go, With his man-eating war-ship Gin Sling; At Ping Yang planned Tso to devour the foe Who had crossed from Shikoku to Seol, And he swore by the idol at Liu Hing Choo That he'd send every Jap into Sheol. But, lo and behold! every Chinaman bold Has been swept from Moukden to Yong Ha!,

And the victors from Sonka, and also Kotonka Have collectively grown a foot high;
And now there are but a few Chinamen left—
Not more than a billion or so—
And, since of brave Tso and Wel Jink they 're bereft,
The remainder will certainly go.

What joy there will be in the fields of Ochee When brave Jappy soldier boys come, With the music of bands, pigtails in their hands, To the arms of Pish Tush and Yum Yum! - Westminster Gazette.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: The petition for public water-works has been prepared to present to the Legislature by the committee of the two villages, Lake Pleasant and Miller's Falls. The necessary surveys are being made.

This petition for a charter for the waterworks will no doubt be granted. The charter, when granted, will have to be approved by a vote of the permanent residents of the two places, a two-thirds vote being necessary. There will be a little opposition at Miller's Falls, but it is not expected to be strong.

With the charter accepted the plant will be put in next spring, and when campers arrive at Lake Pleasant next season they will find high pressure water ready for their use, and a general rejoicing will be experienced.

J. B. Hatch, Jr., of the building committee, reports that the plans for the new hall on the Highland Auditorium are drawn and the committee is ready to receive bids for building it. The hall is to be ready by July 1, 1895. It is to be 80 by 40 feet, with a stage 40 by 12 feet; the basement is to be 20 by 80. It is expected the hall will seat 1000 people.

Among those residing at the Lake this winter are Mr. and Mrs. Gordon, Mr. Phillips (a son in law of Mrs. M. E. Fisk), Mr. Conick, Miss Hattie Reed and her mother, Mr. Underwood, Mr. Putnam, Mr. Pasco, Mrs. and Miss Jackson, Mr. and Mrs. Bacon, Mr. N. S. Henry and Mr. Leon E. Henry and their families.

Mr. A. C. Carey is located at the Evans House, Springfield. He is preparing to manufacture his new patent incandescent electric lamps.

Mrs. Carey finds Springfield second in attraction to the white snow, the frolicsome squir-rels, and the brisk air of "Carey College" at Lake Pleasant, and Mr. Carey is happiest when in his cloth pavilion, looking across the lake to the distant mountain and the blue sky. Noble Hopkins, with his summer bride, has removed to Harry Savago's cottage, a little out

of the camp grounds, where they are to spend the winter. Mr. Hopkins having charge of the grounds, makes occasional visits to them, to observe the doings of the dwellers therein.

President Dailey writes from Brooklyn that his health has steadily improved since he left Lake Pleasant, where, he found so much kindness and sympathy to strengthen and encour-

age him in further efforts for the good of the camp-meeting. Dr. Joseph Beals has gone to spend the winter with his son at Denver, Col. The pure dry air of that locality agrees with him better than

H. A. BUDINGTON. that of New England. Springfield, Mass.

A Spiritualist Christmas-Eve.

To the Editor of the Banner of Light: The evening of Dec. 24 was observed by the Independent Liberal Church of Greenwich, in accordance with the usual custom of the society, viz., Chicken Pie Supper, served in the vestry from 6 until 9 o'clock. All the tables were filled and refilled, both with guests and edibles. The ladies more than sustained their previous reputation as superior cooks.

The supper was followed by an entertainment in the auditorium, which was ushered in with the "Grand Banner March and Song," by the Lyceum, "Grand Banner March and Song," by the Lyceum, followed by recitations, songs, etc., by Lena Tatro, Eddie Wilder, Willie Rosenar, Annie and Louise Lancelot, Goldie Robinson, Cadle Robinson, Cora Jones, H. W. Smith, Mabel Nevins, May Horr. "Ring the Bells," a song, was also given in full chorus.

The music was all composed by Mr. Smith, who presided at the organ, and Miss Mattie Clark at the inlanc.

plano.

The festivities of the evening concluded with the distribution of presents from the Christmas trees, tables and platform. No richer fruitage was ever yielded in any preceding year. All were remembered generously, and exclamations of delight and surprise echoed through the room.

After receiving many beautiful gifts, the Pastor, Mrs. Yeaw, was completely surprised by the presentation, in behalf of the society, of a beautiful silver

With exchanges of wishes for a "Merry Christmas," the happy party sought their homes through blinding snow, with hearts aglow with love and good cheer. JULIETTE YEAW.



Detroit, Mich.
Gentlemen, -The Michigun Churchman, a
weekly religious paper here, would like to
advertise your Mellin's Food. We know it
from experience, and have the handsomest
baby in Michigan, raised on Mellin's Food.
Rev. G. MOTTWILLIAMS.

Wilmington. Del. used your Mellin's Gentlemen — I have used your Mellin's Food for my baby since wearing him, and it has given me great satisfaction.

Mrs. F. L. GILPIN.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address. Dollber-Goodale Co., Boston, Mass.

Banner Correspondence.

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

Massachusetts.

MARLBORO.—Sarah L. Hard writes: "I would like to give emphatic endorsement to the sentiments expressed by the guides of Wm. J. Colville in BANNER of Dec. 8, in answer to question regarding 'killing animals,' and es pecially on the 'eating of flesh,' and was further pleased to see editorial reference to and sanction of the same.

It is one of the most important reforms, if not the most, demanded at the present day.

As the article referred to says, 'There must be a sufficiency of good, nourishing and well cooked food of other kinds, if one is to success

fully change his regimen of diet.'
Herein lies the cause of frequent failures in the attempt, and we are reminded of personal experiences and experiments involved in such a change, made about four years ago by a whole

family.

Feeling there must be some healthful literature on the subject, after much inquiry and delay we were able to obtain address of The Vegetarian Messenger, London, Eng., and Food, Home and Garden, published in Philadelphia (310 Chestnut street) by the Vegetarian Society of America, organized in 1890, with the Rev. Henry S. Clubb as editor. Both of the above

are monthly publications.

Mr. Clubb is pastor of a Christian church in that city, one condition of membership to which being entire abstinence from flesh in diet

These publications contain lists of quite extensive libraries on the subject, and in themselves give monthly to their readers fresh, wholesome directions for pure, healthful living, and abundant testimony of the good results therefrom.

This information is contributed hoping it

may serve another, as it would most gratefully have served your correspondent four years

Among Spiritualists there are some prominent for their high, pure, spiritual standard in preaching and practice, who in both proclaim vegetarianism as conducive to such results.

Besides Mr. W. J. Colville, Mr. M. S. Ayer of the Spiritual Temple, Boston, Mrs. H. S. Lake of Cleveland, O., and Dr. G. C. Beckwith Ewell, now in Denyer, Col, are known as hearty cooperators in this reform.

The November number of Food, Home and Garden contains an extract from an address by Mrs. Lake published in and copied from a local Cleveland paper, with her portrait, and this commendation of her work by the editor: 'No lady in this country has done so much to aid the vegetarian cause as Mrs. Lake.

The extract is in her most characteristic, forcible vein of thought and expression. This reform should and must be recognized by Spir itualists as among the foremost.'

HAVERHILL AND BRADFORD.-"E. P. H." writes: "Mrs. Sarah A. Byrnes was the speaker before the Spiritual Union of Haverhill

and Bradford Sunday, 23d ult. Her afternoon discourse was a recognition of the return of Christmas, in most entertaining

terms. The evening inspirational theme was the advance of art, literature, religion, discovery and the science of living. The outflow of her control is in the form of a carefully written address, read from manuscript before her, but no manuscript is ever there. Her inspirational delivery is in a marked degree phenomenal."

WORCESTER.-Fred. L. Hildreth, Conductor, writes: "The Worcester Children's Progressive Lyceum had its annual Christmas tree at U. V. L. Hall at 7:30 Tuesday evening. The exercises consisted of original poem, 'Christmas Time,' F. L. Hildreth: piano solo, 'Minuet a la Antique,' Hattie F. Smith: reading, 'The Bells Across the Snow,' Mabel Woodward; song, 'Baby's Prayer,' Flossie Isaacs; reading, 'Little Mary's Wish,' Ida Yates; song, 'Jingle Bells,' Frankie Burgess; recitation, 'My Wife's Vacation,' Bertie Clapp: reading, 'Santa Claus's Stocking,' Hattie W. Hildreth. Spirit Lionel Burnett, son of Mrs. Burnett the author, controlled Mrs. Conklin and gave a description of his home and occupations in spirit-life, which interested the little ones very

This is a new feature, introduced into our Lyceum each Sunday, inviting these little children to control our mediums and speak.

Then followed Santa Claus, personated by Harry Hammond, who gave the children their presents from the well filled tree. Suspended around the platform were seven beautiful wreaths for the members who have arisen but are not forgotten. Our hall was full. A seemed happy, and each went home smiling."

BOSTON.-T. Kiernan, President, writes: "The Society of Spiritual Endeavor met as usual on Tuesday evening, Dec. 18. The Presi dent opened the meeting by readin, extracts from the report of a recent meeting of 'the from the report of a recent meeting of 'the American Branch of the Society for Psychical Research,' held at the rooms of 'the Boston Society of Natural History.' Prof. William James of Harvard University occupied the chair at this meeting. F. W. H. Meyers read a paper woodloof of Western Psychology of W. recording the wonderful experiences of W. Stainton Moses of Oxford University, England, in automatic writing, and of Prof. Oliver I. Lodge in 'unusual physical phenomena.' Prof. Lodge, F. R. S., is one of the first physicists in Europe, and in company with Prof. and Mrs. Sidgwick, Mr. Meyers, and Dr. Ochorowicz of Warsaw, visited the chateau of Prof. Richet on an island in the Mediterranean last July and witnessed the phenomena produced in the presence of the medium named Eusapia Paladino. an ignorant Italian peasant woman. Prof. Lodge dismisses all notion of accounting for what he saw on that occasion on the hypothesis of fraud, collusion with confederates, concealed apparatus or collective hallucination, all the phenomena being put to the severest tests science could Prof. James, commenting on the facts, said they were bomb-proof, and that the phenomena were now established on a scientific basis.

Prof. and Mrs. Sidgwick, who have been studying the physical phenomena of Spiritual ism for twenty five years, have now consented for the first time to record their conviction that the phenomena were genuine. Prof. James added that the Society seemed about to enter on a new phase of investigation along this line,

which promised to be of great importance. Behold, how good a thing it is, and consoling withal, to have our scientific brethren admit, even so late in the day, that we are not, after all, the victims of superstitious madness or hallucination.

A fine discussion followed, Mr. E. J. Bowtell handling the subject in his usual able and interesting manner. His work cannot be praised

too highly. The guides of Mrs. Buck and Mrs. Robertson gave a large number of most satisfactory tests spirit return, many of them to strangers

Miss May French gave a pleasant entertain-ment of songs and humorous readings. Prof. Rimbach rendered two fine solos on the cornet. bringing an instructive and happy meeting to a close.

California.

SAN FRANCISCO.-Frank Stevens writes: "Spiritualism in San Francisco, as in your city, is making many converts at the present time, and the outlook seems promising of a genuine revival; not that we are having a boom, for that is generally followed by a collapse, which time alone can eradicate.

The Society of Progressive Spiritualists, which is the wealthiest and most influential society in the city, has been very fortunate in engaging the services of Walter Howell of New York and though he has been only one month with us, he has endeared himself not only to the hearts of the society members, but to all the

Spiritualists of the city. Mr. Howell has all the qualities which go to

make a gentleman, besides being an eloquent and logical reasoner; but it is the faculty he has of making himself sociable with every body he comes in contact with, that has given him so many warm friends among the Spiritualists of this city. He is truly a credit to our Cause, but he needs no words of mine to praise him, when such men as William Emmette Coleman while to coleman the coleman contact and the coleman colemans. publicly acknowledge his capabilities as a lec-

turer, scholar and gentleman.

The Society of Progressive Mediums, a society formed to assist all local mediums when in difficulty, is doing a good work, and since Mr. Jones has become President of it, the attendance has largely increased and the interest that has been shown goes to prove that they have the right man in the right place. The talent he has had on the platform would be a credit to any society.

Besides tests from local mediums, the large audiences have listened to addresses by Prof. Swartz of Chicago, Walter Howell, and Dr. Lucy Barnicoat of Boston; another one who is doing grand work is Mrs. Maggie Waite, who has just passed through a long illness, lasting several months; she was able to commence her public work three weeks are to be in great her public work three weeks ago; she is a great favorite here, as is shown by the large audiences that greet her, many being turned away for want of room. Her mediumship seems to be stronger than it was prior to her illness; the

tests are remarkable for their accuracy.
Still another favorite worker with us is Mrs. E. L. Watson, who speaks monthly in our city, and has been the means of doing much good to the Cause.

I hope that some of your readers who peruse this will awaken themselves to do their duty in trying to increase the circulation of your paper by bringing it to the notice of their friends, and after reading, give it to some friend. It was through a subscriber that I began to take the Banner.'

New York.

BROOKLYN.-W. J. C. writes: "At Kings ton Hall, Kingston street, corner Atlantic Avenue, the afternoon session Sunday, the 23d ult., was addressed by Prof. G. Sterling Wines, on 'Our True Self; or, Self Knowledge the Foundation of all Knowledge.'

Mr. J. C. Bartlett, conductor and medium, followed with quite a number of tests, which were recognized—one coming home to the writer-after which Mr. Wines closed with two phrenological readings, that of Mr. Bartlett being exceedingly satisfactory.

Mr. Bartlett deserves mention for the persistence with which he has kept open a meeting in this outlying section, though it has been but of ittle financial return to himself."

NEW YORK - Charles E. Sumner writes: Among the many excellent clairvoyants and trance mediums in New York City it gives me great pleasure to say a few words of a young man who has but recently developed. I speak of Mr. Selwyn McDonald of 57 East Eleverin street. Although he is not what is termed 'out in public,' I have had the good fortune to witness his astonishing tests. Slate-writings in various colors, produced between closed slates and without any pencil, have often been given through his mediumship, besides clair-

voyance and automatic writings.
Although but a mere boy, he has often been inspired to lecture to our little private circles

in a very creditable manner. We are anxious to have him appear on the public platform, but his relatives are at present opposed. He may be secured for home circles by addressing him as above."

Maine.

PORTLAND.-II. C. Berry, Clerk, writes: 'Dec. 16 our platform was occupied by the Rev. S. L. Beal of Brockton, Mass. His afternoon subject was "The Bible and Spiritualism"; evening, 'Why a Spiritualist?' and 'Organization.' This was Mr. Beal's first appearance before our Soc ety. His lectures were very much liked by all, that of the evening closing with a strong plea for organization.
Our Lyceum is progressing finely, and the sessions are very interesting, many of the children reciting short selections and singing.

The interest is increasing, and we hope in the near future to have a large Lyceum.

Dec. 23, at 2:30, we held a very interesting social meeting. In the evening Mrs. A. W. Smith lectured. The subject was, 'Is Spiritualism a Religion, and are We Immortal?' It was a fine lecture, and was listened to with

close attention. Mrs. Smith is ready to answer calls to work in the Cause. She is a fine inspirational speaker, and gives psychometric readings; we can recommend her to all societies wanting speakers; her address is 94 Smith street, Portland.

Rhode Island.

PROVIDENCE.-Mrs. F. H. Roscoe, Secre tary, writes: "Sunday, Dec. 23, at 2:30 o'clock, the People's Progressive Spiritualist-Association held a fine Christmas service, participated in by some of our best home mediums, including Dr. F. H. Roscoe, the well-known lecturer and reader; Mrs. C. M. Whipple, who read a most excellent essay in defense of Spiritualism and our Philosophy: Miss Lena S. Johnson rendered two very fine solos; Miss Lulu Buffanton gove the solos and spiritualism which fington gave two excellent recitations, which were applauded; Mr. J. S. Scarlett, our President, made the concluding remarks.

At 7:30 the services opened with an invoca tion appropriate to Christmas by Dr. Roscoe, after which Mrs. C. M. Whipple, our Treas urer, read an ably prepared article entitled 'The Transmigration of the Soul,' which was listened to with great interest.

Dr. Roscoe read a Christmas poem; Miss Lena S. Johnson reiblered a number of fine solos during the evening; Mr. J. S. Scarlett made remarks appropriate to Christmas; Dr. Roscoe followed by reading Sir Edwin Arnold's beautiful poem, 'He and She.'"

Michigan.

DETROIT -- Augustus Day writes: "I feel 1 have long neglected my duty in not sending you something as to dear Brother Colby's transition. If not too late, I may say, 'Well done, good and faithful servant of the world of hu-manity on both sides of the mystic river. I seem to feel his presence at this hour, having just read his first communication in the BAN-

On my last visit to Boston, I was with him very much, occupying a room in the Crawford House on the same floor near his, and I recall with pleasure the many harmonious visits at the table and our rooms. I shall never forget his nobility of character and geniality of soul beaming from his pleasant face."

The Success which Hood's Sarsaparilla has had in freeing old and young from afflictions caused by impure blood, is really remarkable. Hood's Sarsaparilla is a building-up medicine.

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

In 1874 I saw my mother kneeling in the snow to pray at a saloon door, and I crept out by a side way, stepping softly in the sawdust, ashamed of her. That day's work cost her her life, but the saloon did not even pause, and her only child sped downward to the hell of dark-ness, but that snow-set prayer persisted at God's throne through thirteen awful years, and for her importunity he could but always hear, and when I "would," he spoke to me, and speaks-and will speak on-and on-until on some sweet Christmas eve I find my mother's arm again, and leaning on her great heart, celebrate the end of the crusade.—J. G. Wooley.

In view of the woman suffrage attained in certain Western States, a local wag at a banquet in Denver, Col., given in honor of the women candidates for the Legislature offered this toast: "To the women of Colorado: God bless 'em. 'Formerly our superiors; new our equals."

A Valuable Book on Nervous Discesses to any address by the REV. E. HONIG.,
Dec. 29.

18 LIFE WORTH LIVING P[*] . BY LIZZIE DOTEN.

" Qui Pattitur l'incit."

'Who suffers, conquers.' He who would attain That perfect peace which fears not loss nor pain,

Through calm endurance must the victory gain." Thus said the spirit; and my soul repli d:

With bleeding feet I walk o'er paths untried; Oh, sacred patience! with my soul abide,"

Long had I watched, a partiously had fed The lamp of life for one whose pathway led Down to the land of slience and the dead.

And now, while midnight, with its shadows, lay Across the pathway of the coming day, The tide of life was ebbing swift away.

