



## Literary Department.

### "BERTHA LEE;" OR, MARRIAGE.

TO THE MEMORY OF MY HUSBAND THIS TALE IS DEDICATED.

Written Expressly for the Banner of Light.

BY MRS. ANN E. PORTER,

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

#### CHAPTER XXV.—CONTINUED.

I cannot say that I had now much courage left—it had oozed out at every finger. I tried to light a lamp, but my hands trembled so that the match went out before it inflamed the wick. The stranger himself did it for me; and as he held the lamp a second, till the flame grew stronger, I looked up at him, and saw his features by the light that fell full upon them. It was Dr. Cameron! Yes, I knew that in the dark, but I wanted the evidence of two of my senses. A robber! A highway robber! I was alone and unprotected, with my sleeping babe at my side. I cannot say that I felt fear—certainly not when I looked at him, for his countenance expressed anything but evil. The good spirits must have had power over him then, for his face was full of happiness. He stooped down and looked at Lily.

"Your babe is growing finely; she is too warm—let me remove one of these coverings. She has a finely shaped head; rather large, and you must be careful of excitement; too much laughter, and too much crying, will be bad for her during teething."

The Doctor took a large easy-chair and made himself comfortable. I confess I was not quite at ease, for the more I looked at him the more I was convinced of his identity with the robber. I knew not what to say, for my mind was full of that scene. *Did he read my thoughts?* Suddenly, as if in answer to them, he said:

"Mrs. Gray, we have met before—years ago. Your face I have never forgotten—see here," and he opened his pocket-book and showed me a likeness of myself—a very correct one, if my mirror told the truth. "I drew this some years ago. Do you know it was this likeness that led me to exert all my skill to save your life? You grazed death that night, and lips unused to pray petitioned heaven for you then."

"I have heard my friends say, Dr. Cameron, that, under God, I am indebted to you for life; but pray explain what this likeness had to do with it."

"That will take a long time; but I promise you the story at another day. Now you are agitated; you feel hardly safe, this dark, gloomy night, with no one but a highway robber for company. Be assured that I would give my own life rather than cause you an hour of suffering. I came to-night to see if I could convince you that a man may redeem a lost reputation by years of penitence and reformation. Let me give you a sketch of my history:

"I was born of pious Scotch parents, who were very rigid in their discipline, and being a naturally high-spirited, mischievous boy, I spurned the restraint of their severe rules. My father was allied to the nobility, but he despised the follies of fashionable life, and made home irksome by rules and severe punishments for trifling offenses. My mother, thank heaven! died before her son's soul had become tarnished and corrupted by evil associations. She was a gentle lady, but lived in great awe of my father, who loved her, I verily believe, with all the strength of his nature; but he thought it a weakness to show his affection by those little delicate attentions which women prize so much. I had the advantage of the best schools in Scotland, and I believe stood high in my class, notwithstanding I was a wild, untamable youth, at the head of all the mischief in the school."

"I loved to be a leader, and it was this cursed ambition that ruined me. I was detected in a mischievous plot at school and sent home to my father. He was so angry that he ordered me out of the house, and said he would cut me off with a shilling. He was choleric and hasty, and I have no doubt regretted the words as soon as they were spoken; but he was too stern and proud to retract, and I inherited too much of his nature to confess and humble myself, as I should have done. I left my home, and—but I would not like to tell you all my career. I became first a leader in a smuggling craft, and lived a wild, adventurous life, that pleased me much. I learned my power over men, and held my band together because I cared so little for the spoils. They were nothing to me; it was the wild, roving life, and the attachment of my followers, that bound me to it. Not one of them but would have given his life for mine. We were at last detected by government spies, and lost our vessel and a valuable cargo; but fortunately not a man but saved his life. After that we lived a free life in the woods; and though I have little to say in excuse for my course, yet I believe I exercised my authority to execute justice, if you will allow that word to such a life; that is, what I called justice; we never robbed the poor, but often gave them what we took from the rich. I never allowed life to be taken, and, guilty as I am, I believe my hands are free from the blood of my fellowmen."

"After a few years spent in this way I was taken captive myself. Love subdued what a father's authority and the laws of my country had failed to do, and happiness made a new man of me. Alas! that misfortune should have come then. But it did come, with a power that crushed me; and in one of those years of gloom, amounting to almost insanity, you met me. Your face turned so imploringly toward me, its innocent, confiding expression touched my heart. It made a new man of me. That was my last adventure on the highway. A hope seemed to spring into my heart, so sweet that I hardly dared encourage it—that perhaps, after years of labor and a determined effort to do right, I might regain those joys which had made life for a few years so sweet. Death had taken all that had made the world pleasant; but perhaps, after a day of cloud and storm, the evening of life might have one parting hour of serenity and peace."

"I cannot tell what led me to this place two years ago, or rather to the neighboring town of B.; but when, after a few months' residence, I saw your face, and learned who you were and where you lived, then I knew I was led by some good angel. I hope I do not pain you; I

see the color come and go on your cheek, and you are half doubting whether you ought to hear me through. Be easy; that babe in the cradle has no purer feeling for you than that which fills my heart. You have been, unknowingly to yourself, my guardian angel. I believe now in an overruling Providence, and a love and faith have sprung up in my heart, such as I had supposed only enthusiasts could believe in."

"When I took the school in this place it was at the request of a few gentlemen, who, supposing that I needed the pecuniary reward, urged me to take it. My father, on his death-bed, repented his severity to me, and left me, if I should be found, a competence. I determined not to claim it till I had made myself worthy to be his son."

"To-day, for the first time, I feel that the love of one who is dear to you, as well as myself, has made me able to call myself a man again. Yes, I am a husband once more! I have a talisman against evil, and life has now charms for me. I feel to-night a new youth; and aspirations which I have long since thought could never be awakened again. Heaven helping me, I will prove myself worthy of this blessing."

"While he had been speaking my eyes had been intently fixed upon him. I had half guessed what he would say, and was waiting in trembling suspense for the denouement. I started from my seat; he rose at the same instant and held out his hand. I hesitated. 'Oh! Helen,' my heart said, 'I tremble for you.' He saw my hesitation; his countenance fell, and a gloom overspread it. He looked at me, and, with a pathee which I shall not soon forget, repeated these words:

"Jesus Christ came not to call the righteous, but sinners, to repentance. He ate with publicans and sinners. His followers, more righteous than their master, refuse to lift the fallen."

"I gave him my hand at once, and the grasp was warmly returned."

"God bless you, Mrs. Gray! You are the only friend on which my wife and myself can depend now. I must go to England and reclaim my property, but my home will be in America, though, necessarily, under my assumed name of Cameron. Helen goes with me, but the vessel, I learn, will not leave under a week. In the meantime our marriage must be kept a secret. Your husband will leave no means untried to make it illegal, and you see that he can, perhaps, do so. Our secret is safe with you for a few days."

"But where is Helen?" I asked.

"She is with a friend, waiting to see you. I will bring her here directly, that you may have a few hours together, for we leave for Boston to-morrow."

"But when were you married, and where?" I asked, with all a woman's curiosity.

"Helen will tell you all."

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"What was the subject of your conversation, that rendered it so interesting?"

"A sketch of his own life."

"What interest, pray, did he think you could have in his life?"

"From my interest in Helen, I suppose."