I knew that Death, with eyes of tender gloom, Whose hands so often pluck life's fairest bloom, Watched with me in the silence of that room. I feared him not, he seemed so calm and still,

Nor did I count it as a deadly ili The perfect law Death waited to fulfill, And yet life's mighty problems vexed me sore;

And ever as I scanned their meaning o'er, The darkness deepened in my soul the more. I thought of all that made life desolate-

Of cold suspicion and of cruel hate. Of hope deferred, and help that came too late: Of feet drawn downward to the tempter's snare,

Of lips that quivered with a voiceless prayer, Of souls that sat in darkness and despair; Of patient brows that crowns of suffering wore;

Of sad farewells, that tender heartstrings tore; Of sweet young faces seen on earth no more. And as I deeply mused thereon, I said

If I were God, and he were in my stead. I would not rest till all were comforted." Then through the lonely places of my soul A sense as of a Living Presence stole,

Strong to sustain, and tender to control. It spake no language, and no voice was heard, Yet all my soul with eager longing stirred To catch the import of that living word.

And thus it spake: "Seek thou to do and be; Life must be lived before the soul can see The meaning of the Inner Mystery."

The morning came, and also came the end. 1 saw the great white calm of Death descend And seal with peace the forehead of my friend.

Then o'er my soul went surging to and fro A nameless longing to more surely know That which my doubting heart had questioned so.

I gently laid my hand upon that head, White with the snows the passing years had shed; Was life worth living, oh! my friend?" I said.

And lo! as kindred souls in silence blend, He answered, "Be thou comforted. Oh! friend, Life is worth living. Death is not the end. What was, and is, and ever more shall be, Enfolds us all in its eternity,

And blest indeed are those whom Death makes free." My soul was satisfied. I raised my eyes, Filled with the tears that would unbidden rise,

And read life's lesson in the morning skies Above the mists and shadows of the night The new-born day climbed up the golden height.

And all the stars went inward, lost in light. Thus, like the stars, our lives with light shall blend, And onward still from height to height ascend.

Life is worth living. Death is not the end.

* This grand poem—worthy the pen of Tennyson—was, we are informed, first delivered by its author, Miss Doten, at the Lake Pleasant (Mass.) Camp-Meeting, several years ago. The then editor of The Religio-Philosophical Journal was on the grounds, and was so struck with the power of the lines that he requested permission to print them in his paper—irom the columns of which a correspondent has copied them, with the request that they be also published in The Bannbr.—Ed.



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Suppressed or Painful Menstruations Weakness of the Stomach, Indigestion Bloating, Flooding, Nervous Prostration, Headache, General Debility, Kidney Complaints in either sex. It will relieve

Backache, Faintness,

Extreme Lassitude, "don't care" and "want-to-be-left-alone" feeling, excitability, irritability, nervousness, sleeplessness, flatulency, melancholy, or the "blues." These are sure indications of Female Weakness, some derangement of the Uterus, or

Womb Troubles.

Every woman, married or single, should own and read "Woman's Beauty, Peril, Tuty," an illustrated book of 30 pages, containing important information that every woman should know about herself. Sent on receipt of 2-cent stamp.

All drugglets sell the Pinkham medicines. Address in confidence, Lydia E. Pinkham Med. Co., Lynn, Mass. Lydia E. Pinkham's Liver Pills, 25 cents.

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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 replete with attested truth, so conclee, yet voluminous enough that the skeptic, if he be generous sufficient to acknowledge himself a seeker after truth, cannot fail to accept and cheerfully adopt. If Mr. Weil's purpose was to enlighten darkened minds, and to throw a search-light upon the grand truths of Spiritualism, toralse it upon a bigh standard that it may be 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 answers many queries which have long and often perplexed persons seeking light in the line of spirit phenomena, particularly in the line of so-called "earthbound spirits"; and in endorsement of his own opinion quotes largely from this paper. Spiritual evolution is ably treated, and many new thoughts are given utterance.

Cloth, 12mo, pp. 267.

81.3

Paper.

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How She Excited the Curiosity of All Her Friends.

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She became fearfully nervous and run down, and this was followed by a most severe attack of St. Vitus! dance. She grew worse, and physicians could not cure her. She finally got well, however, by a method which astonished all her friends.

"It affords me the greatest pleasure," said the professor, "to state that my daughter, who was a sufferer from nervousness and St. Vitus' dance, and who was treated for same by prominent physicians in Brooklyn without result, was completely cured by using two bottles of Dr. Greene's Nervura blood and nerve rem-



Such strong evidence as this must convince everybody of the genuine worth of this great medicine. Mr. Elwood's word is as good as gold. When he makes a statement, people know they can depend upon it. Just such reliable statements about Dr. Greene's Nervura blood and nerve remedy are constantly appearing, and the people everywhere have the utmost confidence in this wonderful medicine.

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"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.

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This second volume is graphically described as a 'psy chical novel.' In this respect, no less than in its generatone, 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 female individualities of the human family, and the mistakes and consequent unhappiness which result on earth from such mistakes."—Emma Hardinge Bi itten, in the Universe

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to be of Heathen Origin.

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The communications continued to be received until 1886, under the direction and superintendence of Aromannan, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religious, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents. and of the identity of the communicators.

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THE OLDBET JOURNAL IN THE WORLD DRYOTED TO THE

Spiritual Philosophy.

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do something toward preaching the glad gospel of healing and true living.

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canceled articles.

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Banner of Pight.

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Before the oncoming light of Truth, Creeds remble, 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 valuable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common from them, in India and elsewhere. Now it is humanity, shall receive ample support from proposed, on the pretext of danger to the for-

Happy New Year!

Another of Time's familiar landmarks is reached with the coming of a New Year. None of us can tell what is our allotted experience for the twelvemonth before us, or what is the destined event. It is at least certain that not all of those who are mortal at the beginning of this new year will be such at its close. There is nothing to lament in the entertainment of this thought; what is the substantial difference whether the last of earth comes to us today or to-morrow? We should be prepared to make the change at all times by the sincere discharge of present duty and a constant striving for perfection; then all will be as well with us if we go hence or are still here; it is not for us to determine; God knoweth, and God alone. Let us not cease for a single moment to remember, however we may be occupied for that moment, that we are just the same spirits in this life that we shall be hereafter. There is no death of the spirit. What we call death is but unmasking; putting aside the outer garments; expanding life into new

On these recurring periods of an annual experience it is profitable, as it is natural, to turn the past over reflectively in the contemplation, searching for the good and the bad in our lengthening lives, "taking stock," as it were, to ascertain the assets that still possess value, and separating that which has been done by us with sincere intent and aspiring motive from the errors and mistakes, the ignoble and mean that cast their baleful shadows across our advancing pathway to our journey's end. In this occupation, which in fact is only what we ought to follow each day of our mortal lives, we obtain a much needed insight into the real motives and inspiration of our conduct, and thus become better qualified to go on to perfection as its law is written in our inward hearts. The human heart is subtle, and therefore requires to be continually reminded of the ideal which is the image of God within. Holding fast to this, struggling and aspiring to attain to its imperishable purity, it steadily becomes purged of that which is reckoned to be sin and grows more and more toward perfectness in all its

To give heed to injunctions like these at the present time is to practice the wisdom which is before all other forms of wealth, and to employ to its highest advantage the occasion right of the people of the district to employ as which a New Year always brings. That it will be in consonance with the many years' teachings of THE BANNER, it is not necessary to assert. If such be the harmonious intent of its gious monopoly are equally wrong. It is likereaders and friends, they are sincerely invoked to continue and increase their assistance and support to this paper in the year now at its beginning, while all is fresh and new, and the invisible cooperators are ready to unite in the the competition of physicians of the reform worthy endeavor. With the present year the work of THE BANNER will be established anew or be suffered to lapse into desuetude. It is its passage. Freedom is essential to progress far, very far more for the benefit of its read. in science no less than in religion, politics and ers and the advocates of the great Cause of other departments of thought and action. All Spiritualism than it can possibly be for that of the protection against quackery required is to those who seek only the responsibility for its | be had in stringent laws against malpractice. issue, that this urgent suggestion is now appro- | The issuers of this circular declare their readipriately offered. Let the grand army of Spir- ness to unite with the other medical societies itualists now decide for their own welfare in in holding all physicians strictly responsible deciding that THE BANNER shall flourish as of I for their professional blunders.

yors. We leave all entirely with them. The verdict is now in their hands. And so a HAPPY NEW YEAR!

England and "the Missionaries."

John Bull is beginning to set up an outcry again. 'It is all about the outraged missionaries who are practically invisible in the great populous ocean of China. Having years ago forced opium upon the powerless Chinese in order to create a profitable market for the product of its India poppy field, Christian England is now in an incipient panic over the pretended danger to her missionaries in that same China by the invading armies of victorious Japan. What is really meant by this sudden alarm cry is to enlist the sympathies of the United States, to the extent of inducing our people to influence their Government to somehow intervene on Christian grounds. The fact is, England is threatened in respect of the stability of her trading, or selfish, interest in China, and so calls on us to come to the rescue of the missionaries from their alleged peril. She is concerned for her profits, not for the cause of religion particularly. She gets behind this missionary screen as a duck-shooter secretes himfor her. We hardly think it will quite suit our prudent convenience.

Nevertheless, the American Board of Foreign Missions has turned its pious attention to the matter in its annual report. The report admits that Japanese thought concerning missionaries has undergone a change in the last few years. The missionaries of the Board are not so freely invited to aid in preaching, teaching and publishing as formerly. So they are turning their attention to other forms of what they regard as missionary work. They are in China and Japan to stay as long as they can. But what are they among such a multitude? This very report says that there are only about fifty missionaries in the field of the North China mission, with its population of twenty millions. The income of the Board for the last year is stated at over seven hundred thousand dollars, of which New England contributed over onehalf. Thus does the report of the missionary Board echo the cry of England, whose leading reviews have over and over held up the whole missionary business to public ridicule, if not contempt. Just now, however, England is concerned for her trade in China, and her leading periodicals are wise enough to keep mum on missionaries.

If this war on China by intelligent Japan shall result in exploding the foolish fallacy of the whole missionary system, it will not have been in vain, if it should accomplish not much

Just previous to the war declared by the English government against a king of Abvssinia-in which he was of course killed for the surer effect, and his people tumbled in the dence. dirt-the king said to the English representatives who held an interview with him: "It is the custom of your nation to send preach men to a country first, then the traders, and then first." That is the way it has been tried to work in China and Japan. The English have favored China from the first in this war with Japan, and solely for trade reasons. They oppose Japan because her ships take their trade eign missions in The East, to arag the religious element of England and the United States in to the work of downing Japan because she is such a nice thing to have us of the United States pull the British chestnuts out of the hot ashes-the United States the burnt cat and England the cunning monkey.

How is it that Japan, conceded to be far ahead of China in civilization, is more likely to disturb the missionaries than the Chinese are? There is a slight inconsistency here somewhere. What business have either missionaries or merchants to meddle with this war matter anyway? Only a few months ago, a writer in the Atlantic Monthly set down the emphatic remark that in common honesty, social customs and sound morality, Japan had nothing whatever to gain in being converted to Christianity. Then there certainly is nothing more to be said. Let China's punishment go on until Japan is satisfied. It is no business of England how badly the stupid old opium eating empire is whipped. Just now Great Britain is working the missionary dodge to obstruct the progress of Japan. If she had no right to take the aggressive against Japan before the outbreak with China, that simple occurrence clothes her with not a whit more right than she had before. She is an old pharisee, talking religion for trade purposes.

Protest of Medical Practitioners.

We are indebted to Dr. T. A. Bland for a printed four page circular containing a protest against Medical Monopoly, addressed to both Houses of Congress, in which are stated the objections of the Eclectic Medical Society of the District of Columbia to the House of Representatives' bill before the present Congress. The bill is professedly for the regulation of the practice of medicine and surgery in the District. The protest is made that medicine is not an exact science, and therefore there can be no standard of qualification for physicians that is based on scientific principles. Also that it would be unjust to give any one sect of physicians, or any number of sects, any such legal advantage over the rest as is proposed. It further condemns a medical censorship that gives power to exclude from the privilege of treating the sick not only physicians who are not medical college graduates, but those who hold diplomas from the best medical colleges of this country and Europe.

The protest proceeds to show that the provisions of the bill conflict with the inalienable physicians whom they please, or to refuse to employ any of them and trust to the curative forces of nature. Medical monopoly and reliwise charged that the provisions of the bill are despotic. While the avowed purpose is to protect the people from quacks, the real purpose is to protect the old school physicians against schools. The allopathic medical society of the district prepared the bill and alone advocates

Interesting Seance at the Temple. An audience of nearly a thousand persons had an excellent opportunity Sunday morning, Dec. 30, of witnessing wonderful and convincing phenomena through the mediumship of Pierre L. O. A. Keeler. The séance took place in the First Spiritual Temple, corner of Exeter and Newbury streets, Boston. President M. S. Ayer explained the work of Mr. Keeler in the past, and apologized for the conditions under which the séance was being held on this occasion, the light from the atside being quite strong, and casting rays such a manner as likely to interfere with successful materializa-

Mr. Ayer invited any persons who wished to examine the cabinet to go upon the platform, and several availed themselves of the privilege-among them a person who stated he was a doctor of divinity, and another a professional gentleman. These two examined particularly every point, part and crevice of the cabinet and its surroundings, lighted matches, pounded and shook the cabinet to their heart's content, seemingly. They both took occasion to remark that they were satisfied as to the conditions.

A lady and gentleman then came up on the platform by invitation that two persons act as a committee; and preparations were made in self behind his ingenious barrier, and then the usual way for the manifestations. First asks us to take the risk of doing the shooting came raps announcing the presence of Spirit George Christie." Then the committee felt touches; then the musical instruments became active, not only in sound, but in motion, and flew about in great activity. The box used to carry the guitar became an agent in the demonstrations, and the two gentlemen sitting in front of the cabinet received severe hits. Then a tambourine flew around on the end of a cine in such a state of swiftness as to defy human jugglery.

More musical sounds were heard, after which the committee retired, and a new one was substituted—the doctor of divinity being one of the two. The manifestations continued in about the same manner, except that the skeptical gentleman, after seeing hands, and feeling severe punches, looked over the curtain, which was about half way up the front of the cabinet, but acknowledged that he saw no human form attached to the hand. Soon after another gentleman entered the

investigating committee, and the skeptic took his place again among the audience. Messages began to manifest, and over fifty

spirit-friends were recognized by persons in

the audience. The persons who had served as committee made statements as to the reliability of what they had seen and heard, and all acknowledged to a non-acquaintance with Mr. Keeler.

Mr. Ayer invited all to attend another similar séance next Sunday morning. Several persons remained after the séance, and congratulated Mr. Keeler upon his success.

Much valuable matter (in the way of articles from correspondents, etc.) was put in type for this issue, which from lack of space must perforce await its publication until next week. A similar difficulty has once more overtaken our editorial department-State Convention and other reports taking temporary prece-

We received a pleasant call at our office on Monday, Dec. 31, from Mrs. M. E. Cadwalla der of Philadelphia—an enthusiastic worker the soldiers. I prefer to deal with the soldiers | for Spiritualism, and a skillful reporter of current events, as The Banner's columns have often borne witness in the past.

> President H. D. Barrett, of the National Spiritualists' Association, Washington, called on us last Monday, having arrived in Boston to attend the yearly meeting of the Massachusetts Spiritualist Association.

The installment of "Bertha Lee" this week is the record of the heart trials of New proceeding to conquer China. It would be England's toiling maids and wives half a century ago or more—and ends with a startling episode.

"Mystery Minstrels."

We are requested to state that a company of young ladies will give a performance under the above title at Horticultural Hall, Boston, on the evenings of the 18th and 19th of January. The entertainment is being gotten up at great ex-

pense under the management of Mr. J. J. Coleman, an expert in such matters, and it will be first-class in every respect.

These young ladies who are engaging in this enterprise are earnest in their efforts, and will devote the entire proceeds of the entertainment for the benefit of that most worthy object, the Children's Progressive Lyceum. We trust all who can do so will purchase tickets and attend the performance.

Tickets may be obtained at BANNER OF LIGHT of-

Mrs. Eliza Sullivan, mother of the well-known singer and medium, Charles W. Sullivan, passed to spirit-life on the morning of Saturday, Dec. 29. The funeral services were held at her late residence, 32 London street, East Boston, on Monday, Dec. 31, at one o'clock P. M. Mrs. Sullivan had attained the age of eighty-five. Her decease, we are informed, has proved the verity of a vision, which appeared to her talented son when he was so much reduced by sickness last year. He was given a sight of his spiritfather, and as he (Charles) knew himself to be so near decease, he felt that either be had passed on, or was about to do so. But his father said, in effect: "You are to return to the earth for your mother." The recovery of Mr. Sullivan from that sickness is regarded by his many friends as little short of an Orthodox 'miracle"; and father and mother are now once more united in the land of souls.

W. J. Rand of Brooklyn, N. Y., has been ill with pneumonia since Nov. 23. His friends at one time had little or no hope of his recovery. He is now slowly convalescing, and will be out of danger in a few weeks

By reference to Mr. Budington's letter on second page, it will be seen that Lake Pleasant is moving in the way of obtaining water service for the campground-and none too soon, as since demonstrated by the following dispatch to the Boston daily press:

LAKE PLEASANT, MASS., Dec. 28 .- Fire this mornlng, starting from a defective chimney, burned three cottages here, owned by Thomas A. Gordon of this place, Frank Boyden of Boston and C. E. Jackson of Littleton, respectively. The loss is about \$2000. Only half-a-dozen families live here during the winter, and it was through their efforts and the snow on the roofs hat the two hundred and fifty buildings in the village escaped destruction.

FIRE!-The City Hall of Biddeford, Me., with entire Public Library, destroyed on the morning of Dec. 30-loss nearly \$125,000. The celebrated Delavan House, at Albany, N. Y., was consumed on the night of the 30th ult. There were one hundred guests; five were injured; twelve women (help) burned to death. Money loss, \$250,000.

Earthquakes are again shaking up Sicily.

The Public Health and Constitudional Liberty. To the Editor of the Banner of Light:

By special invitation, Philip G. Peabody, President of the Constitutional Liberty League, will address the Second Nationalist Club, Arcade Hall, 7 Park Square, next Sunday evening. Subject, "Medical Legislation in America and Evene" in America and Europe."

His half-hour lecture will open the League's Public

Health Campaign. Both those who favor and who oppose medical legislation are invited to attend and review the address in short speeches.

It seems hardly possible, but nevertheless it is true, that on an average every fifty-fifth person you meet wears W. L. Douglas Shoes. Did you ever realize what an immense undertaking it is to supply one article of warring appared to the property of the cle of wearing apparel to over one million people?

The Massachusetts State Association of Spiritualists.

ANNUAL CONVENTION.

[Reported for the Banner of Light by H. W. Pitman.]

The Association met in the First Spiritual Temple, corner of Exeter and Newbury streets, Boston, Tuesday, Jan. 1, at 10:30 o'clock. The attendance at the opening was culte large. Dr. George A. Fuller, President of the Association, called to order; Francis B. Woodbury was Secretary.

On motion of the Secretary the session was adjourned for an hour's recess, and a conference was held. Mrs. R. S. Lillie introduced President Barrett of the National Spiritualists' Association, to preside, who made a five-injuntes' address. He spoke for co-operative effort, and complimented the Massachu-setts Association upon its usefulness and interest in the National Association, which now numbers over a hundred active Associations in its membership. President Barrett spoke in favor of more medical liberty, and believed in unity to bring about right results. A school for the instruction of mediums is necessary, in order to prepare them for further devel pment and protection, as well as for an unfoldment of their powers. He wanted to see a home erected for mediums where they could pass their days in rest.

Mrs. M. T. Longley sp ke earnestly in favor of a home for mediums. There is a "Mediums' Rest" at Onset, but it is not a home in the true sense of the

term. There should be a refuge where the mediums, who have become worn out in the service, shall have a place to be cared for when feeble in health, and who have given of their life and powers for others. It is

an important work to be done.

Dr. E. A. Smith, of Queen City Park, spoke for or ganization in order to bring about effective work against medical proscription. He wanted all to rally and defend those who are practicing outside the regular selects. ular schools.

Mrs. Mary E. Cadwallader was called upon, and made a vigorous appeal for a mediums' home—not for charity, but in justice. For herself, she felt to devote her time and money in behalf of thos, who have been made feeble by faithful service. She despised the idea made feenle by fathrul service. She despised the idea of charity for them; it is only right that there should be a liberal dispensing of money; the mere pittance we pay for a lecturer or advice of any kind is not enough; let us have a home in the true sense.

Dr. Charles W. Hidden of Newburyport spoke of the courtesy he had received from the Board of Registration. He spoke earnestly for organization, and to bring about the school for mediums for their better

bring about the school for mediums, for their better development. It will elevate the intelligence of those controlled, and bring platform work above the level

controlled, and bring platform work above the level it now enjoys.

Dr. Smith, Mrs. Longley and Dr. Field spoke on the medical bill, and the conference concluded.

Dr. Fuller again resumed the chair, and made an able report. He said that the work of the Association during the year has been getting in line. We have not been able to place any missionaries in the field, for lack of funds. The Association worked assiduously to prevent the present the presence of the present observation medicals. to prevent the passage of the present obnoxious medical bill.

One of the important branches of the work, he said has been that of ordaining ministers. Under the char ter and by laws of the Association, lecturers and me-diums can be ordained, as by other religious bodies, by vote of the directors of this Association, thereby making our mediums on a par with our religious speakers. We have outlined a good deal of work for the year to come.

President Fuller spoke of the good coming from organization, and said that the influence and copperation of mediums and others have been extended the Association. We want harmony in our work, and welcome all who will assist us.

Francis B. Woodbury, Secretary of the Association submitted his report. After alluding to the process of organization one year ago, the report goes on to con-demn the present medical bill; speaks of the ordina tion of ministers; asks for the sustenance of a healthy, progressive State Association; suggests that a committee he appointed to watch the interests of Spiritualists, and mediums particularly, at the State House; expresses fear that objectionable laws, or amendments to laws, to regulate mediumship, may be passed. The Committee on Legislative Matters should use every effort to repeal the laws relating to capital punishment and compulsory vaccination, as being disgraces to modern civilization. Church property ought to be taxed, and the ballot should be extended to women in equal rights with man.

equal rights with men. Spiritualist women, mothers and daughters, should not affiliate with the unfriendly W. C. T. U.

Financially the Association is all right. The report closes with a tribute to the work and worth of Dr. Fuller, President of the Association.

W. H. Banks, Treasurer, reported the receipts for the year as \$130; expenditures, \$120.

The reports were all accepted.

Mrs. R. S. Lillie paid a glowing eulogy to Luther
Colby and his work for the Cause of Spiritualism, and moved the appointment of a special committee on resolutions on his transition to the higher life.

The Chair appointed Mrs. Lillie, Mrs. M. T. Longley and Woodbury C. Smith. Harriet Loring, F. A. Wiggin and Rev. S. L. Beal were appointed a committee on general resolutions.

Mrs. Lillie made an explanation of the by-law relating to membership and formation of local societies. President Fuller noted the great good done by the BANNER OF LIGHT, and spoke earnestly for subscrip-

tions to this paper.
J. B. Hatch, Jr., F. B. Woodbury and Mrs. John Wood were appointed a committee on nominations.

T. H. B. James, as chairman of the auditing committee, reported the accounts of the Secretary and

Treasurer to be correct. Adjournment was made at 1 o'clock for dinner.

AFTERNOON SESSION. The Association convened at 2 o'clock, the Temple being well filled with prominent Spiritualists.

The committee on resolutions on the transition of Luther Colby reported as follows:

The committee on resolutions on the transition of Luther Colby reported as follows:

Whereas: In the fullness of time and in accordance with natural law it has been the privilege of LUTHER COLBY—the standard-bearer of Spiritualism in America, the loyal and faithful friend of mediums, and the stanch advocate of the principles and truths of immortality as enunciated by communicating spirits from the Higher Life—to pass to the activities and enjoyments of the Spiritual World; and realizing that in his removal the Cause of Spiritualism loses from the mundanc sphere an indomitable worker, an earnest defender of Truth, and a financial supporter of mediums and laborers generally in the field of Spiritualism, according to his means; therefore, be it

Resolved, That the Massachusetts State Association, in convention assembled, this first day of January, 1895, places on record in its archives, and before the world, through the columns of the spiritual press, its deep and sincere regret at the material and intellectual loss it and the public have sustained in the transition of such a noble, unselfish and able advocate of the Cause we love, as Luther Colby, the veteran editor of the BANNER of LIGHT.

Resolved, That while we recognize that our loss is his galn, yet we feet that although others will carry on the work that he has laid down, and do so according to their own light, and in a manner creditable to Spiritualism and honorable to themselves, yet there can hever be but one Luther Colby, and that it will be many years before the Cause will rally from the effects of the loss sustained in the ascension of the venerable man we bonor and love.

Resolved, That these resolutions be placed on the records

venerable man we bonor and love.

Resolved, That these resolutions be placed on the records of the Massachusetts State Association, and that a copy be furnished the BANNER OF LIGHT and other spiritual journals for mildlegation.

MRS. R. S. LILLIE, WOODBURY C. SMITH, Committee. MRS. M. T. LONGLEY,

The resolutions were adopted unanimously.
Regular business not being ready, Rev. Juliette
Yeaw was called upon, and said that though she
found herself in a novel position, she thought that
speakers should always be ready to respond. She
expressed herself in sympathy with the objects and
work of the Association. Great good was accomwork of the Association. Great good was accomplished by a State Association in former years. The Cause was awakened by missionaries. That Association in the control of the ation disbanded on account of circumstances beyond its control. To-day we are beginning to feel the need of systematic, organized effort.

We shall be more sure of victory and the success of the Cause we love, if we are united in our work We can better combat the power of the medical monopoly by organized effort. We should not allow talents given us to be burled; we must join hand and heart to carry on our work.

Dr. P. P. Field spoke in favor of the removal of the

restrictions in regard to the practice of medicine. He read the Massachusetts law, and quoted from Gov. Greenhalge's first inaugural address. Dr. Field fore saw even more stringent legislation interfering with the rights of the people to decide still further whom they shall employ in their families. He spoke of the work of the National Constitutional Liberty League, which work is to defeat bad measures.

Dr. Field dissected the various sections of the medical bill, and stirred up a great deal of interest in favor of the views which he presented, as evinced by the reception accorded his remarks.

Mrs. Lillie moved that a vote of thanks be given Dr. Field for his able presentation of the subject. The vote was carried unanimously.

Dr. Charles Hidden was called upon to speak on "Organization." He said:
Mr. President and Friends:

The tendency of the times is in the direction of a consolidation of interests; centralization of power. This is shown in the syndicate and trust combines, and is equally noticeable in the churches, and the more prominent fraternal associations. There is hardly a village in all the land which cannot be reache and influenced by one or the other, while in the cities

and legislative centers the power wielded is tremend-ous. The explanation? Organization, pure and simple. The spirit of organization is in the air, and if Spirit-ualism is to become more than a mere name in the history of this nation its followers must become organized; must unite, promptly and thoroughly. Organization is a necessity.

A preliminary organization has been effected, it is true, but there is much yet to be done.

They tell me that the Association leaders have

made some mistakes during the past year, and if this be true, I am glad of it.

Spiritualists are only human beings; if the efforts of those who have had the work in charge had been declared perfect. I should have been skeptical as to the

future. The making of mistakes indicates that our

leaders have aimed at the practical rather than the ideal, and for taking such a stand they deserve praise,

not censure.

Mistakes are a part of our inheritance, and are inevitable in the early siages of any great undertaking. Mistakes are human finger-marks, and I am gian our structure bears a few. It augurs well for the future, for intelligent people who make mistakes are able to

profit thereby. "To erris human—to forgive, divine," Spiritualists, of all others, should be breadly tolerant, and should not only overlook the trifling errors of the past, but rally to the support of the leaders, to the end that

fewer mistakes be made in the future.

Instead of holding aloof, units with the Association; give the leaders the benefit of your wisdom, and aid in directing the organization aright. Criticise inside, not outside; it will be hetter for the Associations are considered to the constant of the constant o

ciation, and better for the Cause of Spiritualism.
The famous secieties of to-day did not achieve success at a single bound, and the same will be found true of the rathering of Spiritualists together by the strong ties of association. I takes time, and requires genius, tact and infinite patience.
Our baby is one year o'd—almost old enough to stand alone. The little fellow needs a deal of care and attention. Let us all join hands in the goodly task of assisting our child to take the first steps in

that walk, which, lightly directed, means so much that wark, which, rightly directed, means so much for Spiritualism.

It is wrong to allow Spiritualism to remain in lax condition. The results of the ploneer work of the past half century are being absorbed by others, and unless we have a care we shall be left to subsist on the chaff,

while the wheat of Spiritualism is garnered by our opponents. Consolidation is as true in the church as in secular

Consolidation is as true in the church as in secular life, and under the guise of church unity a movement is making to accomplish by diplomatic means things which could not, perhaps, be achieved in open warfare. Legislation is being secretly influenced, and in one State after another laws are being engineered on to the statute books aimed directly at Spiritualism. Spiritualism is in danger, and unless Spiritualists arouse themselves, and perfect an organization powerful enough to influence legislation in turn, then

Spiritualism's certain to be crowded to the wall.

It is useless to urge that the "liberal tendencies" of the times will prevent legislation adverse to any sect; "liberal tendencies" do not count with the average legislation and the section of the times will prevent legislation adverse to any sect; "liberal tendencies" do not count with the average legislators.

erage legislator; he is moved only by the weight and power of organization.

United in one mighty organization, with a central

United in one mighty organization, with a central and parent body at the nation's capital stretching its protecting arm and hand over the land, and Spiritualists will command respect, and prevent adverse legislation by a display of strength. To organize is to win; not to organize is to lose all we have now. "United, we stand; divided, we fall."

There are grave faults in Spiritualism; in organization lies the remedy. There are tares in the spiritualistic garden: the weeding-out process is best directed by organization. There are wise reforms to be brought about; organization offers the only reliable method.

We need schools for the development of medium-

We need schools for the development of mediumship, and for the cultivation of platform talent; we need spiritualistic press and lecture bureaus; and we need spiritual homes for the true and the tried who have falled in life's battle; but such things can only

be brought about by means of organization.

Then again, lack of unity, a lack of harmony among Spiritualists, the direct result of lack of organization, est workers into other fields. A radical change is ne-cessary; we must right-about face, or Spiritualism

The duty of Spiritualists is plain: We must perfect and extend our organization as rapidly as possible; we must reduce spiritualistic phenomena to the basis of certainty; we must freeze out the trickster and the fraud; we must send the weaklings to the rear, and bring our brightest and best minds to the front; we must elevate Spiritualism, and make it worthy; all this we must do if we would have Spiritualism command the profound respect of its followers and the

H. D. Barrett moved that Dr. Hidden be requested to prepare his remarks for publication as a tract. The motion was carried unanimously, and Dr. Hidden promised to perform the service.

President Barrett of the National Spiritualists' As-

sociation then spoke on "Ordination." He said one of the questions is, "Have Spiritualists any right to ordain their speakers as ministers?" He gave the opinion rendered in the case of Edgar W. Emerson against the Commission: The first question asked by the Judge of the Court in this case was: "Is Spiritualism a religion?" and second: "Have you any chartered societies?" Both being proved in the adjunction of the these shortered societies. affirmative, the judge ruled that these chartered societies had the same rights as the churches to ordain

ministers. But another question came: "Have you any tenets of belief?" which was answered by Mr. Barrett by giving the following seven articles of faith in the Spiritualist church: 1st. A majority of Spiritualists believe in a great life-principle diffused or differentiated throughout the

universe.

2d. They believe in the saving power of truth, the revelator of the life-principle, the gleaner of wisdom.

3d. They know that every individual human soul is immortal

They know that every human soul is capable of infinite progression and unfoldment. 5th. They know that open communion between the world of spirits and the world of mortals is a fixed fact, attested by thousands of competent witnesses in all quarters of the globe.

6th. They know that human sympathy has the power to relieve human suffering, when applied by philanthropic souls to their fellowmen. 7th. They know that Love is a powerful lever in litting humanity to a higher level of thought, and in bringing in nobler and holler conditions among men.

cited the laws of several States in regard to marriage. Special legislation is necessary in this State in order that marriages may be legal, and great caution should be exercised, in order that trouble be averted. Committees on legislation should be ap-pointed, and I am glad to state that measures are being taken here to that end. By unity we can ceed, and our Cause be recognized by all good people

Mrs. R. S. Lillie related her experiences in regard to her inquiries of and statements to the Secretary of the Commonwealth, wherein that official informed her that the State of Massachusetts has no authority to give or withhold rights to ordain. The law stated what officers have the right to administer marriage ceremonies. He further stated that the rites are done according to the usages of the societies ordaining. Mrs. Lillie did not believe in questioning before others

question, and was very spirited in her remarks.

F. D. Edwards, Esq., replied to Mrs. Lillie, saying
that Spiritualists should respect the laws of the Commonwealth. He did not believe that the power could
be delegated to the State Association by the Secretary of State to qualify its ministers to solemnize mar-

The control of the transfer of the control of the c

J. H. Young of Onset explained that every legal means was taken to have the charter of this Association conform to law. He told about his action in regard to solemnizing marriage ceremonies in this State under a license from a society of Illinois, and being endorsed by the Governor of Massachusetts some three years ago.

President Fuller spoke of the feeling that he enter-tains regarding the high standard the Association enjoys, second to no other religious bodies, and mar-riages are just as legal when solemnized by Spirit-ualists as by other societies.

Mr. Edwards defended full legislation before mis-The committee on general resolutions reported as

Resolved, That in the opinion of the Massachusetts State Association of Spiritualists in convention assembled, a regard for justice, constitutional liberty, therapeutic progress and public health, requires the immediate repeal of the restrictive features of the medical

Resolved, That the appointment of the legislation ecommended by the State Board of Health for salaried medical inspectors upon the people and for the extension of the laws now in force relative to small-pox and other dangerous diseases, is inexpedient. Resolved. That we appreciate the services of the constitutional Liberty League in the cause of medical

reedom, and cooperate with its executive committee in the coming campaign.

Resolved. That we endorse the suggestion made by Secretary Woodbury in regard to the appointment of a special committee on legislation; would recommend the the board of directors be empowered to appoint and committee.

Said committee.

Resolved, That we recommend and endorse the charitable work of the Veteran Spiritualists' Union, and urge upon all our members to become associated with that organization.

Resolved. That we desire to show our appreciation of the kindness of Mr. M. S. Ayer, in placing at our disposal, for a second convention, the First Spiritual emple, and we hereby extend to him our sincere

Resolved, That we extend our heartfelt thanks to Mr. Francis B. Woodbury for his efficient services of the last year in the interests of this Association, and that we congratulate the National Spiritualists' Association in securing such an able co-worker.

ciation in securing such an able co-worker.

Resolved. That we have heard with profound sorrow of the untimely transition of our beloved sister and co-worker, Olive A. Blodgett of Davenport, Ia., and our deepest sympathy is extended to her relatives and friends who mourn the loss of her physical presence, and also to the National Spiritualists' Association, for which she was an earnest and an untiring worker.

worker, Resolved, That we appreciate the courtesy of the BANNER OF LIGHT in reporting and publishing an extended account of the proceedings of this Convention in this week's issue, which in order to do compelled hem to delay the publication of the paper one day-

them to delay the publication of the paper one uay—thereby causing them much inconvenience.

Resolved, That the Progressive Thinker and Light of Truth, for their faithful presentation of our Cause, receive our grateful appreciation.

Resolved, That the Massachusetts State Association of Smiritualiata extend to Dr. Sarah B. Chase. now in of Spiritualists extend to Dr. Sarah B. Chase, now in Auburn prison New York, its sincere sympathy for

her unjust imprisonment; also Mrs. Lois Waisbrooter of Topeka, Rau, for her persecution; also to Ds. J. W. Lewisford of Kentucky, and to all others who, as spiritualistic workers, have suffered at the hands of their Christian opponents.

Risolved, That the immediate pardon of Dr. Chase is hereby demanded as an act of simple justice.

Resolved, That we recommend the holding of public meetings in various sections of the State as the Board of Directors may direct.

The resolutions were unanimously adopted.

The Committee on Nominations reported as follows: President, George A. Fuller of Worcester; First Vice-President, Mrs. Elmira Loring, Fitchburg; Second Vice-President, F. A. Wiggin, Salemi Secretary, Mrs. M. T. Longley, Boston; Treasurer, Wm. H. Banks, Boston; Directors: J. B. Hatch, Jr., Boston, Mrs. R. Shepard Lillie, Melrose, Mrs. Carrie Loring, Bratatree.

Secretary Wooddury was delegated to cast a hellot. Secretary Woodbury was delegated to cast a ballot

for the Association, and the above named were de-clared elected for the ensuing year. Dr. Fuller thanked the members for their continued

onfidence, and pledged himself to duty.

A special committee on legislation was appointed, consisting of Henry W. Pitman, Dr. C. W. Hidden and F. A. Wiggin.