"And you choose to encourage that foolish girl in her attachment! Helen understands that if she receives his attentions she is henceforth banished from this house, and from her mother's also. You may have the satisfaction of knowing that you have helped to render her homeless."

"I have never encouraged her in this affair, Mr. Gray; but what are your objections to Dr. Cameron as a husband for Helen? I know he is old enough to be her father, but he is still young in looks, and he has a fine person and a cultivated mind."

"He is an odd, mysterious sort of man—a wanderer, earning a precarious living in a small school. I prefer that she should marry the Deacon. But this has nothing to do with his calling here at this time of night in my absence. He knew, of course, that Helen was not here. Your character, Mrs. Gray, is compromised by this, unless you can give me a better reason than any you have yet advanced."

"I felt my anger rising; the hot blood mounted to my face, and nothing but a thought of Helen restrained me from speaking words which were better unsaid. I was silent, and the silence, as is generally the case, irritated even more than words."

"Speak, Mrs. Gray—I command you!" he said, in a voice hoarse with anger.

"I have nothing more to say, save that your cruel taunt does not wound, and in a cooler moment you will regret it."

"He made no reply, but went out of the room, and I heard him close the study door. I sat down to think. The clock struck one; at four Helen would leave, and I might not see her again for years. I looked out of the window. The stars were shining brightly and the wind had gone down. I hesitated but a moment, threw on my bonnet and shawl, and giving one look at Lily, to assure myself that she slept well, I went softly down stairs and into the street. It was but a short walk to the house of Helen's friend. I found her up and dressed, and trying to contrive some plan by which she could see me once more. She looked very happy. I saw no regret, I read no misgivings."

"I could not, I dared not approve her course, for a marriage without a parent's blessing always gives me pain; but I clasped her in my arms and wept over her. It was hard to give her up."

"You still fear for me," she said; "oh! Bertha, have faith in him."

"I will, for your sake."

"No, not for his own sake," she said. "You think me wrong to disregard a mother's wishes; but if you knew how she would have sold me, you would have no reproach to make. Go to her when I am gone; tell her that in this one thing only have I disobeyed her, and I will return to take care of her in her old age."

"Dr. Cameron came in at that moment. He was transformed; all the better part of his nature stood revealed, and I ceased to wonder at his power over Helen. I dared not remain long, but with a few parting words, and all the money I possessed, which amounted to only a few dollars, slipped into Helen's hand, I bade them farewell and hastened home. The house was silent, but I hardly dared enter my chamber; if Mr. Gray should demand an explanation, as he had a right, what could I say? Surely I had been very rash. But there was no one in the room save Lily. I lay down and drew her to my side. The thought comforted and quieted me, but I could not sleep. I listened for the sound of the mail-coach when it should rattle by. It came at last, and I had another glimpse, in the morning twilight, of the Doctor and Helen. I saw him more clearly as he looked up to my window; there was something in the expression of his face then that gave me more confidence and trust in his future than ever before; something which I could not define, but it was a pleasant memory to dwell upon."

"I did not sleep that night, but rose early, and determined not to be late or deficient in my domestic duties. My breakfast was in season, and after waiting awhile I went to the study for Mr. Gray. The door was locked, and everything still within. I waited another hour, and no Mr. Gray made his appearance. I went again to his door; he was still asleep, and I did not like to waken him. The kitchen clock plodded on to ten, about which time he made his appearance. I dreaded the interview. I felt that I was in a false position, for a wife should have no secrets from her husband. At one moment I resolved to tell him all (and I have since wished that I had done so), but fear kept me silent; a fear lest Helen should suffer if I did so. But, to my surprise, Mr. Gray appeared to have forgotten the incidents of the evening. He was dull, heavy, almost stupid; he called for very strong coffee, and drank four cups; he spoke kindly to Lily, and took her on his lap, and once he praised the coffee. I ventured to suggest that he had studied too hard and too late at night. He thought perhaps he did; he must reform in this respect. I was only too thankful for this state of mind, and went round the house with a lighter heart. But I was merry too soon. Just before dinner a farmer, one of our parishioners, called with a load of potatoes. He came into the kitchen, and sat down by the stove to warm himself and talk a little."

"Anybody sick in your neighborhood, Mrs. Gray?"

"No, I believe not, unless Mr. Green is down again with his rheumatism."

"Wall, I hain't heard of nobody; but ye see I came in 'arly this morning, jest arter the turn of day, and I seed you a comin' through Main street with Dr. Cameron; and as I know ye're allus findin' out the sick and sufferin', I thought maybe you'd been watchin'."

"Now I never was a good actor, and it was about as difficult to act a lie as to speak one; and my confusion and change of countenance attracted my husband's attention."

"Perhaps it weren't you, though," said the kind-hearted farmer, with a dim perception that he had said something disagreeable, "but it was a little body, that tripped off jest like ye."

"Yes, it was me," said I, rallying my courage, and thinking it was best to tell the truth, though I felt like one taking a shower bath. "I had an errand out early, and met Dr. Cameron, who came home with me."

"Wall, there! if that aint the smartest baby in these parts," said the farmer, hardly heeding my answer; for Lily, taking a fancy to him, had climbed to his knee, and he had taken her up, and now her little brown head curled down lovingly upon his blue and white linsey-woolsey frock. He was so pleased with this sudden friendship which the little lady struck up, that he had no more interest in my morning errands. Not so with Mr. Gray; he looked at me long and sternly, and I had reason to dread the farmer's departure. I hoped he would stay to dinner, and gave him a cordial

invitation; but no, his "old woman" would be waiting for him; and taking a red apple from his pocket for Lily to play with, he bade us "Good-day." As soon as he was gone I took Lily to my room.

"Stop a moment," said Mr. Gray. "What were you doing in the street at two o'clock this morning?"

"As I told Mr. Ellis, I had an errand."

"A more suitable answer for Mr. Ellis than for me. I demand a definite reply."

"Now there was something in Mr. Gray's manner at such times that always roused my combativeness. 'I demand' grated harshly on my ear, and I did not reply as softly as I might."

"I hope you will be satisfied with that; I cannot give you any other at present; and I went to the door with the intention of going out."

"Mrs. Gray," said he, "there is deception and wrong doing somewhere, and I have a right to a full explanation."

"You have, certainly, sir; and you shall have one if you will be patient. At least have confidence in me, that I have done nothing for which I deserve censure."

"Every wife deserves censure, that is not open and frank with her husband; she should have nothing to conceal."

"I did not reply, for my conscience told me that he was right. But he was only the more angry."

"Answer me!" he exclaimed, as his dark eyes flashed angrily, "or consider yourself a prisoner at home. You are not to leave this house again, until I know why you left it at that unsuitable hour last night."

"I accept the alternative," I replied, and went out of the room.

"It could hardly be supposed that the two or three days following this conversation should be white days in our household. But one thing is certain, they were not filled with contention. Mr. Gray confined himself to his study, and I was sorry to learn, by the odor of his sanctum, that he consoled himself with a cigar. Once he called me in and bade me translate a half page of French from a volume of sermons. I did not examine the volume particularly, but I thought it was one he had lately purchased. I performed my task, and remarked that it was an extract from Fenelon."

"How do you know?" said he.

"From having read his discourses."

"He did not write that sermon."

"No, I should think not; the style of the extract is far superior to the body of the sermon."