A vote of thanks was given retiring Directors Young, James and Fox for their services the past

Rev. Mrs. Yeaw made remarks explaining how she came to have the clergy of other denominations take part in her ordination Miss Alice M. Thorner of Marblehead recited "Des-

tiny," and was well received.
Dr. A. H. Richardson was introduced as "a Spiritualist way back in Deuteronomy," which closed the afternoon session.

Mrs. Loring thanked the Association for her election as a Vice-President.

Adjourned to 7 o'clock. EVENING SESSION.

The evening session was continued with marked success. Addresses were made by Rev. Juliette Yeaw, Mrs. M. E. Cadwallader, President Barrett, Mrs. R. S. Lillie, Mrs. M. T. Longley, and others. A fuller report of this session will be given in our next

(Special to Banner of Light.)

"Straws in the Wind," or Spiritual Gleanings.

BY JOHN WM. FLETCHER.

This has, without doubt, been one of the most trying years in Spiritualism, both within and without the Cause. The movement is now becoming so generally recognized as having come to stay, that the enemy realizes the necessity of opposing its progress, and the unprincipled the opportunity of using its influence for personal motives only; while the earnest advocate and adherent has not as yet resolved upon any consistent plan for placing it before the public upon anything like a per-

The effort to form a National Association would be a step in the right direction if there was any unity of ideas among Spiritualists themselves; but since no two can be found who agree upon either the phenomena or philosophy, that endeavor, no matter how good the intention, does not seem likely to represent at best more than the belief of a certain portion; while every penny-a-liner in the land will continue to impeach the usefulness of well-attested mediums, and the general press will give ready acceptance to all efforts of this

Exposures, which amount to nothing, have been rife, but being so saturated with personal animosity, have failed to throw any light upon the vexed question as to what is, and what is not. The public has become so thoroughly alive to what is going on that its opinions are less and less shaped by what appears in the sen-sational press. The New York Herald is perhaps in the van of reform so far as advocating advanced religious ideas; the Rev. Dr. Hep-worth is doing a vast deal toward overcoming prejudice in various directions, for he appeals to the emotional element intellectually, and gives a fuller reason for the faith that is within. A clerical critic thus speaks of work in this di-

"Mankind is awakening to the fact that religion is something else than cult or ritual. That it is, in fact, a life. Man is essentially religious. It is the fact, however, that the churches are emptying. But that does not prove that man is irreligious. It is due rather to a lack of religion in the churches. Men are tired of the continual threshing of old straw. The clergy are ministers and stewards.

A physician who deals in long disquisitions and theories will never enjoy a lucrative practice. The patient wants to be cured, no matter by what theory. Mankind is desperately tired of disquisitions on the temperature of hell.

I do not know whether you read the sermons published every Sunday in the *Herald*. I read most of them. They iurnish religious light to many men out of the churches. They are a great help to those in trouble. They are phenomena that illustrate the fact that just such literature is needed. They turnish a proof positive that mankind is essentially religious."

The above is "way off" from a theological point of view, but it voices at the same time a sentiment rapidly growing prevalent in the community. Paul Bourget, the distinguished writer, whose "Outre Mer" is creating such a sensation, devotes also a large amount of space to a Boston medium, which will surely be read with the greatest interest, although I am not able to recognize of whom he is speaking. I think, however, it is in reality Mrs. Piper, whose remarkable psychical powers have excited much interest on both sides the Atlantic, and of whom he thus speaks:

"Ruf of all the passions, that which reasons the least is that of the supernatural when it has posses-sion of us, and we cannot but believe that this passion is in the blood of the race, since we are close to Salem that little seaside town, the theatre, just two hundred years ago, of a terrible prosecution for witcheraft, in

years ago, or a terriote prosecution for witcherait, in which twenty persons were condemned to death!

Heaven be praised, contemporary manners and customs are gentler, and the peaceful interior of Mrs.

N—'s house runs no risk of being troubled by a like inquisition to that of the terrible Protestant ministers of 1609. A little cirl receives us all contents and contents are supported by the contents of the cont of 1692. A little girl receives us, all smiles, and conducts us into the parlor, saying that her mother has had a great many sittings during the past few days, and that she is very tired. The furniture of the room is just the same as that of hundreds of others of the same class which I have seen, . . . She, herself, appears. She is a woman apparently thirty-five years pears. Sue is a woman apparently thirty-five years old. The lines of her features appear almost elastic, which is doubtless owing to the extraordinary suppleness of the muscles of her face. Her complexion is that of a blonde, bloodless, pale and animated by eyes so strangely light and so fixed, that to confront the contracted pupils, all brilliant and dark, causes you an inexpressible uneasiness. She is, however, very simple, and when she speaks it is with a gentle and languid voice.

She tells you that she is not equal to the demands upon her, that her trances the her too much, also that she has given a great number of bad sittings, so greatly is she suffering from her nerves. And, in truth, when one sees her entering into her 'trance,' as she calls it herself, it is easy to understand what such an or-

ganism must expend in vitality under such a shock...

I imagine that the American, who interests himself in these phenomena of double sight, does not know himself. What attracts him in similar experiences is, first of all, that need of excitement which follows him through all the vicissitudes of fortune, and which is ever as intense as upon the first day. Then there is a certain nervous want of balance, from which so many persons suffer here. It is a reaction against the hapersons suner here. It is a reaction against the ha-bitual excess of positivism in the world around, and it is above all the immortal instinct of the heart of man—more alive in these natures, more genuine and more intense—to pierce that veil of mystery with which human life is enfolded. By a sort of compenwhich numer he endough. By a sort of compensation, wherein a philosopher would recognize the great law balancing the organs, this sense of mystery becomes more acute in a country where everything is too lucid, too definite, too voluntary.

It is one of those traits which are the most striking is the arreshelding of most desired this presented.

it is one or those thatis which are the most striking in the psychology of men of action, this presence in them of a superstitious faculty, the more awakened as they themselves are more resolute and thoughtful. Napoleon has furnished a very startling example of this. Being the man of action that he is, and to such a point of intensity the American also could not fall. a point of intensity, the American also could not fail to have his corner of illuminism, and why should I not acknowledge that in the course of seances, such not acknowledge that in the course of séances, such as Mrs. N—gave us that day and on another occasion, it is impossible not to admit certain phenomena, which, in fact, remain entirely inexplicable from the purely natural point of view."

Thus writes one of the cleverest men of his time, who, on a visit to this country, has carefully recorded, and as earnestly observed, all the varying features that appear on the surface of our distinctive civilization. Little do we realize how far-reaching is the work of the pubrealize now har-reading is the work of the public medium—or value its results to the movement itself. No matter how beautiful the philosophy, it is the demonstration of facts that raises Spiritualism head and shoulders above all the systems that have preceded it.

As I heard a simple woman say at one of the camp-meetings years ago: "You can't expect people to believe nothing till they have seen something." A triffe paradoxical without

high wall of prejudice is being broken down, slowly but surely. And while we may expect an attack upon our Cause, at any moment, in the columns of the same journal, we are grateful for an occasional "let up." Formerly it was all attacks; now there is a more equal di-

Trinity Church is at present being "hauled over the coals" at a great rate; it is one of the richest church organizations, owns large amounts of property in the lower parts of the city, which are crowded with poorest of the poor. There is now an inquiry into its methods going on before the Tenement House Commission. Trinity Church will be busy for some months in repairing its tenements here, instead of peopling the heavenly mansions be-

Mr. Chauncey Depew, one of the best known figures in New York club life, and a clever after-dinner speaker, has been discoursing upon "Drunkenness," for which he says there are three remedies:

First, the State cure, which means punishing the drunkard by arrest, fine and imprisonment Second, the medical cure, whereby, through the introduction of certain drugs into the sys tem, the drunkard becomes disgusted with

drink.
Third, the church cure, where, through religious hypnotic influence, the man gains a

certain control over himself. The first can hardly be very successful in a State where the license law prevails, and there are thousands upon thousands of liquor shops. The second is, perhaps, the best solution, as many can bear witness to, while the third is, to my mind, no remedy at all. Drunkenness is a disease, and must be dealt with as such from a purely medical point of view. Not alone with drugs perhaps, but through them and a development of will power which shall help the spiritual man to gain the ascendency and final-ly dominate all lower conditions.

But I must draw this long letter to a close by wishing all my numerous friends and readers "God speed" in whatever work they are attracted to, hoping they will feel, as I do, that there is never a word spoken or a finger lifted in vain. That we may never live to see the sun rise upon the fulfillment of our fondest hopes is true, yet we will work on with courage all the same, knowing that we are alone responsible for the seed-sowing, and that the higher powers

govern the harvest.

May you, Mr. Editor, enter into your year's work full of courage and hope, being helped, as am sure you will be, by those wise, unseen attendants whose mission it is to bring truth and peace to the world.

Cleveland (0.) Notes.

To the Editor of the Banner of Light:

While wishing you, Mr. Editor, and the entire staff of the pioneer spiritualistic journal of the world (the stanch old BANNER OF LIGHT) once more a Happy New Year, I will, with your permission, supplement that wish with a few items that may prove interesting

Our Lyceum Christmas Festival.-The Children's Progressive Lyceum had its commemoration Sunday afternoon (23d uit.), and the event was pronounced by little and big a grand success. Mr. Arthur I. King and Mis. Carrie L. Hopkins presided. The exercises opened with a Christmas carol, sung by the Russell opened with a Christmas carol, sung by the Russell Family, and the chorus by the entire Lyceum. Recitations and sougs from the little ones followed: closing with the appearance of Mr. and Mrs. Santa Claus, in an entirely original dialogue (written by Mrs. Mattle McCaslin for this special occasion); the distribution of presents followed. The singing of Master Walter A. Lionel Kritch, the wonderful boy soprano of this city, now singing in Trinity cathedral (for many years a Lyceum scholar), was the gem of the afternoon; he is destined, I think, to win for himself a national reputation.

Farewell Address of Rev. Moses Hull.-Sunday, 30th ult., closed the three-months' engagement of Mr. Hull in this city: although the ability of Mr. H. was well known in Cleveland before, he has this time won fresh laurels for himself. Many receptions have been given Mr. and Mrs. Hull while here by their many admirers but the crowning one was the surprise given him at Dr. D. Bodefield's, 425 Prospect street, Monday, 24th ult., when he was made the recipient of a brand new and latest style silk hat. Bro. Hull goes to Columbus. O., from here for the entire month of January.

A Public Wedding.—Mr. Fremont Powers and Miss Lucy Burton of New York were upited in marriage at the close of the services of the Cleveland Spiritua Mrs. H. S. Lake. A large attendance was present to

witness the ceremony.

The West Side Lyeeum, N. B. Dixon, Conductor celebrated Christmas with appropriate exercises, and the distribution of presents. The Sunday afternoon lectures by Mr. Hull have given the West Side Society which will, no doubt, greatly increase and

Spiritualists' Bible Class.—A Sunday morning Divisions now meets regularly at the home of Mrs. Kemp, the materializing medium, 527 Scovill Avenue, led by Mr. Wilmot, a new comer into Spiritualism, who is de-Spiritualists' Bible Class.—A Sunday morning Bible class grows too big to meet in private, it is proposed to hold these meetings in some public hall.

Itinerant Mediums Now in Cleveland.—Mr. and Mrs. Hatfield Pettibone, in addition to their private sittings and semi-weekly séances at their parlors, 147 Prospect street, have been holding very successful public seances for physical manifestations weekly, in Army and Navy Hall. During this month they propose answering calls at several towns in Michigan, commencents with the propose and the commencents of the control of t ing with Detroit. Mr. Bert Woodworth of Meadville. who recently arrived in this city, I understand is to accompany them on their trip. Mr. W. has recently straits." Mr. Rothermel is still here. Mr. A. W. Sawin of Buffalo has left for Canton, and Mrs. Effle

Sawin of Buffalo has left for Canton, and Mrs, Effle Moss has returned from Canada to this city.

The Cleveland Institute of Anthropology—lately chartered by the State of Ohio—is not entirely a new organization, but an evolution of the Cleveland Phrenological and Psychological Society, organized some few years since by Mr. D. M. King of Mantua, who has until lately held the position of lecturer to it, meeting regularly about six months in the way at the class. neutrately neid the position of recurrer to it, meeting regularly about six months in the year, at the classrooms of Dr. V. P. English, 50 Euclid Avenue. The Society, by the change of name and charter, expects to broaden its field of usefulness.

The Tha_her Kindergarten.—Miss Nellie C. Thayer, Principal, assisted by her sister, Miss Jennie, and Miss Alice Doolittle (all connected with the Chilars's Progressive I wearn)—gave a most delightful

dren's Progressive Lyceum)—gave a most delightful Christmas entertainment, with some twenty or thirty little kindergartners, at Sayre's Hall, on Christmas Eve. The Cleveland Leader, in speaking of it, said:
"It was indeed a beautiful observance of this sea son of festivity, delighting both parents and children."

Passed to Spirit-Life.—Mrs. Priscilla Crall passed away Dec. 2d, after a long and painful illness, from her home in Newburgh, to that in spirit-life, in her fity-seventh year. The arisen sister was a confirmed Spiritualist, and possessed mediumistic gifts, that she frequently exercised in private for her friends. She was a good, true woman, loved by her intimates, and highly respected by all who knew her, in or out of the Church. The funeral services were conducted by the writer, assisted by Mrs. Mattie E. Hull, who conclud-

writer, assisted by Mrs. Mattle E. Hull, who concluded with a most impressive improvisation. The beautiful singing of the two Misses Gardner reached the hearts of all present.

Wm. H. Price, Jr.—The sudden transition of this estimated by the property of timable man, who was shot by burglars Dec. 12, caused a thrill of horror to pass over the entire city, particularly his wife, three children, his near relatives and intimate friends; like the last three murders committed in this city, the murderer is unknown and still at large. Mr. Price was for years connected with the Children's Lyceum as Musical Director, and later as Conductor. He was a well-known, highly respect ed and successful business man, and a member of many societies. The attendance at the funeral services aggregated several hundreds, and the Lodge of Odd Fellows to which he belonged conducted the cer

emonies. Installation of Lyceum Officers and Reception.—
Special installation exercises will take place in Weisgerber's Hall Sunday, Jan. 6. when the new Conductor, Mr. B. F. Fellows, and other officers for 1895, are installed. Following which a public reception will be installed. Following which a public reception will be tendered Miss Eva Davies of Chicago, a former Lyceum Leader, who is spending a three weeks' vacation at the home of her mother, Mrs. Jennie Davies, Past Guardian of the C. P. L.

A Happy New Year to all.

Fraternally,

THOMAS LERS.

LIVE MATTER for December gives evidence of its progress, success and ability. What it has to say it says right out and to the point. It is decidedly opposed to the combine against printers. Welsh, Freeman & Co. are the publishers, 163 and 165 Pearl street, Boston.

Dyspepsia Cured "My wife has been a great sufferer with dys.



Hood's Sarsaparilla have perfectly cured her. At times the lightest food would distress her terribly. She could not sleep well nights and she said no one could tell how badly she felt. She was also troubled with sick headaches. She had tried different kinds of medicine, but none did her any good. At last Hood's Sarsaparilla was recommended and

Mrs. Otis Merritt one bottle did her so so much good that she took two more and new she is perfectly well. She is not now troubled

ood's sarsaparilla with any sick headaches nor bad feelings, can eat heartily and sleep well. To Hood's Sarsaparilla belongs all the credit."

ures MM OTIS MEBRITT, Addison, Maine.

Hood's Pills cure headacheand indigestion.

Mr. Colville's Work.

On Sunday, Dec. 30, W. J. Colville conducted Christ-mas exercises in Walsh's Academy, Classon Avenue,

At 11 A.M. the discourse on "The True Message of the Christmas Bells" was a strong statement and powerful plea for the recognition of that universal fraterinty which lies at the very core of all noble human living. The leading points in the address brought out strongly the attitude necessary if we would receive the fullest inspiration. The shepherds of Bethlehem are characteristic of simple-minded, honest hearts, which, though perhaps utterly unschooled in worldly wisdom, are ever open to celestial influx, and are ever ready to attend to angelic ministrations because they are undefiled, and faithful to the highest light accorded them. The fear which overcomes them at the approach of the angels is due to their ignorance of the true character of the phenomenon which is appealing to them—for as soon as they understand the real purport of the At 11 A.M. the discourse on "The True Message of for as soon as they understand the real purport of the heavenly communication they are filled with great joy, as they learn that the tidings convey peace and good-will to them and to all people. The occupation of the shepherds is suggestive of any work in which we may be honestly engaged; and it is into the midst of our common engagements that the highest illuminations always come. tions always come.

The wise men from the far East, led by the star, stand for those whose scientific attainments lead them by a longer and more circuitous route to the same conby a longer and more circultous route to the same con-clusion arrived at earlier by those who are simply open and receptive to immediate spiritual revelation. The note of universal good will in the heavenly song is twofold; the glad tidings are only accepted by those who are in the state of good will—though they are in-tended for all mankind. All things do work together for good whether we know it or not; but the confor good, whether we know it or not; but the consciousness of the glorious truth that all is for the best dawns upon us only after we have reached a degree of spiritual development far above the present average status of the multitude.

In the afternoon at three a large number of ques-

tions were ably answered, some of which, bearing spe-cially on mediumship, will appear in due course in the Questions and Answers department of the BANNER

In the evening at eight the large hall was completely In the evening at eight the large hall was completely filled, and the lecture on 1894 in retrospect, and 1895 in prophecy, was pronounced a masterly effort by the highly intelligent and deeply interested audience. It has met with so warm a reception that many requests have been made for its publication. If it is again delivered, and reported, the manuscript will be furnished to The Banner.

Mr. Colviller Old and New Year's leatures Dec. 21

Mr. Colville's Old and New Year's lectures, Dec. 31 and Jan. 1, in New York and Brooklyn, will be referred to next week. On Sunday next, Jan. 6, W. J. Colville will lecture in Lowell, Mass., in Exchange Hall, at 2 and 7 P. M. Afternoon, six subjects from the audience. Evening topic, "A Review of 1894, and a Bright Prediction for

MR. COLVILLE IN BOSTON.

W. J. Colville will be in Boston for the next two weeks, and during that period will deliver two courses of six lectures each in the lecture-room of Copley Metaphysical Collège, 18 Huntington Avenue, Mondays, Wednesdays and Fridays, Jan. 7 and 14, 9 and 16, 21 and 23, 2:30 P. M.; Tuesdays, Thursdays and Saturdays, Jan. 8 and 15, 10 and 17, 12 and 19, 8 P. M. He will speak in Cleverley Hall, North Abington, Monday, Jan. 7, 7:30 P. M. Subject, "A True Estimate of the Bible—A Friendly Reply to Ingersoll." All letters, etc., may be addressed care BANNER OF

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

Dr. G. C. Beckwith-Ewell has a few open dates in 1895, and may be addressed at Denver, Col., Box 667. He will return East in April to meet engagements. E. J. Bowtell was engaged at Quincy, Mass., Dec. 80; speaks at Waltham, Mass., Jan. 20. Address 282

Shawmut Avenue, Boston, Mass. The New Orleans Times-Democrat is authority for stating that Frank T. Ripley, "an orthodox Spiritual-1st," addressed a meeting Sunday, Dec. 23, at the Association's hall on Camp street, on Re-incarnation. At the close of the address, it says, he gave a series of manifestations: "Invariably there was some one in the audience who recognized Mr. Ripley's department of the ungean yiethers is identical with the scription of the unseen visitor as identical with the characteristics of some lately-departed friend or relative. . . . He never failed to give the spirit's exact language as he claimed to receive it."

Mr. J. Frank Baxter will speak Sundays, Jan. 6 and 13, in Meriden, Ct.; and Sundays, Jan. 20 and 27, in Norwich, Ct. In due time the dates for New London, Noank or Mystic, Danielsonville and East Hartford, will be named. Monday evening, Jan. 14, he will lecture in South Deerfield, Mass., and on Tuesday even-ing, Jan. 15, in Greenfield. February Sundays are secured for Berkeley Hall, Boston.

May S. Pepper is quite ill at her home in Providence, R. I., and has been obliged to cancel her dates for the

Dr. C. H. Harding's address for the month of Jan uary is 9 Elm street, Augusta, Me.

G. W. Kates and wife will lecture in Denver, Col. during January. Their address is Manitou, Col Harlow Davis, platform test medium, serves the Progressive Spiritual Association at the Amphion Cheatre, Brooklyn, the last two Sundays in January Has open time in February for societies in vicinity Philadelphia. Is engaged March 17 and 19 by the Norwich, Conn., Spiritual Union. Address him at 211 East Fourteenth street, New York City.

Mrs. M. W. Leslle, inspirational speaker and plat-form test medium, has open dates for January and February. Terms liberal. Address 587 Tremont street, Boston's Mass.

A Few Words With the Subscribers for the Encyclopedia of Biblical

Spiritualism. To the Editor of the Banner of Light:

I am daily in receipt of letters and of questions by word of mouth asking me how soon the Encyclopedia of Biblical Spiritualism will be ready. Until now I have not been able to answer. I now have a letter from my publisher stating that it the book does not exceed 400 pages he will have it ready to go into the mails by the first of February.

I approunced that it would contain not less than 300

pages; I am now trying to keep it within the limit of 400 pages and hope to succeed and yet to make it what its title-page indicates, an "Encyclopedia of Biblical Spiritualism; or, A Concordance to the Old and New Testament Scriptures, which Prove or Im-

and New Testament Scriptures, which Prove or Imply Spiritualism."

Seven hundred people have subscribed for this book, with the promise that they should have them at \$1.00 each, or at the rate of seven for \$5.00, or fifteen for \$10.00. Whether the book contains 400 pages or 500 pages, every one who subscribes before the day of its publication shall have it at the above rates.

The subscriptions to the Encyclopedia are now due. I hope to have every one of them in, so that the printers can have the last dollar of their pay before I take a book from them. If the subscribers will generally

ers can have the last dollar of their pay before I take a book from them. If the subscribers will generally respond to this notice it will save me several dollars of expense and much time in writing postal cards. I honestly think no Spiritualist can afford to do without this book. Those wishing it should send in their orders and their money immediately, so that our printers can know how large an edition to publish.

Respectfully, MOSES HULL.

RHODE ISLAND.

Providence.—Sarah D. C. Ames, Sec'y, writes:
The Spiritualist Association meets in Columbia Hall,
No. 248 Weybosset street; services at 2:30 and 7:30
P. M., Progressive Lyceum and adult class at 1 P. M.
Suuday, Dec. 30, Mrs. Abby N. Burnham, of Boston,
Mass., spoke acceptably, and gave recognized tests to
good audiences, afternoon and evening.
Mrs. Burnham is with us again Sunday, Jan. 6.

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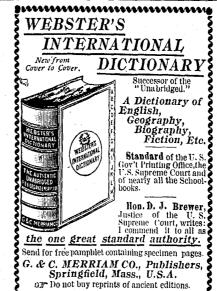
We offer to any subscriber who is now receiving the Banner of Light, for every new yearly subscriber which he or she will secure and send us, accompanied by the full yearly subscription price, \$2.50, the privilege of selecting any books or pamphlets from among those advertised by us, either in The Banner or our Catalogues, to the amount of \$1.25—one-half the price of the subscription; and for every new six months' subscriber whose name they will send, accompanied by \$1.25, we will allow them to select books or pamphlets to the amount

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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SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Ja.5.

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

N. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER of LIGHT and the publications of Colby & Rich.

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The terms are one dollar for each letter so answered, including three two-cent postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within four or five weeks after their receipt. We cannot guarantee that every letter will be answered entirely satisfactorily, as sometimes spirits addressed hold imperfect control of the medium, but do as well as they can under the circumstances.

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

3. Those sending letters to this office for an swer, should invariably write upon the outside 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 phenomenon 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 thereof, that such letters have not been tampered with. For instance, good and appropriate re-plies have been received since this department was established to letters which, after common sealing, have been sewed together by hand, or passed through a sewing machine; others have been secured by the plentiful use of sealing

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

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

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Fred Crockett,

No. 314 Shawmut Avenue, Boston. RECEIVED FROM ENGLAND.

Raphael's Almanacı

The Prophetic Messenger and Weather Guide, FOR 1895. Comprising a Variety of Useful Matter and Tables. Predictions of the Events and the Weather

That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Fifth Year, 1895.

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SPIRIT Message Bepartment.

SPECIAL NOTICE. The Spirit Messages published from week to week or the above heading are reported verbutim by Miss IDA PALDING, an expert stenographer.

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

This our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our scance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of seance held Nov. 16, 1894. Spirit Invocation.

Unto thee, who art the source of all wisdom and power we uplift our hearts in adoration and praise. The grandeur of thy handiwork appeals to us in the mighty universe of worlds that sweep majestically in their appointed orbits thy matchless skill is displayed about us everywhere, in singing bird, fragrast flower and stately tree; from the cloud-topped mountain, that uplifts its head to the smiling skies, to the grain of sand upon the sea-hore, we behold thy wondrous design; and thy watchfulness and care over us, thy mortal children, is made apparent daily and hourly. We realize that we do not pursue our earthly careers unheeded by thee, our D.vine Parent, but that every even of our lives is designed for use in the way of our spir tual, moral and mental advancement if we but learn to meet it aright. Our cries of distress and despair, our prayers to thee for strength and assistance, never fall on a deaf ear, for thy heart, thou God of Love, beats in sympathy with our own in every trial. In thy wisdom thou hast ordained the vicissitudes of earthly existence; in the sunshine of prosperity our lives blossom out in joy and happiness, but in the storms of adversity we gain that depth and strength of character which we could not otherwise obtain, and thus are fitted to take another step in the pathway of pro-

Be with us during the services of this hour, our Divine Parent. Give power and knowledge to thy returning children to so identify themselves to their earthly friends as to add another link in the chain of evidence of the immortality of the human soul that thou art presenting to thy mortal children. May the words that are uttered here to-day carry with them an influence from this place that shall be an incentive to higher living by those who shall peruse them. Bless all assembled here this day, in spirit and in mortal: bless thy children everywhere; and unto thy name will be rendered praise and thanksgiving evermore

JOHN PIERPONT. INDIVIDUAL MESSAGES.

Robert W. Knight.

Good morning, Mr. Chairman. I guess I put a good deal of force on the medium's brain as I took control; but how old do you think they called me when I went out? [I don't know, I am sure. How old were you?] Over ninety, and I prided myself on being about the oldest resident in Portland, Me., but to day I feel to be about twenty-five.

I was an old shipbuilder, and I am still inter ested in those who are engaged in that business to-day. There is a law of attraction that brings us back to watch others at our old pursuits.

I well remember when I first became inter ested in that business, and it paid me pretty well. I remember, too, long back in the past, when I was a little lad, my father asked me, "What kind of business do you intend to follow, Robert?" "I don't know," I replied, "I haven't got there yet." But when I was attracted to this work and made up my mind to follow it, I did so with quite a degree of suc-

I am pleased at receiving an invitation to speak here to day. Many years in the past I did make myself known-not through this brain -some other one; I do n't knew where, I do n't know who, but I did. However, that did n't satisfy me forever. I've asked quite a number of times if I could speak here, and the answer always came, "Sometime when there is an opportunity," and that has presented itself today.

I wish to say to the old neighbors and the few kindred still upon the earth-plane, that I have never had a desire to return here to stay, but I have many times had the desire to come into communication with my friends. I have only done so silently, but they need not think I have had no interest in their welfare, for I have, and wherever I could exert my influence for good, I have been only too glad to do so.

[To the Chairman:] If you will announce me as Robert W. Knight, I shall be very grateful for your kindness.

Sarah A. Potter.

The questions have been asked frequently, "Why does not such and such an one report at the BANNER OF LIGHT Circle-Room?" "Why do not more come who lived at the South, or in other localities from which we do not hear?' I cannot answer these questions, only in this way: No earnest spirit who posesses the requisite knowledge and power to control the medial organism is denied the privilege of speaking here when there is time, and we denizens of the spirit world who visit these seances understand when we ask the kind Spirit-President, the Rev. John Pierpont, if we may manifest, and he answers, "Not to-day," that he has a good reason for his refusal.

When I have come close to some of my friends I have often thought, "Oh! what a mistake to go through this world as if it were all of life." Yet I do know there are times when they feel that we who have passed on cannot be far away, but they think no further than that.

earth plane we are cognizant of what is taking of a blessed retinion hereafter. place here. I knew also when sickness came to you, and you were ministered to by kind ones in spirit whom you could not behold, although you felt that there must be a power aiding you. How often people here say, "It was God that took care of me." Yes, it is God's power, but it is given through his ministering angels, who attend you and ever seek to guide and guard you from all harm.

I speak to you, Ellen, but my words are intended for the rest also, and they will understand why I speak in this way. I would that you all would seek to learn more of that which concerns your spiritual welfare while you are upon the earth plane, for it will be a great aid to you when you come to dwell with us.

In Memphis, Tenn, a handful of my friends still dwell. Ellen Potter, to whom I have been addressing myself, Mr. Chairman, lives in Opelousas, La. She was there during the Rebellion. I am Sarah A. Potter.

Sarah Pote.

Mr. Chairman, I am happy to be able to come to-day.

This message I send to you, Alice, and to mother and George. Mary is here, and Increase is with me-your father; he knows the changes that have been made in business, and he says: Be careful what you sign.

Alice, dear child, grandmother has been a true mother to you in every sense of the word, and my prayer is that she may stay with you a long time in the home where you are so happy. Changes have come, it is true, and I have been aware of them all.

I should never have thought, while in my material form, that I would sometime speak here, but I am very glad to do so, and I am aided by those here whose duty it seems to be to give strength and courage to those who seek to return with loving words to the dear ones on earth.

Alice, my dear daughter, "mother" has never forgotten you. When I left you I asked God to take care of you, and He has done so; and when your father came to meet me I asked again that mother might be spared to you long, and she has been, for she is now over eighty, but I still pray to the Father in heaven that she may tarry many years longer. Be kind, be charitable, be gentle; and seek to fulfill your mission well.

When you were in Melrose I was with you daily. Since the change has come, and you have gone further off-into Reading-I have visited you the same. I am glad to feel that we are welcome there as are his own people. There are some who doubt our coming, and even our very existence; but, dear child, learn all you can of things spiritual, for it will aid you much when you pass through the portal termed death. My name is Sarah Pote. I passed away at

East Boston, Mass., many years ago.

Jennie Hill.

[To the Chairman:] I would like to speak to you, sir. [You are very welcome]

I lived in Springfield, Ill. I've been in the Summer-Land a long time. I was only four years old when I went away. I remember a little about living here, but not much. Grandma Hill says I'd be about twelve now. I'm quite a large girl now, but you understand, Mr. Chairman, that when we come on to the earth-plane we take on the feelings we had when we passed away.

My mamma's name is Mary Jane, so I suppose that is why they call me Jennie.

I want to tell my people here that I am attending lectures. My teacher says I am very lessons in painting and drawing. My teacher in painting is Mrs. Lutie Blair. She used to Bottom. She used to paint, and she used to limitations of time and sense. come to Boston, too.

Oh! I want to tell you one thing more, Mr. heads and speaks so kindly to them. The spirit Mr. Whittier here.

I want you to say, please, sir, that I'm Jen- and soothe him. nie Hill.

Rosie Fletcher.

the little children as they personate themselves so perfectly. I love children, so happy, mirthful and innocent, and I do not wonder that mortals shed such bitter tears when the little ones are taken out of the household.

I was but a child when I passed on, and, dear Grammie, I know you have drunk deeply from by the unseen, yet palpable ones, who loved the cup of sorrow, at the loss of the physical him because of his devotion to the truth of presence of your loved ones, many times. When Belle went, you felt as though you could not have it so; but could you see how happy we are in spirit you would not mourn so deeply.

Dear Aunt Ella, learn all you can of the life to come, while you are on earth, and you can

this meeting to day, but Belle urged me so the incoming and outgoing tides, the ebbing hard, because she wanted me to speak for her and flowing of the life-forces of an impulsive, also, that I could not well refuse. She sends loving words to John and to her darling child, | ing and noble heart. Walter. She sends warm greetings also to her dear father and mother.

Belle and I are happy together. She saw me before the spirit took its flight. She asked mentally that God would take care of dear Walter, and in a few moments she was gazing upon the sweet faces of those who had come to really is. Happily, perhaps, human beings greet her, among them Brother Walter, who said, "Sister Belle, I warmly greet you." He passed away when a little child, while she preme Benefaction of existence; otherwise grew to womanhood and became a mother ere she went to the Summer-Land.

Dear Grammie, you are not alone, even though it may seem so to your physical senses. In a little while (for a few years will speed swiftly by), grandpa and all the rest of us will meet | house of clay, or of what was passing in his you when you shall cross the crystal river to our beautiful shore.

I know you often say in your heart, Grammie, "How long it seems, Rosie, since you were taken away." Yes, as you reckon time it is a long while, but every hour is filled with so much activity, so much that interests and engages our earnest attention in the spirit-land, | markable: There was an instantaneous sloughthat the time seems short to me.

Father and mother stand beside me, and send warm greetings to you all. They speak of you collectively, because there are too many to mention individually.

come into communication with Isabelle, and giant, aroused, might spring from gyves of requested me to so announce to the circle, you will do so in a very little while; then wait straw. The vigor, fervor, faith in humanity, which I did before taking my seat. No one in patiently until the opportunity presents itself. hopes of youth, all came forth, illumining the meantime had heard a word from Mr. Rich

have come to you, for when we are upon the grieve less and be comforted with the assurance | caped from him, although unique for a prayer:

Dear Grammie, Aunt Ella, each one in the family, I send this message to you all. Belle is with you daily, and also visits her home, her father and mother. You look upon the vacant chair, the vacant place at the table, John, but | friends and guides, according to their spiritual she is with you, and she will care for you and minister to your spiritual wants as she could not were she in the material form. You will say to this, "But I needed her so much here." So she feels, but in God's wisdom she was removed, and he knows what is best.

Be patient all, for the time is fast approaching when the grand reinion shall take place, and we shall eagerly and warmly greet and welcome you to our home above.

I was called Rosie Fletcher, but I was named Rosabelle. I lived in Lowell, Mass., but some of the friends I speak of are in Wellesley.

Spirit Messages.

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

Ave. 23.—Samuel Hidden; Theodora Wray; George Rausden; Adelai le Wright Tuits; Lizetta Holt; Henry Revett; Carlotte Worthen.

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

Dec. 7.—Amos Walker; Hattle L. S. Harris; Susan P. Fay; Susan R. Holden; Marla Howland; Tom O'Riley; Clara Wellington.

Susan R. Holden; Maria Howland; Tom O'Rhey; Giara Wellington.

Dec. 14.—Nettie J. Wentworth; Matilda S. Grantman; Theresa A. Metcalt; Jonathan Hosmer; Charles Heyward; Mary A. Wheeler Woml: Louisa Theobald.

Dec. 21.—Harry L. Taft; Capt. John Lindsey; Alexander A. Campbell; Thomas Moon; Annie Maria Osborn; William S. Sloane; Emma Sloane.

Dec. 28.—Sarah J. King; William H. Brown; Hannah E. Lucas; Theodore Grant; Hannah Constantine; Charles Wass; Hannah M. Bates; John W. Harris; Isa Richardson.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

On account of the non-arrival in the man of the expected MS. therefor, we are obliged to omit the usual Answers to Questions this week.

For the Banner of Light.

The Reception in Spirit-Life of Luther Colby.

Written by "Ouina," through her medium, Mrs. Cora L. V. Richmond (Water-Lily).

Ilow rejoiced we all were, on the spirit side of life, when we saw that at last the noble chief (Colby) was to be set free. He had suffered so him. proficient in my music. I go to school every much in his body, and his mind had been so day. We have only one session, then we take often disturbed of late, that we knew the transition would bring great release.

Little do mortals know (or realize if they live only a little way from Boston-at Rock know) what it is to be enfranchised from the

We had all watched over and tried to relieve his sufferings-I mean "Tululu" (Mrs. Fannie Chairman: Mr. John G. Whittier visits our Conant), Vashti, Dr. Pike, the Indian "medischool, and he puts his hand on the children's | cine men," Dr. Rush, and all of the Colbychief's "children," (the spirit-messengers whom gentleman opposite [Mr. Colby] says I could n't] he had adopted as his own,) when the Willis have better hands on my head. I did n't know | chief (Fred L. II. Willis, who was with him much during the last days) was trying to help

We knew how he would be missed; but there is always a lessening of the seeming importance of human places, and even duties, under the What a pleasure it is, Mr. Chairman, to watch | great stress and urgency of the mighty angel who comes to disenthrall.

He alone, of whom this is written, knows his own inner preparation for this yielding up of the strong fortress in earth-life, in which he had fought the battle for truth from the ramparts of his own integrity, strengthened ever Spiritualism.

With a strong nature, engaged in a work in earth life that is paramount, and accustomed for two-score years to wield the instrument more mighty than the sword in a cause most sacred, it is not strange if at the gateway of easily do so, for you have good medial powers. the Change called Beautiful there was a strug I did not think of speaking when I came into gle, like that of the meeting and hesitation, of turbulent, impetuous, child-like, generous, lov-

But it came, the Great Supreme, and he was free and aware.