"I thought no more of the incident at the time, only wondered that, as we had a translation of Fenelon's works, he had not gone there at once. I did not attend church at that time, as Lily had no nurse but myself, and consequently had not the pleasure (or the pain) of hearing my translation delivered."

"Helen had been gone but a week, when I received the following note, through the hands of her friend:

"DEAREST BERTHA—We leave Boston to-day for England. I have written a note to Calvin, that you may not have all the pain of the disclosure. My mother supposes that I am with you, but she will, no doubt, learn her mistake soon. The Doctor was so unfortunate as to forget a small trunk of valuable papers at the house of our friend. Will you take care of them for us?"

"I am happy, dear sister. I do not regret the step I have taken, but I am sorry to have grieved my mother. Treat her tenderly for my sake. I think of you every hour of my life, and pray for your happiness."

"God bless you, my darling sister!" HELEN.

"The note to Mr. Gray was in his hands immediately, for I felt anxious that he should understand my night-walking, and I felt that it was better that he should know of Helen's marriage at once, before his mother came to us."

"She came that day, full of apprehension and ill-will against myself. She had supposed that Helen was with a friend, and had just learned her mistake. Deacon Abram, also called on us in the evening, and my heart ached for the faithful, honest man, whose love, like his creed, was plain, blunt, and divested of all romance. I told them of Dr. Cameron's call—of his friends in England, omitting only his former habits and mode of life."

"The Deacon looked no happier, but Mrs. Gray was certainly in better spirits, and my husband was somewhat mollified; though he could not forgive my not telling him at once the cause of the Doctor's call."

"Mrs. Gray had her crops to attend to, and could not stay with us, and we were, therefore, left to ourselves again. My life was lonely, but the Herberts were to be here soon, or rather Mrs. Herbert and her father. The servants were busy at Elmwood, and I took great pleasure in the opening of the house, and the ornamenting of the grounds again. They were later than usual, instead of earlier, and I knew why it was so. Lily's letters were full of cheerful anticipations for the future; but now and then a phrase like this aroused my fears:

"Charles has sent me a whole box of cordials for my cough; he would have me constantly dosing. Dr. Segur, a noted German physician, is at our house. I mistrust that father and Charles have laid their wise heads together, and concluded I need medical care, so this venerable, white-headed man is here, and he watches me very carefully, and asks innumerable questions, which I answer at random, for I am well enough. I want to see my pet, Lily, and am pining for a sight of her sweet face. I shall be well enough when I have her with me."

"I was anxious; I had learned to love Lily as I never supposed I could love Charles Herbert's wife, and I trembled lest she should be taken from us. She was one of those delicate, tropical plants that we love and cherish, finding our love stronger for the care we take of the rare flower."

"I watched eagerly for the day of their arrival. Mr. Gomez and Lily would come first; Mr. Herbert was still abroad. I was proud of Lily's growth and appearance. Her little cheeks were round and plump. Her hair had begun to curl, and lay on her head in little round, silky ringlets; she was full of merriment, and I knew her cunning little ways would delight Lily. Then she had two little white teeth, a fact of which Lily had been duly apprised; but then, she had not seen the precious pearls; more than this, she could stand alone—quite a feat for an eight months' baby. I dressed my pet in her blue merino, looping up the sleeves with the corals Lily had given her, and took her over to Elmwood to await the arrival of our friends. Mrs. Green had made the drawing-room look very inviting—the table was laid there with a nice little supper, and the broad, open fire-place, with its carved marble mantel, and its ample hearth of the same material, the shining fire-set, and the ruddy blaze, shedding its warmth and brightness on crimson curtains, and rich carpets, and laughing back, as the silver tea service smiled in its joy at seeing the glass chandelier, with its pendant crystals, all lighted up again."

"I love to see a room like this got ready for travelers, and I sat down in one of the great easy-chairs, with that feeling of pleasurable excitement which one always has on such an occasion. With a mother's pride, I thought Lily the greatest ornament of the room—and she

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WILLIAM BOYCE.

To the Editor of the Banner of Light:

On Tuesday, Nov. 13, 1894, the spirit of this veteran Spiritualist passed to the higher life, and the enjoyment of a reward which is ever the portion of those who live a life of faithfulness to the service of Truth and the benefit of mankind while here below.

But while the gain, the reward and felicity are his, as they have been well earned, the loss is heavy and woe—an irreparable one to many who are left behind, both in the home circle and in the wider range of usefulness, where his life and influence had been conducive of so much of good for many years.

In the home he was a most devoted, faithful and loving husband and father—always cheerful, carrying sunlight wherever he went. Whatever shadows and cares the world and business cast upon him, when he entered the home they were left outside, or borne quietly within his own bosom; while a smile, a word of cheer and the recital of pleasant occurrences were the external means made use of to cheer and brighten the hours. All who knew him well know this to be true; and the loss of such a presence in a home words cannot measure.

In the business world the oldest furniture house in Boston, and until a few years ago the largest (that now known as the firm of Boyce Brothers), was a testimonial of what indomitable will, persevering industry and thrift can do. For to these qualities, possessed by him in so great a degree, is due, to a large extent, its success. He came to Boston a poor boy; by honesty and industry he has grown with Boston. What he has attained on the material and mental plane was his as the reward he had richly earned. On the mental plane he was a broad and liberal mind, prepared to receive the bright light of Spiritualism in its early days. He sat at the feet of Theodore Parker, an eager student, and almost devotee, through all the years of his ministry in Boston. I have heard him say that he stood by Parker's side when a slave, having escaped his bondage, was hounded through the streets of Boston, and by the Fugitive Slave Law the authorities of the Commonwealth of Massachusetts helped the slave-master to force him back to slavery; and Parker, with uncovered head, made that memorable prayer for Liberty which, for the black slave of the South, at least, has long since been answered.

Mr. Boyce was a member of the Veteran Spiritualists' Union, of the Boston Spiritual Temple and its auxiliary society, the Helping Hand; in all these he will be greatly missed. He was one of the most liberal supporters financially, and socially one of the most genial spirits. For several years he was President of the Boston Spiritual Temple (Berkeley Hall), and when he passed away was a member of its board of Directors and Trustees. In the world outside of Spiritualism he was an advanced Free Mason and Odd Fellow; a member of the Charitable Mechanics' Association, and of the Ancient and Honorable Artillery.

He had a wide circle of friends, who hold him in the highest regard, and who will cherish his memory as a rare jewel, until they shall meet him again on the broader plains of immortal life.

He leaves a wife and son. The house is lonely; the hours are long—despite the fact that in this short space of time he has given good evidence on several occasions of his spiritual presence.

The funeral took place at the Church of the Disciples—as Berkeley Hall, which is made use of by the spiritual society, is occupied during the week days. The services were conducted by my guides; the opening prayer by the Pastor of the church, Rev. Charles G. Ames.

The guides spoke of the many spirits present on the occasion, and of Mr. Boyce himself as one of the number—to which fact my own clairvoyance attested at the close of the address. The Rev. Mr. Ames said to me: "What a beautiful and illuminated thing Death has become in these last few years. No more of the old horror. I am in hearty sympathy and accord with all you have said, but I have not the open vision."

The floral offerings were superb—covering, almost hiding, the casket, and standing all about it. These were sent by the Lodges to which he belonged. One elaborate design was sent by the Boston Spiritual Temple; the Veteran Spiritualists' Union and the Helping Hand were also represented; other floral offerings came from loving relatives and friends, but all of these were but faint emblems of the love and esteem in which the deceased was held.