Oh! how I wish you could know-you, dear heart, who may be reading this with eyes dimmed with tears of sorrow, blind, earthly, but tender, human sorrow-what this release dread and shrink from for themselves, and mourn when it comes to others, the one Suearth could not retain them.

Now it had come! He wants me here to say that he never for one instant lost consciousness-either of where he was in bodily form, of what was transpiring in the room with the own experience. Just as he was when the kind friends in earth-form stood around, so he was, as far as consciousness was concerned, when he recognized the added company into which he was admitted by added perception.

That which transpired before us all, and of which he was the most conscious, was truly reing off of every pain, care, vexation, weakness, trouble; I never saw a spirit that had suffered so much from these afflictions in the body, so absolutely and instantaneously freed. His spirit sprang into his new existence as an acro Dear Uncle Fred, I know you are anxious to bat might leap from a prison of paper, or a Aunt Mary, you cannot yet be reconciled to and transfiguring him instantly! The exclam since he left our city.

Ellen, I know of the many changes which her going, but the time will come when you will ation was like a prayer of thankfulness that es-By Jove! I feel as young as I did fifty years ago!" What is thanksgiving but the grateful recognition of blessings?

"Tululu" was first to meet him in special

recognition; then one by one he perceived his nearness. We wreathed for him those priceless flowers from our home, of which he had fashioned such an abundance: flowers of the kind deeds; acts of benevolence unseen of mortals; true generosity in loving and giving. Ah! how his spirit humbly and as a child received this tender ministration. Through whatever scenes with friends of childhood days, guided by mother love and paternal joy; through whatever reunion of sacred friendships, unsullied, undimmed by time; through the meeting and mingling with those who were his own, we may not follow: Spirits who in outward life have been as true and unswerving as was he to his convictions, find their own

without any intervening shadow.

But he had his way about flowers and groves, shady walks and murmuring streams, reproductions of the familiar scenes loved on earth; scenes where he had been wont to take refuge from arduous labor, beside the sounding sea and along the rugged shores of rock cliffed New England. He had his way; for we re ceived him in our pearly canoe-propelled by white swans, heralded by white doves, with flower garlands to guide the winged, fairylike steeds; amid soft musical numbers and chantings of numberless spirits who rejoiced in his release from earth; above, around, shone the light of the wondrous realm, pulsing in welcoming waves of joy, while far beneath (not in space but condition) rolled away the vanishing shadows of earth-pain and care. Yet ever from scenes of beauty and visible forms of loveliness he would turn to us-to the spirits of the forms he saw, and say ("in thought more palpable than speech "): "These are my messen gers, my spirit children, and all these [thinking of those whom he had met] are my friends."

Those who have aided him in spreading the gospel of Spiritualism, who have watched and guarded the unfurling of THE BANNER from week to week; those who have prompted, led, checked him (when needed) during those years of service for truth, have no need to make room or place for him in their counsels. HE IS ONE OF THEM!

Spiritual Phenomena.

Materialized According to Promise.

To the Editor of the Banner of Light:

The writer would ask space to inform your readers of a remarkable occurrence that took place in our materializing séances in Somersworth, N. H., under the mediumship of Henry A. Cobb, a citizen of this place, and known from boyhood by nearly all the circle, and personally known to all to be above trickery and mposture.

The manifestations came under the direct observation of the writer, and were as follows:

About two months ago Mr. William II: Rich. han whom'no more honest man exists, at a Sunday evening séance was called to the cabinet by Lucille Western, one of Mr. Cobb's cabinet controls, and was told by her that when he went to New York (and it was generally known that he was going some time that week) if he would go to 345 West Thirty-Fourth street he would fine a medium by the name of Effie A. Moss, and if he would attend one of her séances she would materialize and sing to

Mr. Rich announced to the circle what had been said, and the name and address of the medium were taken down by the writer; the name of this medium and her location were entirely new to every one in the circle, including the medium, Mr. Cobb.

On Friday morning following Mr. Rich called at my office to say that he was about to take the train for New York, and that he should go to the address mentioned above, and if he found things all right and Miss Western came he would ask her to come back to our circle and inform us of the fact before he should arrive, adding that from the nature of his business we need not expect to hear anything until the

Tuesday séance following, at least. He went to New York, arriving there in the forenoen, and failing to do any business that day, started early in the afternoon for 345 West

Thirty-Fourth street. Arriving there, he inquired for Mrs. Moss, and was delighted to discover there was a medium there by that name. He was invited into the house, and found that a séance was then about to be held. He obtained permission to remain, and with fifteen others patiently waited to see what would be the result.

Several materializations occurred, and everything was going on as usual, when "Lillie," the little cabinet control, was heard to say from within the cabinet, "This is so funny," repeating the exclamation. On being asked by some one of the sitters what was "so funny," she said: "There is a spirit materializing in here who says, 'I promised to come, and I am here,'" and Lillie asked the sitters if any one, there could tell what was meant.

Several answered that they could not, but Mr. Rich, who is a very secretive man, though he thought he understood, said nothing, and awaited further developments. No one in the room ever saw him before - ever heard his name or where he came from.

Pretty soon the well known voice of Miss Western was heard within the cabinet, singing 'Then You'll Remember Me," rendering it beautifully. After the song was ended, she came out and called for Mr. Rich, of whom she asked when he came to the cabinet if she had not reneemed her promise; and upon being assured by him that she had done so in a most satisfactory manner, she led him into the middle of the room and introduced him to the circle, telling them he was a friend of hers who lived more than three hundred miles from there, and whom she had promised if he would come there she would materialize for and sing to him; she then asked the sitters to bear witness that she had kept her promise. Then she took Mr. Rich back to the cabinet, and he asked her to come back to our circle on Sunday evening following and announce the fact that she had fulfilled her agreement with him.

At our Sunday evening séance here in Somersworth, at about 8 o'clock, Miss Western materialized, called me to the cabinet, and said to me that she had met Mr. Rich at the place named, in a séance of the medium named, and had sung to him as she had promised to do, and

On the same Sunday evening he was again at the circle of Mrs. Moss, and at about 0:30 o'clock Miss Western materialized, and calling him to the cabinet said to him that she had been to Somersworth that night, and had notified our circle of what she had done, and that he would hear from it when he got home, which he most assuredly did.

If we put any dependence in moral evidence, or have any faith left in human honesty, what conclusion can we draw from the above, other than that the angel-world is constantly and persistently trying to impress upon mortals the living truth that "death is but an event in life," and "that death does not end all," and further, that our loved ones are not lost, but may and do return to us?

WM. S. PIERCE, Pres. of Spiritualist Society. Somersworth, N. H.

Spirit Concert by the Hutchinsons.

To the Editor of the Banner of Light:

Last evening, the relatives of Mrs. Abby Hutchinson Patton and the Hutchinson Family of singers residing in Orange, four in number, together with two ladies from outside the family, met at the request of "Aunt Abby," to attend a concert which the family were announced to give in spirit land on Christmas Eve. She thought some of us would be able to hear the singing.

We gathered around a small table. Abby came through her niece Marion and wrote, "Turn down the gas and have Ludlow sing 'The Farmer's Daughter,' so as to collect the forces

Ludlow Patton, Abby's former husband, then "The Farmer's Daughter," a song comsang posed by Abby's brother Judson, accompanying himself on his banjo. While singing Mr. Patton felt himself touched gently on his shoulders and sides several times by the spirits. On the last verse Abby and her brothers joined in the singing. Their voices were faintly heard

by most of those present.

Abby then requested her great-grandniece Helen, seven years old, to recite a piece. She complied by reciting "The Owl and the Pussy Cat." This was encored by both spirits and ourselves. In response to the encore Helen re-cited Mrs. Fanny Gage's "Perplexed Housekeeper," to the delight of spirits and mortals.

Abby next asked us to listen and hear the Hutchinson Family sing "The Old Granite In this song the family gave some account of themselves when in earth-life. The quartet was distinctly heard, as also the applause of the spirits which followed the singing. The table was rapped upon loudly by the spirits in imitation of applause, and we mortals clapped our hands most vigorously to show our appreciation of the effort the Hutchinsons made to give us some Christmas cheer. The family awakened in their spirit auditors a glow of enthusiasm much like that of their earth-experi-

The next request from Abby was to have her former husband, Mr. Ludlow Patton, sing "Inly a Thin Veil Between Us," which he did, accompanied by Marion, his present wife, on the piano. The Hutchinson family were distinctly heard to join in singing the chorus to

the three verses of the song.

The Egyptian spirit, Vanchi, the control of the late Mrs. T. F. Dean, of Onset, then made herself manifest. Mr. Patton felt a weight on his right shoulder. Vanchi said she was sitting there, and had spoken into his ear the word "bravissimo," as her recognition of his fine rendering of the song he had just sung.

Abby informed us that there was a large gathering of spirits to hear her brothers and herself sing. They wanted to hear some of the old songs that they were accustomed to hear the family sing when in earth life. In response to many requests, she said that she would now sing the first part of Tennyson's "May Queen," and if we would listen she thought some of us could hear her. Then followed the rendering of that famous song, in Abby's most buoyant and bewitching style. Her intonation was perfect. The effect on us mortals was very exciting. When she finished the song a well-merited measure of approbation was awarded to her by her spirit hearers. If Tennyson had been present (perhaps he was) he could not have longed for a truer embodi-ment of his own "Queen of May" than then stood warbling forth in strains so musical a poetry which is beauty and music in their most glowing forms

Those of us who were clairvoyantly able to see Abby, reported her as appearing as she was when at her best in earth-life.

Abby declined to sing another solo, as she wanted her brother Judson to sing his song of "Calomel," which he composed long years ago. He then sang the said song, to the delight of both audiences, spiritual and earthly. His enunciation was clear and distinct, and his violin spoke the word "cal-o-mel" just as it used to do in years gone by, when singing the song to his earthly audiences. Anybody who ever heard Judson sing the song was more delighted to hear it than to take the drug. I would much rather hear him bring out in his quaintest tones that "cal-o mel," than to give it to others to take.

Marion then went to the piano, and her Aunt Abby played through her an original piece, which she named "Silver Bells." It was sweet, new and bell like, and Abby promised to enlarge and improve it for a future occasion. The Hutchinsons then sang a closing piece,

bidding good by for the present to brothers and sisters in both spheres of life. They gave thanks for the kind reception given them, and announced another concert for Thursday evening, Dec. 27, 1894. It has been generally believed that this world

would never hear again the Hutchinson Family. in song, as all but one had passed into spirit-Last night's experience shows that they still live, and, under favorable conditions, can be heard again somewhat as of yore.

The singing of last night brings to mind the beautiful verses of the celebrated Quaker and spiritual poetess, Mrs. Mary Howitt, concerning the Hutchinsons. I recall only a few of the "Band of young apostles:

Such to me ye seem, As I list your singing, In a rapturous dream Taint of earth I see not In your clear eyes shine; You to me resemble Natures all divine; Pure, seraphic creatures, From some higher sphere, Who, but for love and pity Never had been here, Who, but for human fellowship, Had never shed a tear.'

Orange, N. J., Dec. 25, 1894.

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

Convention in Vermont.

The twenty-sixth Annual Convention of the Vermont State Spiritualist Association will be held at Essex Junction, ermont, on Friday, Saturday and Sunday, Jan. 11, 12 and

13. 1895.

The Convention opens at 2 o'clock P.M. Friday in the Folsom House Hall.

In addition to the State speakers, the managers have engaged F.A. Wigyin of Salem, Mass., the well-known lecturer and test medium.

Good music will be furnished under the direction of Miss Angle Truax.

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One session will be devoted to the Equal Rights Association. There will be test seance and entertainment evenings, with a small door fee.

Essex Junction is a central point, and this is the Annual Convention, and officers are to be elected for the ensuing year. Let there be a good attendance

The Central Vermont Rallroad will sell tickets for fare one way from the following stations: Bellows Falls, Ludlow, Rutland, Mount Holly, Brandon, Middlebury, New Haven, Windsor, White River Junction, West Randolph, East Granville, Roxbury, Northfield, Barre. Tickets will also be on sale at the following stations at 2 cents per mile: Swanton Junction, St. Albans, East Georgia, Georgia, Charlotte, Botton, Waterbury, Middlesex, Montpelier, Cambridge Junction, Jeffersonville, Cambridge.

A cordial invitation is extended to all. Those having dues, please remit to the Treasurer, Janus Crossett, Waterbury, Vermont.

Permont.

By order of the Board of Managers.

JANUS CROSSETT, Sec'y.

January Magustness

Soningen's, The new volume (17) opens with every inquement to subscribers. Robert Grant has his first paper in the series on "The Art of Living," "Income,"ibeing discussed, and giving evidence that exceedingly interesting articles are to be the product of Mr. Grant's pen. A. Conan Doyle has a poem, "A Forgotten Tale"; Henry Wolf and his work are described in a paper on "American Wood-Engravers" "A Tusoan Shrine" is by Edith Wharton; several illustrations add interest; George Meredith's serial, "The Amazing Marriage," to be continued through the year, has an installment of four chapters; "The Beginning of American Parties" is by Noah Brooks. It has nine portraits. This is to be followed by other papers on "American Party Politics." Glibert Parker has a story out of Labrador, "The Going of the White 8wan"; "The Wanderers" is a poem by Harriet Prescott Spofford; "Mental Characteristics of the Japanese" is from the pen of George Trumbull Ladd; Charles D.: Lanier contributes "Sawney's Deer-Lick"; Maud: Ballington Booth tells about the "Salvation Army Work in the Slums," and produces a very readable article for general perusal; "Sunset" is a short poem by Josephine Preston Peabody. Reminiscences of Dr. Holmes are always in order, and Dr. Thomas Dwight has many to close the regular table of contents. "The Point of View" has several pleasing articles. Charles Scribner's Sons, New York.

ST. NICHOLAS.—The new year begins promisingly for the little ones in the current issue of this always entertaining magazine. It has a decidedly holiday flavor, and there are articles to sult every taste. Elbridge S. Brooks continues his serial, "A Boy of the First Empire," and gets into important epochs of Napoleou's history. "Three Freshmen: Ruth, Fran and Nathalie," by Jessie M. Anderson, is a new serial for girls, giving a bright and lively account of girl-life at Smith College. Brander Matthews has an article on Ralph Waldo Emerson, with a full-length standing portrait of the philosopher to add interest. Albert Stearns continues "Chris and the Wonderful Lamp." "A Piping Pie," and "Who Beeks, Finds," are two fautastic stories. "Jack Ballister's Fortunes." by Howard Pyle. are still wound up in the pirate Teach. "Tim Sheridan and his Christmas Goose," by Leonard M. Price. U.S.A., tells of a boy who saves the life of an officer with whom he is hunting, and gets a fine goose for his prize. C. F. Holder writes about "Rogue Elephants," and describes some of the thrilling scenes that attended the killing of some of the most famous of them. "The Cherry-Colored Purse" is a true story by Susan Fenimore Cooper, and shows how a little girl bought eleven presents with eleven pennies. "An Astonished Snow-Man" is very funny. The poems in the number are by Helen Gray Cone, Dorothea Lummis, Frederick Opper, Tudor Jenks and Mrs. Mary Mapes Dodge. The Century Co., Union Square, New York. THE MAGAZINE OF ART.—"Autumn Leaves" is a

beautiful etching. "A Study for 'Coriolanus'" is another full-page engraving. "Sergeant Tanviray" is after the celebrated painting by Grolleron, and cannot fail to stir the heart of every patriot. Under the caption of "Private Picture Collections in Glasgow and West of Scotland," is a recital of the collection of A. J. Kirkpatrick; bringing out, among other valuable subjects, the head of a gipsy girl in full page. "Art in the Theatre" shows up the ballet to fine advantage. Thomas Hope McLachlan, the artist, is well described, and six of his best pictures are reproduced. "English 'Arts and Crafts' from a Frenchman's Point of View" has its second installment. "Sculpture of the Year," by Claude Phillips, brings out a symmetrical shaped Orpheus, not a very fine "Oblivion," a beautiful Circe, a taking "Goddess Gerd," and other nice pieces. The chronicles are replete with news of importance to artists. The Cassell Pub. Co., 31 East Seventeenth street, New York.

NEW ENGLAND MAGAZINE.-Burlington, Vermont, is finely described and illustrated by G. G. Benedict; 'Raleigh's Lost Colony" is by James P. Baxter; "A papter of Alaska" is one of C. E. Cabot's best descriptive sketches; "Radcliffe College" is done in Helen Leah Reed's finest manner. It is beautifully and fully illustrated. Lowell Mason is told all about by Thomas H. Jenks and Rev. S. F. Smith, D. D., author of "America." Ralph Adams Cram has described the Christ Church chimes very minutely, and the frontisplece in the same line gives a very good idea as to how the bells are manipulated. There are several poems in the number, beside stories of romance and travel. Warren F. Kellogg, 5 Park Square,

CASSELL'S FAMILY MAGAZINE .- "The Voice of the Charmer," by L. T. Meade, has four chapters in the current issue. Some of the other readable articles are: "Novel Writing and Novel Reading," by Frederick Dolman; "The Meaning of the Chinese Button," A. J. Bamford; "The Cabinet and its Secrets," Sir Wemyss Reid; "People who Face Death," A. E. Bowser; "Glants of the Canal," C. J. C. Hyne; "The Great Tidal Wave," Ethel S. Turner. Fashions, garden hints and a song make up the remainder of the contents. "My Lady Waits" is a very pretty frontispiece. The Cassell Publishing Co., 31 East Seventeenth street, New York.

St. Louis Magazine. - "The Political Rise of Davy Crockett," by Verne S. Pease, is the opening Davy Crockett," by Verne S. Pease, is the opening article. "Felix, a Study in Karma," is from the pen of Hudor Genone. Lizzie S. Goff writes "The Judge's Charge." "Let Loose," is a story by the author of "The Danvers Jewels." There are other interesting articles. "In Practical Occultism" are several parer of interest, which is also true of the departments. pers of interest, which is also true of the departments devoted to health and fashion. T. J. Gilmore, 2819 Olive street, St. Louis, Mo.

THE QUIVER.—The two serials, "For Poorer-For Richer," and "Angus Vaughan's Widow," have goodsized installments; "A Determined Woman," by A. E. Wickham; "Chinese Pagodas in Pen and Pencil"; "Hospital Nursing as a Vocation," by Mabel E. Walton; "The Children of Hunger," by F. M. Holmes; "Nervous Folk," make up some of the contents of the latest issue. The Cassell Publishing Co., 31 East Seventeenth street, N. Y.