May his spirit, now rejoicing in the new life, and gleaming knowledge from the rich fields of immortality, return to home and loved friends often, and tell us of its joy.

MRS. R. S. LILLIE.

A young lady organist in a church was captivated with the young pastor of a church in the next street, and was delighted to hear one week that by exchange he was to preach the next Sunday in her own church. The organ was pumped by an obstreperous old sexton, who would often stop when he thought the organ voluntary had lasted long enough. This day the organist was anxious that all should go well, and as the service was about to begin, she wrote a note, intended solely for the sexton's eye. He took it, and in spite of her agonized beckoning, carried it straight to the preacher. What was that gentleman's astonishment when he read: "Oblige me this morning by blowing away till I give you a signal to stop—Miss Allen."

Montreal Star.



## "BERTHA LEE."

(Continued from first page.)

never looked prettier than then—her bright eyes were full of wonder at the beautiful things around her, and as Mrs. Green passed to and fro, busy with those trifles which occupy the waiting host, she would laugh and catch hold of her dress, and say something which was interpreted as "Lily come, Lily come," but the little thing hadn't much idea of language as yet.

They came at last—we were not disappointed—and I looked anxiously at Lillian, as she stood under the chandelier; but surely she looked bright and well. I saw no change, save that she was thinner in flesh, but there was a fine color in her cheeks, and her eyes sparkled; at least she seemed to have no apprehensions of herself. Lily was as if the darling knew herself, it seemed almost as if the darling knew herself that she had found an old friend. The two were perfectly happy together, and I hardly knew which was most musical, the clear, ringing laugh of Lillian, or the short, hearty response of the baby. Mr. Gomez had grown older; his step was more feeble, but as usual he forgot himself in his anxiety for Lillian. I could see his eyes turning often to her, and when he saw her happiness with her pet, a look of satisfaction and content spread itself over his face.

"There, Mrs. Gray, I believe that is all the child needed—my child, I mean—to see her pet again. Indeed, it is a fine child, and I congratulate you with all my heart on your success in rearing it thus far. It looks healthy, too, as if it had a long lease of life."

I could hardly get my baby home that night, and the next morning Mrs. Green was over before Lily was dressed.

"Do, pray, Mrs. Gray, let me have the baby. Lillian was coming herself, but the dew was so heavy I would not let her. If anything can cure her, this child will; but, dear me! the poor thing does cough terribly at night. Her father do not know it, and she won't let anybody tell him. I'm going right to nursing her up, but consumption runs in the blood; her mother went that way, and when that's the case there ain't much help."

"I thought, Mrs. Green, she looked well last evening, so much better than I feared we should find her, that I came home thinking I had been unnecessarily alarmed."

"It's always the way with that disease, Mrs. Gray. Did you ever see a rainbow in the sky on a summer's morning? Well, if you have, you have observed it was followed by a storm. Now when I see those bright cheeks and eyes, I think of the rainbow in the morning, and as the old proverb goes, I take warning."

I finished dressing Lily while Mrs. Green was talking, but did it mechanically, for my heart was heavy with sad forebodings. I think I was not well. Lillian had said to me the evening previous, "How thin and pale you look!" and I knew it too well myself. My labor in the kitchen and the care of my baby had overtaken my nerves. Since Helen's departure I had looked forward to Lillian's return with fond anticipations. And now how could I see her fading before my eyes? My beautiful flower, stricken by an untimely frost! I had not slept well; excitement, or Mrs. Green's tea, or both, had kept me awake, and when the midnight mail came in, I fell into a sad train of thought. Some hearts must be made to ache, for no mail, perhaps, but brings woe tidings to some. I thought of Willie once in Virginia—Mary, said, resigned—of old Mamie, who bade me not look out when the rider on the pale horse went by; and then I said to myself, "Why look out now? Trust, and not be afraid." Then I fell asleep, but it was a troubled, restless sleep. I was surrounded by my friends, but I had come a long, weary journey on foot to see them, and was so worn and tired that I sank down exhausted on the threshold. But my father came and raised me up in his strong arms, and bore me to a couch. He looked young, and his countenance was bright and ruddy, as if he had renewed his youth, and his muscles were full of strength and vigor. His very touch revived me, and the life in him seemed imparted to me, and I looked round on my friends, as they bade me welcome; but I missed Lily. "Where is my baby?" I asked, looking anxiously around. "She is safe," said my father, "I have taken her under my care;" and he disappeared. Just then I awoke, and while preparing breakfast I thought of my dream; but I lingered pleasantly over the image of my father, so young and strong, and so like the manhood of which I had such a pleasant recollection.

I have wondered since why this dream was sent. Did I have more strength to bear the trouble which came? Perhaps so, after the first shock was over; but at the time it seemed to me as if it were harder to think of my father so suddenly changed from health and vigor to the pallor and silence of death.

When Mr. Gray returned from the office, he brought a letter sealed with black, and he seemed more than usually moved as he said—"We have sad news from Oldbury."

"My heart died at once, and I said—"My father!"

"Yes, he died very suddenly—with heart complaint, it is thought."

I went to my room to wrestle alone with my grief. But Mr. Gray soon followed, to remind me that we must set out at once for Oldbury, to be present at the funeral. We arrived only in time for one glance at the calm face, looking very peaceful in the repose of death. It was a sad household; but amid the mourners no one seemed so heart-stricken and desolate as poor Joe. He had remained all night by the coffin, and, until our arrival, had scarcely touched a mouthful of food. Lily drew him away for awhile, and when I told him that for her sake he must eat and be strong to take care of her, he consented and found some consolation in the child. Alas! Joe knew too well that he had lost his best friend.

Edward was less demonstrative, but his grief was as sincere; and my mother, generally so unmoved and reticent, was prostrated by the shock. She spoke and moved like one in a distressed somnambulistic dream—the blow was so sudden. My father had not complained of illness, but Mrs. Towle said she had watched his step grow feeble, and his hair whiten rapidly; then he was cheerful, talked but little, and once remarked to her, as he lay leaving at night, very tired from a hard day's labor, "Mrs. Towle, there is rest in heaven."

It was near Sunday when the funeral took place, and Mr. Gray must be in his pulpit on that day, and we therefore remained at Oldbury but a short time.

I wished to bring Joe home with us, but my mother made some slight objection, and the subject was dropped. How changed the place seemed when I bade it farewell! Like a casket, which had once contained precious treasures, I valued it for what it had once sheltered. But there was one feeling which this death produced, which was new and strange to me. The terror of death was taken away in a great measure. My father had passed the dark river—he would be waiting for me—I could go with less fear now.

On my return home, Lillian took my child and kept her for some days, only bringing her to me occasionally. I was ill, and could not take care of her. Aunt Paul, too, came and stayed a week. This was voluntary on her part—Mr. Gray did not ask her, but she was a great comfort to me. Her strong trust in God, her courage and self-reliance, gave me strength. I used to wonder sometimes that she was so gentle with me, when her own creed and practice were so rigid. She wore the invariable tight-sleeved, scant dress, the hair drawn plainly back—nothing to redeem her almost repulsive appearance, save her extreme neatness. There seemed to be less freedom in conversation with Mr. Gray than formerly; they seldom conversed even on religious subjects, but Aunt Paul continued to pray and speak in meeting as formerly, even in the teeth of a sermon on the text—"Let your women keep silence in the churches." She had adopted some peculiar notions on the death coming of the Savior, which disturbed Mr. Gray exceedingly. But that did not move her. She'd got Bible warrant, she said, and no man could make her change her mind—nothing but new light from the Spirit.