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Passed to Spirit-Life.

From Brookline, N. H., Dec. 16, Eliza Ann, wife of Nathanlel Hobart, aged 69 years. Mrs. Hobart was a native of Brookline, N. H., and had lived there the greater part of her life. She was a model wife and mother-preciminently kind and useful in the community—and will be greatly missed in many a home outside

of her own.
She was an ardent Spiritualist, an active member of Asomee Lodge Daughters of Rebekah of Pepperell, and of the local Grange; large delegations from both organizations at tending the funeral, which took place Wednesday P. M., Dec.

19, from her home.

The writer, by her own request, officiated. The casket was completely embowered in flowers of varied and exquisite designs. The musical selections were especially beautiful. The large assemblage, and the tender words added to the service by Rev. Mr. Winn (Orthodox), testified to the warm place she held in all hearts.

A husband, daughter, granddaughter, two sisters and a brother, mourn her earthly loss, but are comforted by blessed memories and immortal hopes.

Juliette Yean.

From Batavia, N. Y., Dec. 20, Miss Sarah K. Stevens. Miss Stevens was about eighty-five years of age, and had resided in Batavia since she was ten years old. The News speaks of her in highest praise, and says, among other things: "When Spiritualism first began to attract public attention, Miss Stevens beca as an investigator, and later a believer, and she had consistently held her views on the subject. She believed herself controlled by Spirits, and a few years ago she was well known to Spiritualists throughout the country as a medium." She passed away painlessly, and seemed to be in a deep sleep.

From the old Groeley homestead, in the town of Wayne, Eric Co., Pa., Nathan Barnes Greeley, the last surviving brother of Horace Greeley, aged 82 years, Mr. Greeley was an ardent Spiritualist—honorable, earnest, sincere. He leaves a family of grown-up sons and daughters.

VERITAS.

*(Oblivary Notices not over twenty lines in length are pub-lished gratistously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an ener-nge make a line. No poetry admitted under the above heading.

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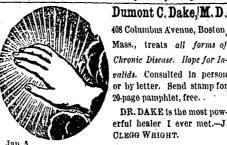
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BOSTON, SATURDAY, JANUARY 5, 1895.

MEETINGS IN BOSTON.

Besten Spiritual Temple, at Berkeley Hall, Odd Fel-ym Buliding, Berkeley street.—Sundays at 10% A.M. and Mr. M. Speaker for January, Edgar W. Emerson. Wm. E. Banks, President; J. B. Hatch, Jr., Sec'y, 74 Sydney street, Savin Hill.

First Spiritual Temple, Exeter and Newbury Streets.—Sundays, meetings for children and investiga-tors at 11 A.M. Wednesday evenings, at 7½, sociable and conference. Other meetings announced from the plat-form. Public meetings free to all.

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

Weteran Spiritualists' 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

Ohlldren's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Trement street, at 10%.
All welcome. Charles T. Wood, Conductor.
The Ladies Lyceum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the

Eagle Hall, 616 Washington Street,—Sundays at il A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Eathbone Hall, 694 Washington Street, cor-der of Kneetand.—Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer-cial Hall) Thursday at 2% P.M. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street.—Meetings he held every Sunday at 11 A.M., 2% and 7% P.M.; Tues-day and Thursday at 2%—and at 7% P.M. in ante-room; Friday at 2%, and Saturday 7% P.M. W. L. Lathrop, Con-ductor.

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

America Hall, 724 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P.M. Good mediums, fine music. Eben Cobb, Conductor. The Ladies' Spiritualistic Industrial Society

meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont s reet. Mrs. M. J. Davis, President. The Home Rostrum (21 Soley street, Charlestown).— Heetings Tuesdays and Thursdays at 7½ P. M. Dr. E. M. Sanders, President.

Hollis Hall, 789 Washington S'reet.—[Society of Ethical Spiritual Culture, Bible Spiritualists.] Meetings every Tuesday and Saturday afternoon. Sundays at 11 A. M., 2% and 7% P. M. Mrs. M. A. Wilkinson, President.

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2½ and 7½ 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. Abbottsford Hall, Waverley House Block, Charlestown District.—The Boston Psychic Conference holds meetings every Sunday at 11 a. M., 2½, 4 and 7½ P. M. L. L. Whitlock, President.

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

Boston Spiritual Temple-Berkeley Hall .-J. B. Hatch, Jr., writes us a report, which we are obliged to materially shorten the present week, on account of the pressure of the Yearly Convention matter in our columns. Sunday, Dec. 30, the last Sunday ser-vices of Mrs. R. S. Lillie's engagement opened with singing by Mrs. Barker and an invocation by Mrs. Lil-Ite. The President then read several questions to be answered. The guides of Mrs. Lillie said: Our minds are first called to the matter of life, as illustrated in two of the questions. Matter is but one of the manifestations of life, of soul, of spirit.

We understand that there is in all life the incompre-

hensible—that which we can never fathom; we can never understand why mortals are so easily crushed out of existence, when a frog can live imbedded hundreds of years in clay, and being brought to the surface will draw in the air and hop about as though he had never been buried. We will never understand

We never understand why Spiritualists do not grow, and—we speak in all reverence—that they never seem to understand what they are and how to better them selves. We know of mediums who do not need books, but place them under their pillows and find themselves conversant with the contents; we say that it is the spirits that are with these mediums, and impress the intelligence upon the medium's brain.
No religion, no school of thought, has awakened

as Spiritualism has the capacity of the mind.

Another asks, "How about the appearance of spirits not yet passed to the other side?" You must spirits not yet passed to the other side?" You must take modern testimony for this later-day experience. You must remember we are all spirits—you in the mortal are spirits; the body is only a substance, worked upon by the spirit contained in that body. Therefore we say spirits do it; none are unaided, though some are aided more than others. The reason why a child areals for instance in a contained in the same ways of the standard in the same ways of the same in a contained and a contained in the same in a contained and a contained in the same in a contained and a contained in the same in a contained and a contained in the same in a contained and a contained in the same in a contained and a contained in the same in a contained and a containe son why a child excels, for instance, in a particular way is due to the impression of the mother made upon the babe before he is born—or what is known as pre-natal influence. You will find often in such cases some lower degree of other faculties of the brain.
You will find great geniuses unfitted for business;

but they have the faculty of mind that mankind might

We speak of mediumship as twofold; it has many phases; it may be twenty years or forty years before it is fully unfolded; but when it comes it is the truth. There is and always has been a preparation going on that has made it possible to speak through the me-

It I speak through a medium to lecture, it must be an organism with a natural leaving toward language; and if I wish to use a medium for healing pur-poses it must be through a magnetic organism, or I

would not be able to do any good. Spirits have a manager at seances, the same as you in the mortal have: they have to consult with him, as he is the one to use the chemicals and other necessary articles to complete a materialized form.

We as Spiritualists say we know God is infinite, and the trust and confidence of Spiritualists in God is much grander and vaster than those who call us "in-

Mr. Barrett was introduced, and spoke of his travels, and of the work the National Association is doing. He urged all Spiritualists to cooperate with him, so as to be able to send missionaries to different places to pre-

sent the grand truths of Spiritualism.

Mrs. Cadwallader of Philadelphia addressed the audience very acceptably, after which Mrs. Lillie pronounced the benediction.

The evening session opened with a vocal selection by Mrs. Edith Lane Thompson, after which the Presi-dent. W. H. Banks, introduced Mr. H. D. Barrett, President of the National Association, who spoke again on the purposes of the National Spiritualist As sociation and the Massachusetts Spiritualist Associa-

tion.

Mrs. Lillie took for her subject "Spiritualism." which she treated in a masterly manner. She wished all Spiritualists to work together, and to place Spirit-ualism where it ought to be—on a level with all other religions.

Mrs. Cadwallader addressed the audience, and urged them to come to the front, and support the N. S. A. The session closed with a vocal duet by Mrs. Thompson and Mr Lane. Next Sunday Edgar W. Emerson will occupy this

platform. Helping Hand Society.-J. B. Hatch, Jr., writes: On Wednesday evening, Dec. 26, the Helping Hand

Society connected with the Boston Spiritual Temple celebrated its fourth annual, under the management of Miss Lucette Webster, consisting of a musical and

of Miss Lucette Webster, consisting of a musical and literary entertainment.

Every song and recitation was well received.

The entertainment opened with a piano solo by Miss Litla Fay, followed with a selection by the Longley Quariet; recitation, by Miss Edith Grey: song, Mr. J. W. Lane; Recitation, Miss Lucette Webster; song, Edith Lane Thompson; reading, "The Bells," Misses Webster and Grey. Webster and Grey.

The Helping Hand meets every Wednesday at 3
Boylston place.

First Spiritual Temple, Corner Exeter and

Newbury Streets .- A correspondent writes: Sunday, Dec. 30, at 11 o'clock, Pierre L. O. A. Keeler gave [an account of which appears in another column.one of his light séances for physical manifestations.

At 2:45 A. E. Tisdale's guides spoke upon "Spirit-ualism as au Educator; Is it True, and What has it

Next Sunday, Jan. 6. at 11 o'clock, Mr. Keeler will again be present. And at 2:45 p. m. Mr. M. S. Ayer will give some of his experience in spirit manifesta tions, including materialization, transfiguration, per-

Investigators and all who are not familiar with these phases of spirit power should attend both meet-

The Children's Progressive Lyceum, writes a correspondent, held its regular session in Red Men's Hall, 514 Tremont street, Sunday, Dec. 30. The exer-

cises opened with singing by the school and an invo-cation by Mr, Wood. followed by the responsive read-ing by the scholars from their lesson cards.

After the usual ten-minutes' talk to the scholars by the Leaders, Dr. Root explained the day's lesson. the Leaders, Dr. Root explained the day's lesson. Following the Banner march, songs were rendered by Willie Sheidon, Eddie Ransom, Mr. Irving Pratt and Miss Louise Horner; readings by Mr. Packard, Miss Stella Churchill, Miss Mattie Lewis; recitations by Josie Gerri-h, Bessie Titus, Merton Bemis; remarks were by Mr. Wood, Mr. Walte, Mrs. Lillie, Mrs. Cadwallader, Mr. Frank B. Woodbury.

Besten Psychic Conference. - The subject. "Freedom in the Use of Spiritual Gifts," took the direction of a protest against medical monopoly.

After a few remarks Mr. Whitlock introduced Dr. P.

what had been done in different States, and what would probably be attempted this winter in Massachusetts, to increase the power of the "regular" n.edical fraternity.

Mrs. Dr. F. Miller suggested the formation of small societies to work against legislation for medical monopoly.

nopoly.

Dr. Boott answered questions, and spoke of "Old Bohool" amendments already threatened in Massachu-

setts.
Dr. Coombs gave astrological and psychometric read-

ings; others at the evening seasion discussed the question and gave tests of spirit power.

Miss Edith Marble sang two solos. She has a remarkable voice full, powerful and sympathetic; her execution is excellent.

These meetings are held at Abbottsford Hall, Waverly House, Charlestown, Sundays at 11 A.M., 2:30 and 7:30 p. 7:30 P. M.

Hollis Hall, 789 Washington Street.-A special correspondent writes: Dr. Frank Brown presided at all the meetings. The test and developing circle in the morning was very interesting. Mr. Emerson and Mrs. Nutter gave some convincing tests; Mary F. Lovering presided at the organ.

In the afternoon and evening, after opening songs Miss Vaughan read the scripture lessons, and Dr Miss Vaughan read the scripture lessons, and Dr. Brown offered the opening prayers. The tests and impersonations were of quite an unusual character, and greatly interested several skeptically-inclined people. Mrs. Nutter, Mrs. Woods, Mrs. Woodbury and Mr. Hardy gave very fine tests. The singing of Mrs. Alice Wilkins was very good; her phenomenal powers as a musician and also a test medium are quite extraordinary. Mrs. Wilkins will be with us one more Sunday.

nore Sunday.
The Tuesday and Saturday afternoon meetings, held at 3 o'clock, have been steadily increasing in in-terest. Mrs. Carrle Bishop has presided at these in the absence of the President; good mediums and healers are always present. Saturday is especially devoted to healing.

Eagle Hall, 616 Washington Street.-E. H. Tuttle writes: Wednesday afternoon, Dec. 26, there were remarks, tests and readings by Mrs. B. Robertson, Mrs. M. Knowles, Mrs. F. Stratton, Dr. C. E. Huot, G. B. Emerson, E. H. Tuttle, and others; poem, Mrs.

H. A. Chase.
Sunday, Dec. 30, the morning developing and healing Sunday, Dec. 30, the morning developing and healing circle was a success. In afternoon and evening there were song, by Mrs. N. Carlton; remarks, tests and readings. by Mrs. J. E. Davis, Mrs. J. E. Woods, Mrs. I. M. Field, Mrs. M. Knowles, Dr. J. T. Coombs, E. H. Tuttle; songs. Little Eddie; remarks, etc., by Dr. Leighton, Mrs. B. Robertson, Mrs. F. Stratton, Mrs. I. E. Downing, Mrs. E. F. Taylor, Mrs. C. H. Clarke; mental questions were answered by Mr. Tuttle.

A testimonial will be tendered Mrs. C. H. Clarke in this hall Monday evening, Jan. 7, entertainment to consist of speaking, readings, recitations, musical selections, etc.

THE BANNER OF LIGHT for sale each session. We wish to thank the publishers of this excellent paper for the favors extended the past year, hoping that the New Year may prove a happy and successful one to

Elysian Hall, 820 Washington Street.-W L. Lathrop writes: Our circles were held on the 25th, although it was Christmas, and were more than usually interesting. Thursday, Friday and Saturday were also encouraging meetings for us. "Cyrus," the Per-sian, gave a brief lecture, and Mr. Emerson, Mr. Mo-Lane, Dr. White, Mr. Thayer, "Little Delight" and Mr. Lathrop all gave fine tests.

Sunday our circle and meetings for the last time for 1894 were well attended and replete in spiritual enlightenment. A little diversion was given us in the lecture and illustrated charts of Mr. Fuller on "Light in Geometry," which we commend most heartly to other societies. "Cyrus," the Perslan, manifests increasing power in his lectures, and draws many to hear him. Mrs Dr. C. E. Bell, Miss Jennie Rhind, Mr. L. F. Thayer, Mr. Lathrop, and others, gave food for thought in their marked tests rendered.

Meetings on Tuesday and Thursday at 2:30 and 7:30; Friday at 2:30 and Saturday at 7:30. BANNER OF LIGHT always for sale.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.-Carrie L. Hatch, Secretary, writes: The regular session occurred Friday, Dec. Business meeting at 2:30 P. M., President Mrs. A. E. Barnes in the chair. A circle was held at 3 P. M. Webad present for mediums, Mrs. Logan, Mrs. Shackley, Mrs. Longley, Mrs. Brown, Mrs. Cushman—all doing good service. We wish to thank these mediums for their kindness; also the BANNER OF LIGHT for

its kindness in printing our matter.

In the evening a social was held, every one present participating in the event; many well-known speakres were present, also musicians.

Next Friday, Jan. 4, is the election of officers, and all members are requested to be present early, as the business meeting will be called at 2:30 sharp. The L. A. S. wishes all a Happy New Year.

America Hall, 724 Washington Street .-A correspondent writes: Our morning circle on Sunday last was opened by an inspirational invocation by Conductor, Eben Cobb. The true spirit of harmony

prevailed, and many fine tests, poems and communica-At the afternoon and evening sessions instructive words as well as excellent tests were given by Eben Cobb, Mrs. M. A. Chandler, David Brown, Mrs. A. For-rester, Mrs. M.W. Leslie, Mrs. G. Hughes, Mr. and Mrs. W. Anderson, Mrs. A. Howe, Miss B. Robertson, Mrs. M. A. Brown, Mrs. Saunders, Geo. F. Slight, Dr. Huot Mrs. F. Stratton, Mrs. Colyer. Father Locke. Music by Mrs. Lovering, Mrs. Saunders, Mrs. Reed, Mr. Hux-ly and Mrs. Cleveland. Miss Ella L. Hill gave a reci-

BANNER OF LIGHT on sale.

Harmony Hall, 724 Washington Street .-James Higgins writes: Sunday's meetings were, in regard to attendance, remarkably good. Addresses by S. H. Nelke were upon questions of to-day. The kind S. H. Neike were upon questions of to-day. The kind mediums who assisted gave most correct messages. Those present were Mrs. J. A. Woods, Mr. J. Milton White (now of 1466 Washington street), Miss Knox, Mr. C. W. Quimby, Mrs. G. Hughes, Mr. Emerson, Mrs. Julius Fredericks, Mr. Quint, Mrs. Farnham.

The Banner of Light, the ever-welcome visitor, found a large sale at the hall, and at Mr. Nelke's residence 29 Miltori street. dence, 32 Milford street.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President) .- "C. B." writes: Sunday evening, Dec. 30, the services were unusually interesting. The meeting opened with praise service, poem and invocation, after which Dr. Davis gave excellent psychometric readings and tests; Mr. Armstrong made inspirational remarks; Mr. Cohen gave well recognized tests; Mr. Shed made short remarks. and the Chairman psychometric readings, and also character readings, by the sound of the voice, and direct tests. Mrs. Armstrong acted as planist.

The Ladies' Spiritualistic Industria! Society -writes H. E. Jones, Sec'y-met as usual Thursday afternoon and evening. There was a business meeting at 4, and supper at 6. In the evening we held our

regular sociable.
Thursday, Jan. 3. will be the time for the election of officers. It is hoped the members will be present

in good numbers

The Ladies' Lyceum Union-L. Wood, Recording Secretary, writes-meets every Wednesday afternoon and evening at Dwight Hall, 514 Tremont street Last Wednesday evening a Christmas tree and dance in Red Men's Hall. There can be no better place to spend an evening than at the Union. We invite you to come.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. M. Evaus, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y. The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hall, 162 Gates Avenue. Miss Irene Mason, General Secretary.

Kingston Hall, Kingston Avenue.-Meetings have been held in the above hall for many months under the direction of Mr. Edward Bartlet, and a number of the well-known speakers have from time to time appeared upon its platform: Mrs. Olmstead, Mrs. Florence White, et al. On Sunday, Dec. 30, Mr. J. W. Fletcher, of New York City, favored Brooklyn with his presence, and delivered a masterly address (followed by recognized tests) before a fine audience. The remainder of this report will appear next week.

The Weman's Spiritual Union. - Emily B. Ruggles writes a letter reporting the annual election of this Society-for which favor we are unable to find and adds: Frank A. Wiggin is to conduct spiritual s-rvices for the Union Jan. 4 and 11 at Robinson Hall. He is a general favorite in Brooklyn, and will have a cordial greeting.

Laughing Babies

Are loved by everybody. Good nature in children is rare unless they are healthy. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. This milk is so easily P. Field, who made an instructive speech regarding prepared that improper feeding is inexcusable.

METINGS IN NEW YORK.

Knickerbeetter Hall, 44 West 14th Street.—
The Ethical Spiritualists' Society meets each Sunday at
11 A. K. and 78 F. K. Mrs. Helen Temple Brigham, speaker.
New York Psychical Society, Spencer Hall, 114 West
14th street. Every Wednesday, 8 F. M. Seventh year. Prominent local and visiting speakers and madiums. Good music, live topics and stirring tests. J. F. Snipes, President,
26 Broadway.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner of Light can be had. Services Sundays, 16% A. M. and 7% F. M. Afternoon meetings for facts and phenomena at 2%, Henry J. Newton, President.

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

Soul Communion Meeting on Friday of each week Fr. M.—doors close at 31—at 330 West 53th street. Mrs. Mary C. Morrell, Conductor. Spiritual Thought Society, 108 West 43d street.

– Meetings Sunday evenings, J. W. Fletcher, regular speak-

Carnegie Hall, corner Seventh Avenue and Fifty-Seventh Street. - Lyman C. Howe writes: The meetings continue to grow at Carnegie Hall, and

the interest is unabated, especially in the afternoon. President Henry J. Newton opened the meeting with an amusing analysis of some of the reported experian amusing analysis of some of the reported experiences of faithful Job. He observed that God and Satan were on free-and-easy terms of familiarity, and Job was made a victim to satisfy Satan that he could stand "test conditions." God gave him into the hands of Satan to apply such "tests" as his ingenuity could invent, only so he "spare his life"; and God seemed to recognize no impropriety in Satan's sharing his family secrets, as an honored guest, with the rest of his children. The philosophical comic style peculiar to Mr. Newton was amusing as well as instructive to the audience, and prepared the way for the mediumthe audience, and prepared the way for the medium-

Mrs. Henderson, always full of life and spiritual readiness, led off with some spontaneous talk and striking tests. Sile is a favorite with a large number of people, who respect her sincerity and devotion to the Cause, and her willingness to help whenever and wherever she can, irrespective of pecuniary reward. Mr. Rundel presented a pair of slates in a specially-made frame, which contained messages, and a picture purporting to be Hiram Abiff, which Mr. Newton pro-nounces a fine piece of artistic work; and all was said to have been executed on these slates while Mr. Run-

to have been executed on these states while Mr. Rundell held them in his hands—Mrs. Aber, the medium, holding one end of them.

This phenomenon alone, if it occurred exactly as represented, ought to convince any rational mind of the presence and power of excarnate beings.

Mrs. White gave some fine tests, readily recognized, and in some cases the parties said no one knew the facts communicated outside the family circle. She is a fine medium and noble woman.

a fine medium and noble woman.

The music is good and helpful at all these meetings.

The most perfect harmony prevailed throughout the To-day (Dec. 30) closes my engagement at Carnegie Hall. I have had a pleasant season here—in spite of the annoyances of La Grippe—with audiences in-creasing, and a quality to make up for any defects in

the speaker.

I leave these earnest people with reluctance, to be followed by Helen Stuart-Richings, a brilliant and very popular speaker, and I bespeak for her large audiences and exceptional success, and a mutually pleasant and profitable engagement.

The New York Psychical Society. - J. F. Snipes writes: Our Society had its usual audience and interest at Spencer Hall on Wednesday evening. On the 26th ult., notwithstanding a fierce snow-storm, we had a good audience, and an old-fashioued experience meeting. Prof. Gott, a new comer, dis-coursed with professional taste and skill upon the plano, and pithy addresses and pointed tests of a psy-chical nature were delivered by Mr. Henry, Mr. Hast-ings, Mrs. Doty, Mr. Perkins, Mr. Morey, Mrs. Ben-pett, and others, the three latter of acknowledged in-tegrity and excellence as mediums, and all of them tegrity and excellence as mediums, and all of them contributed freely to the general interest of the meet-

108 West Forty-Third Street.-Sunday evening Mr. Fletcher spoke upon the "Harvest of the Year" in an eloquent and comprehensive manner. His lecture was followed by tests. Mr. Fletcher will, during January, speak at the same place Sunday after-noons at 3, evenings at 8 P. M. F. HAUSER.

Ordination. To the Editor of the Banner of Light:

I crave permission to trespass upon your valuable space for the purpose of explaining a few points in regard to this question, recently raised by our able broth er, Judge Westbrook,

First. The National Association of Spiritualists never has ordained any one, and has always disclaimed any intent to do so. It has always referred this matter to State and local Associations, where it prop

erly belongs.

Second. The National Spiritualists' Association has has always urged the local societies to exercise great care in the selection of candidates for ordination, and has protested earnestly against the indiscriminate ordinations that have been granted in many sections of the country.

Third, The National Association urged all legally

ordained speakers and mediums to file copies of their ordination papers in the National Secretary's office, for the purpose of affording societies in need of a speaker to obtain the name and address of the one they wish to employ; also to enable it to place before the various passenger associations a correct list of such as are entitled to recognition as representatives of the religion and philosophy of Spiritualism.

Fourth. Spiritualist societies can ordain their speakers, if they wish to do so, but such an ordination carries with it no right to solemnize marriages, unless the society conferring ordination has availed itself of the same law under which Christian churches have ordained their ministers. This has not been done by many of the local societies, hence an ordination under existing conditions is valueless, unless the same rule is followed as is observed by the Unitarians, Universalists, or other Christian sects.

Fifth. Special legislation in regard to the right to solemnize marriages may be necessary in a majority of the States, in order that our ordained speakers may be legally empowered to perform the same. Marriage, in nearly every State, is merely a civil contract, and no minister can perform a marriage ceremony unless authority has been given him by the State, as well as

authority has been given him by the State, as well as by his church. This statement will hold good in regard to Spiritualist speakers.

Sixth. The only point of difference between Bro.

Westbrook and myself is in regard to half-rates for our speakers and mediums upon the railroads. When other speakers give up their claims to half-rates the Spiritualist lecturers will gladly follow suit; until then, they are, as American citizens, entitled to the same treatment as is awarded to Christians by the railroad authorities. Our speakers and mediums travel ten times as much during a year as do the clergy of other denominations. Full rates on every trip would soon eat up their meagre salaries, and leave them nothing to live upon. Half-rates reduce expenses for the societies, and give our overworked speakers a fair chance to support themselves and families, therefore it is just that they should receive them.

Yours for the truth,

H. D. BARRETT, Pres. N. S. A.

Washington, D. C., Dec. 31, 1894.

Ordination. To the Editor of the Banner of Light:

In a former communication I discussed the subject of ordaining ministers from the standpoint of the position of the President of the National Association of Spiritualists. I will now offer a few suggestions from a legal point of view:

The Public Statutes of Massachusetts, Chap. 145, Sec. 22, provide as follows: "A marriage may be solemnized by a Justice of the Peace or by a minister of the gospel, ordained according to the usage of his denomination, who resides in the Commonwealth, and continues to perform the functions of his office; but every marriage shall be solemnized in the city or town in which the person solemnizing it resides, or in which one or both of the persons to be married reside."

It will be seen by the above that religious corpora-

tions may ordain ministers, empowering them to solemnize marriages in accordance with their "usage." The State Association of Spiritualists—so far as I know having been the first to assume to do this, how can it be said that there is a "usage" in accordance with which it can be done.

In the John Wriston case his attorney set up the de-

tense of "a usage," but Judge Bolster overruled it, and he was convicted. The Judge said that it it could be shown that there had been a usage of his (Wriston's) church continuously for the last fifty years, it might be considered as a defense, but this was not shown, hence the conviction. It is evident there has been no such "usage" among Spiritualists.

If it is desirable that Spiritualists, as a sect or a re-ligious denomination, should ordain ministers of the ligious denomination, should ordain ministers of the gospel of Spritualism, empowering them to solemnize marriages, there are two ways in which it can be done. One is, to go to the Legislature and have the statutes so amended. Another way is to have suitable persons, spiritualistic lecturers, appointed Justices of the Peace. In the meantime no great hardship can come to citizens of Boston, as there are some two thousand Justices who can perform marriage ceremonies, and the minimum fee allowed by law is one dollar and twenty-live cents.

It will be dangerous business for ministers of the gospel of Spiritualism, ordained by the State Association, to marry people as proposed.

F. D. Edwards.

F. D. EDWARDS. Giadstone celebrated his eighty-fifth year Saturday, MEETINGS IN MASSACHUSETTS.

Lyum .- "Sagamore" writes: J. Frank Baxter continued and concluded his recent engagement with the First Spiritualist Association on Sunday last, Dec. 80, with two timely and valuable lectures. It being the closing Sunday of the year, and so near to New Year's day, he discoursed in the afternoon upon "Wishes

day, he discoursed in the afternoon upon "Wishes and Resolutions, and How to Actualize Them," and in the evening upon "Spiritualism's Great Gift to Humanity," They were intensely interesting lectures, offering entirely new trains of thought, and were thoroughly appreciated by the audiences present, the evening assembly being very large, and brought out many of Lynn's able men and thickers.

Members of the Hutchinson Family of singing fame were there, and the venerable John Hutchinson sought and congratulated Mr. Baxter warmly,

The séance of one hour which Mr. Baxter held after his lecture was one for any Spiritualist, especially a

The scance of one hour which Mr. Baxter held after his lecture was one for any Spiritualist, especially a medium, to be proud of. It was not only absorbing, but effective in results, many absolute tests being given, and recognition and acknowledgment from friends and relations present being freely tendered.

Fortunate are those societies who have secured or can obtain Mr. Baxter's services of song, lecture and mediumship, and the First Association of Lyan feels pleased the services in 1808 Mr. Baxter's Reviewill contents the services of song the ser pleased to say that in March, 1895, Mr. Baxter will occupy its desk again, including at that time the great

anniversary occasion.

In February Mr. Baxter will gratuitously assist the exchequer of the Association by giving one of his versatile and unique entertainments of recitations and

songs.

On Wednesday P. M., Dec. 26, the Ladies' Ald, an auxiliary society, gave a supper which was largely attended, and in the evening offered a fine entertainment, concluding with Kriss Kringle and his tree.

The members of the Lynn Lyceum were present, and many took part. Mr. Baxter rendered material assistance with his lively Christmas songs. The tree afforded a gift for all, and to not a few many presents were given.

were given. Mrs. M. C. Chase, the President, was bountifully remembered by appreciative members, and Mr. Baxter was not overlooked. It was a very joyous occasion, and one long to be recalled with pleasure. At Providence Hall, 21 Market street, Sunday, Dec.

30, T. H. B. James writes, under the auspices of the Spiritualists of Lynn, Joseph D. Stiles was the speaker and medium. T. H. B. James presided. Prof. E. F. Peirce led the singing, and Mrs. Melissa K. Hamili presided at the organ.
At 2:30 Mr. Stiles gave an invocation, grand original poem and a masterly lecture on "The Philosophy of Natural Life in Material and Spiritual Spheres," fol-

lowed by fifty names and messages from spirit friends. Mr. John W. Hutchinson gave well chosen remarks on the duty of man to man.

on the duty of man to man.

In the evening Mr. Stiles gave an invocation, poem on Spiritualism and an eloquent lecture, theme, "The Grand Hereafter." He followed with 181 names and communications all of which were correct.

Next Sunday F. A. Wiggin will lecture and give tests at 2:30 and 7:30.

At Mugford Hall, Marblehead, Thursday evening, there was a good audience. John S. Burton presided.

Joseph D. Stiles made excellent remarks, and gave 125 names and communications. Dr. Wm. Franks

125 names and communications. Dr. Wm. Franks gave remarks. Next Thursday evening F. A. Wiggin will lecture

Salem .- Mrs. G. R. Knowles, Sec'y, writes: Sunday, Dec. 30, Mrs. Jennie K. D. Conant of Boston, a fine psychometrist, gave some exceptionally fine readings and tests, afternoon and evening. Strangers in the audience received good proof of spirit return, and of a life beyond the grave. We consider Mrs. Conant one of the best psychometric readers that it has been our pleasure to have with us.

The singing by Miss Balley, Mr. LeGrand, Mr. Kenney and Mr. Penhall was fine as usual. Last Friday evening, Dec. 28, the Lyceum children had an entertainment, and Christmas presents were distributed from a wigwam by an Indian Princess, impersonated by Mrs. Annie Webb of the Lyceum.

Next Sunday, Jan. 6, Dr. George A. Fuller of Worcester will be our lecturer and medium.

Marlboro - "Correspondent" writes: The new

Ladies' Progressive Union" opens its lecture season with the New Year, with Mrs. Sarah A. Byrnes as speaker, on Jan. 6, afternoon and evening, at Mechanics Itali, corner of Lincoln and Mechanic streets.

It is hoped the zeal of its members and all interested in spiritual progression will overbalance all op-posing elements in the weather, and financial sup-

port be given if attendance is unavoidably prevented.

Worcester .- Mrs. D. M. Lowe, Cor. Sec'y, writes: Prof. W. F. Peck closed his engagement with the Worcester Association of Spiritualists Dec. 30. His dicourses are always replete with spiritual thought and instruction, and he always finds a warm welcome with our people.

The Woman's Auxiliary will meet on Friday afternoon, Jan. 4, with Miss Lizzle Adams, 64 Hanover street. All are cordially invited.

our needs, and by his eloquent and instructive lectures, supplemented by character-readings and tests. is doing a noble work. He will remain with us dur-ing the month of January.

[The remainder of this letter will be used next Maideu.-S. E. W., Secretary, writes: At Odd Fellows Hall, Sunday evening, Dec. 30, Miss Abby A.

Judson spoke to a large and interested audience.

Springfield .- T. M. Holcombe writes: Mr. Theodore F. Price of New York City is now ministering to

Her lecture, on "The Real Nature of Spiritualism," was an instructive lesson to all.

Next Sunday, Jan. 6, Rev. S. L. Beal of Brockton Haverbill and Bradford .- E. P. H. states that last Sunday Dr. C. H. Harding gave two interesting discourses, followed by conclusive illustrations of mediumship in psychometry, before the Spiritual Union, which were attended by large audiences. — Next Sunday Mrs. C. F. Loring of Braintree will occupy the

Fitchburg .- E. O. P., Secretary, writes: Mrs. M. C. Chase of Lynn was our speaker for Sunday, Dec. 30, her subjects being, The Complexity of Human Endeavor, and The Mission of Spiritualism and the Duties of Spiritualists — which were well handled. She also gave tests, and read two original poems of high merit.

Lowell.-E. Pickup, Sec'y, writes: Dec. 30, Mr. Oscar A. Edgerly of Newburyport addressed good audiences here. In the afternoon his subject was "Spiritualism as a Conservator of the Good of the Ages"
In the evening he answered six questions sent up by
the audience. After the lecture Mr. Edgerly gave a
number of psychometric readings, which were all rec-

Stoughton. - A correspondent writes: Sunday, Dec. 23, Nettie Holt-Harding of East Somerville occupied the platform in a satisfactory manner. Sunday, Dec. 30, Mrs. Kate R. Stiles of Boston

spoke for our Society afternoon and evening.

Lawrence.-Dr. C. A. Stevens writes: Mrs. Effic I. Webster of Lynn was with us Sunday, Dec. 30. Her tests were excellent and greatly appreciated.

Mr. L. L. Whitlock of Boston will speak Sunday Jan. 6. Brockton .- L. F. Stone writes: The people of Brockton had a genuine treat yesterday (Dec. 30).

Dr. Arthur Hodges and F. Fox Jencken occupied the

platform in the evening at Ladies' Aid Hall. The

society was certainly fortunate in securing their ser-



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CONNECTICUT.

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Meriden .- E. E. W., Sec'y-in the course of a letter which we shall print next week-states that the Psychical and Liberal Association there for the past two Sundays has been enjoying the ministrations of F. A. Wiggin, of Salem, Mass. Next Sunday J. Frank Baxter will be the speaker.

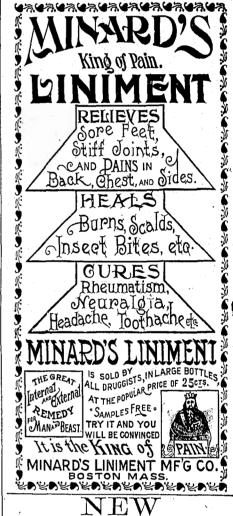
Norwich .- Mrs. J. A. Chapman, Secretary, writes: Sundays, Dec. 23 and 30, Mrs. Carrie F. Loring of East Braintree, Mass., spoke before the Spiritual Union, giving two very excellent addresses each Sunday — supplementing each address with spirit-messages and delineations.

Mrs. Loring presents both philosophy and phenom-

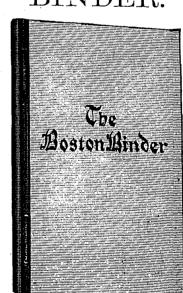
ena of Spiritualism in a convincing manner. A marked feature of her mediumistic powers was the description of beautiful spirit-pictures which were presented to her clairvoyant vision. She gave also recognized tests. Some of the old workers and one of the founders of the Norwich Spiritual Union came in spirit to us with words of comfort and good cheer. The first two Sundays in January Mrs. R. S. Lille will occupy our platform. [The account of the Ly-

ceum's Christmas will appear next week.—ED.]

Ayer's Sarsaparilla stops the nauseous discharges of catarrh, and cures the complaint.



## Banner of BINDER.



As many of our subscribers have expressed a desire for some form of a binder in which they can preserve the weekly issues of THE BAN-NER, we have arranged for one that is strong and durable, and will admirably answer the

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# First Society of Spiritual Unity meets at Unster Post Hall, 35 South Sangamon street, every Sunday at 10%, 2% and 7%. Lyceum at 1%. Mrs. Mary C. Lyman, perma-nent speaker. R. N. Pickering, President.

MEETINGS IN CHICAGO.

First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Blehmond. MEETINGS IN PHILADELPHIA. The First Association of Spiritualists (founded 1852) meet at First Association Hall, 8th and Callowhill streets, Procident, J. C. Steinmetz, Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A.M. and 1% P.M. Lyceum at 2% P.M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 25 P. M. S. Wheeler, President, 472 N. 8th street. MEETINGS IN WASHINGTON, D.C.

First Society, Metserott Hall, 18th Street, between E and F.-Every Sunday, 11% A.M., 7% P.M.
M. C. Edson, Pres. Second Seclety—"Progressive Spiritual Church"—meets every Sunday, 7½ P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.