One day, when I felt a little better I went down into the kitchen, where Aunt Paul

propped me up in an easy chair, and I sat there while she baked. The very sight of her in the midst of the sugar and spice boxes, the flour and butter, made me feel as if I could eat once more. Suddenly she broke out after some minutes' silence—

"What in the world is the matter with your husband, Mrs. Gray? Ever since I saw him reading a letter which he got from the post-office, he's been either walking the study or smoking cigars. To my certain knowledge he's smoked three since breakfast! It's on my mind that I must take up the cross and deal faithfully with him on this matter. Tobacco is one of the devil's baits to lure ministers to sin; but that wasn't what I was going to talk about now; something or other disturbs his mind: have you had any bad news?"

None had been communicated to me, but my mind recurred at once to Dr. Cameron. Had Mr. Gray learned his precedents?

[To be continued.]

## Glints from our Foreign Exchanges.

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

## A Singular Phenomenon.

In a recent number of *Die Ueberinnliche Welt* we find this singular fact reported. The story comes from Herr Rosseger. He says: "My friend, the poet Hamerling, died not long ago, and when his will was read I learned that he had prepared for me an affecting surprise. In the document he said, 'I beg my friend Rosseger to accept in memory of me the seal ring, on which is chased the Turkish talisman, that Count Prokesh-Osten gave me at the beginning of my career, and which I have worn for many long years.'"

"Now," says Rosseger, "in the morning of the 13th of July, at the very hour when my friend was dying, there happened at Krieglach a strange phenomenon. In front of my windows at this place, there stands a group of young white birch trees. They were at the time of which I speak, as they are usually at this season of the year, of a beautiful green. On that morning, however, nearly all the leaves suddenly turned yellow and fell to the ground in profusion. The wind blew several in through my open window."

Upon the table with other books was lying the latest work of my friend Hamerling, 'Stations in my Pilgrimage through Life,' that he had sent me a few days before. The wind stirred the leaves of this book, and laid it open at the page on which he speaks of the ring with the talisman. I hastily glanced at the page, not for a moment suspecting that this was my friend's last greeting and adieu. A few hours after I received the news of his death.

The dead leaves had fallen from the trees, and the birches grew green again, and remained so until late in the season. Many people of Krieglach saw with astonishment the strange phenomenon that these trees presented; but nobody has been able to give an explanation."

## Message Through a Table.

In the *Revue Spirite* of last May we find this contribution from M. Horace Pelletier. It contains a striking proof of the identity of the spirit communicating by means of the table. He says: "This story I have from a person who used to think very lightly of the phenomena connected with spirit-return, but who, in consequence of the circumstance here related, was greatly affected; his skepticism was badly shaken, and in the end he was fully converted to a believer in the reality of Spiritualism. He is very intelligent, and not at all credulous. I will let him tell his own story:

'A young man belonging to an excellent family, of liberal education, and a practicing attorney, had lost a sister, twenty years of age, for whom he had a sincere affection. This sister was very beautiful; she had been very carefully educated, and was highly esteemed by all who knew her.

A young lawyer, to whom she was betrothed, seemed devoted to her; to judge by his conduct toward her, his affection was loyal and sincere. To the union to which he looked forward with so much anticipation of happiness, an unexpected obstacle was presented. The young and charming lady was seized with fever, and in the course of a month she died.

The brother was plunged into the bitterest sorrow by the blow that had fallen upon him and his family. His sister was in his thought constantly, and one evening when a party of friends was at the house, and it was proposed to sit around the table for spirit communion, he joined the group, and mentally requested his sister to come to him. The alphabet was called for, and the name of his sister, Emilie, was spelled out. Her age, twenty years, was correctly given; her illness, its duration, and the day of her death.

The brother asked if she was happy in her new life. To this the answer came: "No; I have been too quickly forgotten. The one who pretended to love me so dearly does not think of me now at all; he is thinking of another." All who were present were surprised at this response. The next day inquiries were made to determine the truth of the statement, and it was found out that, although so short a time only had passed since her death, her whilom lover was secretly arranging for a marriage with another lady!"

## Disappearance of Medial Limbs.

The July number of *Psychische Studien* is largely made up of reports of an extraordinary séance given by Mme. Espérance on the 11th of December, 1893, at Helsingfors in Finland. Herr Aksakoff took especial pains to verify the statements made concerning the unusual phenomena that occurred, and has entitled the series of papers: "Epoch-Making Phenomena in the Realm of Materialization." The point of special interest in this séance is the sudden disappearance of the lower half of the medium's body. Mme. Espérance, it will be remembered, does not go into a cabinet, or behind a curtain; she sits with her visitors, and engages in conversation with them during the séances. We will allow the very competent observer, Fraulein Wera Hjelt, to tell the story of this episode:

"A few minutes later I saw her hands fall from behind her head upon her knees. She began to feel of them, and I noticed that she was becoming excited. This seemed to me strange. I leaned forward so that I was not more than a foot distant from her, in order to see more distinctly what was going on. The medium groaned, and was evidently in pain. A few seconds later she said to her neighbor on her left, Herr Seiling, 'Give me your hand.' There arose, and extended his hand to her. He then said: 'Feel here.' Herr Seiling ex-

claimed: 'This is strange; I see Mme. Espérance, and I hear her speaking; but the chair is empty; she is not in it; there is here only her dress.' This statement seemed to give the medium great pain; nevertheless she requested several other persons to come and examine the chair. She took the hands of Herr Toppe in her own, and moved them from the upper part of her body downward, until he felt the chair. He expressed repeatedly his astonishment and alarm. Mme. Espérance demanded water twice, and drank it with a feverish impatience. She was manifestly suffering great anguish, and moved nervously to and fro.

Some in the circle proposed that, as the medium was in such pain, and evidently exhausted, the sitting should be closed; but she opposed this, and requested that the sittings should continue until her limbs came back to her. Shortly after this she cried out, 'I am already better,' and a few minutes later, 'Now I have them again.'

During all this time the attention of the whole company was directed closely to the medium, and it is absolutely the truth that not the slightest movement of her dress was made; this could not have been the case if the disappearance of the lower part of her body had been caused by anything but a temporary dematerialization."

After the séance, Mme. Espérance, in reply to inquiries as to the reason of her evident pain, said: "As my head was aching, I held my hands behind my neck, and this seemed to lessen the pain; but my arms became tired in this position, and I laid my hands upon my knees, as I supposed, but in doing so, I discovered that I had no knees; my hands fell upon the empty chair. This frightened me. I wanted to know whether it was a fact that my limbs were gone, or whether I was in a dream, and when the statement was made by those who came to examine, that the chair was empty, I became very nervous lest my limbs should never come back to me."

## La Porte Heroique du Ciel.

We acknowledge the receipt of a copy of *La Porte Heroique du Ciel*—the Heroic Path to Heaven—the second esoteric drama of the mystic poet Jules Bois. In this strange but highly figurative and suggestive poem, the author, in opposition to the philosophy of Ibsen and Nietzsche, vigorously asserts the duty obligatory upon the intellectually and spiritually gifted, to devote their powers to the uplifting of those who are commonly classed as the ignorant and vulgar crowd. To those whom he addresses in this drama the Christ is portrayed as transferring the task that he has not accomplished.

A noble thought rules this poem—the dignity and worth of self-sacrifice. To the regenerate man the gift of heaven is offered; but the offer is spurned. Freed from the chains of a selfish individualism, he will accept no blessing in which others do not share. He will not seek for peace in cowardly seclusion from the world, but in active and fruitful contact with his fellow-men. He declares that the only gate through which he will enter heaven is the gate of heroic labor and abnegation of self for others. He will travel to the celestial city only by the way of "earth and hell," that he may draw with him in his ascending course the weak, the despairing, the despised, and transform them into angels.

This, in a few words, is the spirit and teaching of this poem, in which the author continues the traditional and living symbolism of the ancient sacred dramas.

The volume is published in a style somewhat unusual, but exquisitely chaste and beautiful. It is illustrated with drawings from the pencil of Antoine de la Rocheboucaud, and a musical prelude by Erik Satie introduces the reader to the subject and movement of the work.

For the Banner of Light.

## NOT LOST.

A dewdrop once upon a rosebud lay—  
Refreshed it opened to the new-born day;  
At evening its sweet fragrance all exhaled  
Upon a maiden's breast, its beauty paled.

When from his couch uprose the sun full-orbed,  
His fierce, hot gaze the lingering drop absorbed;  
Yet as he smiled he shed a passing tear,  
The dewdrop fell within a cloudlet near.

Ah! who may tell if in some ocean bed,  
To some strong, lashing, foaming water wed?  
Perchance in some wild, wondrous waterfall,  
Stupendous! mighty! grand! proclaimed by all.

Or, crystallized on Alpine height of snow,  
Beheld with awe, from blooming plains below?  
Star-crowned, to rest from even cloud-capped strife,  
Mist, water, drop or flake, with beauty rife.

The fragrance from the rosebud's tender heart,  
Became of that fair maid a living part;  
It seemed to perfume lips and cheek and hair,  
And breathe in kisses on the dewy air.

It glowed from eyes that sparkled like some star,  
Or shined light that sheds its beams afar,  
Till lovers knelt at beauty's sacred shrine,  
And pledged their vows of constancy divine.

In all the wide immensity, not lost!  
Though carried far and even tempest-tossed—  
Each atom through the whirling change of time  
Performs its mission in a sphere sublime.

Swampscott, Mass., December, 1894. M. C. CHAFF.

## [A Powerful Plea.]

As I sit by my window, opposite Grace Church (New York), on a Sunday noon, I see a long row of carriages drawn up before its sacred walls. Fashion, wealth and beauty are within the church calling themselves miserable sinners, as indeed they are. Outside are some of the evidences of their sinfulness. There sit their coachmen, looking down from their boxes on the lacerated stumps at one end of their horses while the other end of them is jerked up into the air. Not even while their masters are at prayer can they be relieved from this torture. Every now and then the coachmen touch them up with the whip and yank upon the reins to keep up their "style," and to make them champ their bits and foam at the mouth.

I crossed over there the other Sunday and interviewed some of those horses. In every one of them there was a pained expression of the eyes, and often a nervous twitching of the upper lip. Their faces betokened unspeakable agony. Alas, that was unspeakable! It would have been useless to ask for mercy from the coachmen. I doubt not some of them were kind-hearted men, and like York, the groom of whom "Black Beauty" told me last night, they did this sort of thing reluctantly, but in obedience to orders.

The poor beasts seemed to discern pity in my face, and every feature of their own had a tongue that said, "For God's sake—yes, for God's sake, for we are his creatures—go into that church and tell the preacher to cut short his 'lessons for the day, and to send his congregation out here to take an object-lesson from us!" I wish that Dr. Huntington would take "Black Beauty" into his pulpit and let him preach to his people. The text? He may find it in the book of the prophet Joel, i. 18, "How do the beasts groan!"—CAPT. JOHN CODMAN, in *New York Commercial Advertiser*.

If faithfully used, Ayer's Sarsaparilla will remove scrofula in whatever form it exists.

## No Emblems of Mourning.

BY JOEL B. DOW.

To the Editor of the Banner of Light:

As a reader and an occasional contributor to your paper, I was pleased and encouraged to note that when Luther Colby, your senior editor, recently broke acquaintance with friends, and passed into memory, there was displayed in your columns no emblem of mourning. The absence of this almost universal display upon such occasions served to accent the teachings of your publication from week to week.

Luther Colby was imbued with the "Philosophy of Life," and whatever coloring his work or influence gave to your paper was in that line. Long ago there manifestly came to him a realizing sense of the fact that the keenest suffering through which mankind are called to pass, is that engendered by the fear of death. Dispel that thought, and instantly he had learned that the clouds would lift. Disabuse men's minds of this false teaching, and in its place implant the truth, the fact that life is as unending, as continuous, as unchanging as time, and a service is thus rendered which would challenge the commendation of every enlightened soul standing upon either side of the gateway of life.

This Philosophy of Life and the true philosophy catalogues no emblems of mourning, invokes no shadows, harbors no sentiment and countenances no custom which contributes in any sense to the perpetuating of that false teaching—DEATH!

Life, energizing and inciting us to think and to act, we are fully conscious; and any other condition or supposed consciousness is abnormal and unreal.

Our observation and reasoning faculties show us that at some point of time, through the operation of an agency, a law which we may sometime comprehend, our intelligent entity became incarnate. We found ourselves here upon the earth-plane possessed of a physical organism or body—a vehicle through which thought, intelligence, life, found expression. Through this agency or vehicle of expression we thought progress.

The child matures, unfolds. Attaining a knowledge and the mastery of its physical forces, obedient to the exactions of natural law, the perfect evolution of such life upon the earth-plane is attained. To secure this result, birth, incarnation, growth, was a necessity. But to stop here and then die, what measure of success has been achieved? And do we stop, do we die? In every sense, no! Death, so-called, is but an incident, a "mile-post," marking the progress made since birth; and death, to use such misnomer, is just as essential to the further unfoldment and Godward growth as was the event of birth of which we have become conscious. And so, in time, the fact of incarnation ends—not by arbitrary decree, or as "punishment for sin," but through the active agency of that power inherent in every soul. It has the power, and commands its use. When it has served its purpose it frees itself from the cumbersome body, from that which possesses life, intelligence, will, power and animation, no more than the rocks or trees of which same elements it was like composed.

So, without break in the endless chain, without loss of consciousness, memory, affection, or any of the essential elements which make up the measure of man's identity, his selfhood, without death, which through all the ages has been enthroned as the "King of Terrors," we pass on our way onward and upward toward the infinite source of all life.

So passing, resurrected from the physical into the spiritual, one step higher in our endless progression, this Philosophy teaches us that our thought still centers upon the loved ones from whom we have only separated in physical sense, and that our efforts and interest in them and in the larger circle of humanity are only intensified as we are better conditioned, by reason of our enhanced freedom to note their needs, and those measures which will best afford relief.

In attaining this supersensuous or higher condition no supernatural agency has been utilized or invoked. Our progress has been under the operation simply of natural law; nor are we, under the operation of this natural law, but relatively changed. As we were upon the earth-plane, so are we upon the spiritual. A transition from earth likeness to that of "feathered winged warblers" finds but little place now in the conception of enlightened people. As here, we are men and women there; and with environments and all just as tangible and just as natural and real. By the power of attraction, rather than by the force of circumstances, we are drawn together there, and animated by a common purpose, the "uplift of humanity," with one hand extended earthward, and the other toward those who have preceded, and are extending alike a hand to us, we pass on and on, "breathing immortal air" and approximating ever in likeness and beauty to the infinite one.

A fearless study of that philosophy first noted herein permeates the soul with a knowledge of that condition which is inherent in life, and which marks its pathway from the cradle to that advanced spiritual status which is finally attained. Such knowledge eliminates fear and infuses hope. It inspires love, and incites to action. Among such there are no "harps upon the willows."

So, in closing, again I am impressed to note and to commend the absence of the "emblems of mourning" when your veteran editor Colby, after a long and devoted service here, passed on and out into a larger field of immediate usefulness and activity.

Permit me to enclose draft covering renewal for another year, and with it to wait the assurance or prophecy of still better days and wider fields for your BANNER OF LIGHT.

Beloit, Wis., Dec. 9, 1894.

The world is full of disappointments—they are our common lot. The rose of anticipation often rests at last in the ashes of sad reality. We are all born to trouble. In every heart is a safe—God knows where the key is. In every heart is some secret of life or death. Disappointments are the lessons of life. They are the dark backgrounds, which set forth the most lasting and beautiful pictures. Often the deepest sorrows have brought the choicest blessings—the sickness of hope proved the convalescence of joy. Do not stop to regret the past. Sorrow is sent to make us purer—trouble to make us better, disappointment to increase our bravery. Failure is the servant and success the child of effort. Look up. Your heart may be the cemetery of a thousand disappointments—there is room yet for the fairest flowers of success to spring up from every grave, making the future an ocean of prosperity—a heaven of heartfelt bliss—Orange Observer.

## TEXAS.

San Antonio.—Charles W. Newnam writes: The Spiritualists of this city are still alive. Sunday evening, Dec. 23, the Society was reorganized and the following officers elected:

President, Charles W. Newnam; Vice-President, Harry Stone; Secretary and Treasurer, A. T. Rollins. The Society bids fair to be permanent. We have several local mediums, all of whom give excellent and satisfactory evidence of spirit-return. Luther Colby favored us with a manifestation of his presence on two occasions.

On the 16th day of last August a family group of three were sitting at the table for spirit news. A spirit came, purporting to be my own brother, whom I had not met since 1862. He announced that he had been in the spirit-life one day; and as a further fact of his identity stated that he had met me last in Glasgow, Mo., in 1862. Such was the fact. I thought no more of the matter; in truth, I rather discredited the communication. Now comes the sequel: On the 30th of August following I received a letter from my sister in Canton, Mo., stating that her brother had committed suicide at his hotel in Hannibal, Mo., on the 15th of August, one day before he came to our little circle in Texas. This is a nut for the scientists to crack.

The Fact that Hood's Sarsaparilla, once fairly tried, becomes the family medicine, speaks volumes for its excellence and medicinal merit. Hood's Sarsaparilla is Nature's co-worker.

Hood's Pills become the favorite cathartic with every one who tries them. 25c.

## Japan to the Front!

The powerful nations of Europe affect to look askance at the little heathen country in the East which has so suddenly bloomed out into a body of as hearty fighters as the bloodiest-minded Christian potentate could desire. They fear that the Caucasian missionaries may meet with checks in their efforts to supplant the gods of a people with the three in one deity of Orthodox Calvinism. Trade, too, may likely suffer. "Hence these [procedural] tears" at the alleged cruelty of the Japanese troops, etc. (the eyes being shut as to the actual barbarities of the Chinese troops).

The *Atlantic Monthly* deserves the thanks of the liberal community for publishing the sketchy, yet thoughtful, papers of Lafadio Hearn about the island kingdom. In the January *Atlantic* appears a sketch by him of the appearance of the Japanese troops at the recent great "rising" against China. We feel that it will be read with interest by our patrons:

"Considering the immensity of the movement, the city was astonishingly quiet. The troops were silent and gentle as Japanese boys in school hours; there was no swaggering, no reckless gaiety. Buddhist priests were addressing squadrons in the courts of the temples; and a great ceremony had already been performed in the parade ground by the Abbot of the Shinshu sect, who had come from Kyoto for the occasion. Thousands had been placed by him under the protection of Amida; the laying of a naked razor blade on each young head symbolizing voluntary renunciation of life's vanities, was the soldier's consecration. Everywhere, at the shrines of the older faith, prayers were being offered up by priests and people to the shades of heroes who fought and died for their Emperor in ancient days, and to the gods of armies. At the Shinto temple of Fujiwara sacred charms were being distributed to the men. But the most imposing rites were those at Honmyoji, the far-famed monastery of the Nichiren sect, where for three hundred years have reposed the ashes of Kato Kiyomasa, conqueror of Korea, protector of the Buddhists; Honmyoji, where the pilgrim chant of the sacred invocation, *Namu-myo-ho-rengue-kyo*, sounds like the roar of surf; Honmyoji, where you may buy wonderful little *manji* in the shape of tiny Buddhist shrines, each holding a minuscule image of the deified warrior. In the great central temple, and in all the lesser temples that line the long approach, special services were sung, and special prayers were addressed to the spirit of the hero for ghostly aid. The armor and helmet and sword of Kiyomasa, preserved in the main shrine for three centuries, were no longer to be seen. Some declared that they had been sent to Korea, to stimulate the heroism of the army; but others told a story of echoing hoofs in the temple court by night, and the passing of a mighty Shadow, risen from the dust of his sleep to lead the armies of the Son of Heaven once more to conquest. Doubtless even among the soldiers, brave, simple lads from the country, many believed, just as the men of Athens believed in the presence of Theseus at Marathon. All the more, perhaps, because to no small number of the new recruits Kumamoto itself appeared a place of marvels hallowed by traditions of the great captain, and its castle a world's wonder, built by Kiyomasa after the plan of a stronghold stormed in China."

Amid all these preparations the people remained singularly quiet. From mere outward signs no stranger could have divined the general feeling. The public calm was characteristic of Japanese; the race, like the individual, becoming to all appearance the more self-contained the more profoundly its emotions are called into play. The Emperor had sent presents to his troops in Korea, and words of paternal affection; and citizens, following the august example, were shipping away by every steamer supplies of rice wine, provisions, fruits, dainties, tobacco, and gifts of all kinds. Those who could afford nothing costlier were sending straw sandals.

The entire nation was subscribing to the war fund; and Kumamoto, though by no means wealthy, was doing all that both poor and rich could help her do to prove her loyalty. The check of the merchant mingled obscurely with the paper dollar of the artisan, the laborer's dime, the coppers of the *kurumaya*, in the great fraternity of unbidden self-denial. Even children gave; and their pathetic little contributions were not refused, lest the universal impulse of patriotism should be in any manner discouraged.

But there were special subscriptions also being collected in every street for the support of the families of the troops of the reserves—married men, engaged mostly in humble callings, who had been obliged of a sudden to leave their wives and little ones without the means to live. That means the citizens voluntarily and solemnly pledged themselves to supply. One could not doubt that the soldiers, with all this unselfish love behind them, would perform even more than simple duty demanded. And they did!"

The Arcana of Nature: The Laws and History of Creation. English Autograph Edition.

To the Editor of the Banner of Light:

It is with pleasure that I am able to announce to my friends, who have so constantly assisted me in the publication of my books, and inspired me by their appreciation, that I can now supply a limited number of copies of the ARCANAE OF NATURE.

This book was among the first writings given through my mediumship, and being, soon after publication, translated into German, attracted the attention of Buchner. He quoted largely therefrom in his renowned work on "Matter and Force," and thus gave it a public recognition which few books of the kind have been fortunate to gain. After three editions issued by Colby & Rich, it was allowed to go out of print, and although frequently inquired for, has been unavailable.

A London publisher chancing on a copy, was so struck with its value that he decided to issue an edition of five hundred copies. To accommodate those who have from time to time written me for the book, I have secured a small part of this edition, which I can furnish postpaid for one dollar.

The original text is preserved, but occasion has been taken to add explanatory notes, which the progress of knowledge has made possible.

The publisher in his announcement says: "The 'Arcana' as the work of an uneducated boy, written when he was little past his seventeenth year, and occupied all the day at exacting toil, having the evening only to give to the task, has been said to be one of the most, if not the most, absolute evidences of spiritual beings communicating with mankind.... We may boldly state that every scientific book written at the time of its date is now obsolete, while the ARCANAE took such advanced grounds that not yet has science overtaken it, and it is as fresh as though written yesterday.... The plain story of the creation relates the same, written in the simple language a child can understand, yet grasping principles which scientists and philosophers have vainly sought."

THE PLAN OF THE ARCANAE is thus presented:

- I. To show how the universe was evolved from chaos by established laws inherent in the constitution of matter.
- II. To show how life originated on the globe, and to detail its history from its earliest dawn to the beginning of written history.
- III. To show how the kingdoms, divisions, classes and species of the living world originated by the influence of conditions operating on the primordial elements.
- IV. To show how man originated from the animal world, and to detail the history of his primitive state.
- V. To show the origin of mind, and how it is governed by law.

As the work is not electrotyped, and my supply limited, those who desire it should order at once to avoid disappointment. Address, HUDSON TURNER, Berlin Heights, O.

If afflicted with scalp diseases, hair falling out, and premature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.







## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTION.

Colby & Rich, Publishers and Bookstore, 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., have for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Trans. Assn.—Orders for books to be sent by Express, must be accompanied by cash or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by O. D. Orders for books to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Publishing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for a stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the expression of personal or local thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address are indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for insertion, should be forwarded by a line drawn around the article or articles in question.

## Banner of Light.

BOSTON, SATURDAY, JANUARY 12, 1895.

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Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BUSINESS MANAGER.

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

## New Trial Subscriptions:

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

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

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

## "The Old Year."

THE BANNER will give its readers, in its issue for Jan. 19, the full report made specially for its columns of a fine lecture delivered before the First National Association of Spiritualists, Washington, D. C., Dec. 30, by Dr. Fred L. H. Willis.

## The Greatness of Goodness.

Whatever standard of measurement the majority may be content to accept, whether intellectual or material, nothing is more assuredly true than that there is no mark of merit so broad, high and lasting as that of simple goodness. That is the greatest of all possible human attainments. As spirit is superior to matter, always was and always will be, so character greater than possessions, and conduct more significant than any and all forms of external show. True life is in being, not in having; in truth, at the last we can claim to have nothing only as we are more or less worthy of having all things. If we pursue happiness as a direct, rather than an indirect object, we invariably miss our aim, because it is a selfish instead of a serviceable one: it is only by willing and welcome service that we expand, acquire, possess or enjoy. Selfishness is one of our leading qualifications of character only that we may accumulate the power to more faithfully serve and be of use.

As we get on in this brief and fleeting experience named life, we are continually surprised to find that what we hastily took to be greatness, such as belongs to getting and having, is the least and lowest of all, ephemeral, yielding no abiding satisfactions; and that what was despised and disregarded is the crown of honor and the prize of all endeavor. All is of mistake in the estimate. The spiritual is by no means the same with the temporal, the inner not the outer, the show not the substance. The man of much money is never so happy as when he is using his means in serving others. The man of intellectual renown is not greater than the man of no such distinction, yet possessed of a nature overflowing with charity and unselfish thoughts. Only to be good is to be great, for such is the greatness that both abounds and is abiding. If brilliant parts were less sought after, and simple goodness were made the substitute, how much more happiness would be secured through lack of envy, and with the help of that spirit of service which fruits in continual contentment and satisfaction. In simply being good we unconsciously become great to the end of our lives.

Prof. Alexander Wilder writes us, Dec. 26: "It was in 1872 or thereabout that the American Medical Association commenced procuring medical statutes in the various States, for the purpose of subjecting all practitioners once more to the thrall of slaves. For a while the bills in the several Legislatures all read alike, but they had to be amended. Here or there a bill, as in California, does not give them supreme authority and they pester the subsequent Legislatures for amendment. Unless the people revolt in preservation of their rights, the scheme will succeed. It is lamentable, but the spirit of liberty is dormant, and will probably so remain till oppression again becomes unendurable."

## Science in a Fool's Cap.

Now we ought to know, or think we know, all about it from top to bottom and beginning to end. An over-confident (to say the least) "M. D.," has explained, exposed, exploited and exploded in *The New Orleans Times-Democrat* the subject of Spiritualism, and naturally concludes that should be the last of it. He is graciously willing to allow that there are physical phenomena, explaining that they are produced by the operation of a mysterious law which is supposed to act in antagonism to any other natural law thus far discovered. He regards it as a great error to believe Spiritualism to be a new or modern subject. He insists that it was known to the ancients, and has been the stock in trade of charlatans for countless ages. All beliefs he wisely accounts but vagaries. But what was thought Spiritualism long ago he declares to be now scientifically accounted for by hypnotism—an explanation that hardly explains.

Then he goes over the now historic ground of Modern Spiritualism, and ploughs fresh furrows of his own, as he thinks. That is of no special account. In regard to the phenomena, we are told by this pundit learned in the mysteries that the average séance "is composed largely of the poor, ignorant class of people, with an excess of women." He then proceeds to recite the results of a number of séances, which present interior evidence that they are mainly fanciful and invented. His professed explanations of the phenomena produced are ridiculously childish and absurd. His explanation of the materialization phenomena is beyond and below the reach of common intellectual self-respect. Everything he offers with such a show of superior wisdom is more marvelous, if there were anything to it, than that which he sets out to explain. With his kind statements he avers that sixty thousand visits are annually made to fortune-tellers in New Orleans. In collecting his curious and incredible statistics one is led to ask the natural question, when does he find time to practice his own mysterious business of administering as an M. D.?

## Departure of D. C. Chapman, Esq., of Washington, D. C.

Our friend and correspondent, G. A. B., sends us word that Prof. D. C. Chapman, of the U. S. Coast and Geodetic Survey, parted with his body on the 3d inst., after an illness of three weeks. He was nearly seventy years of age.

Mr. Chapman was an old and valued government employe, having once been sent abroad on a scientific expedition as an expert photographer. He was a man of unusual attainments, of a retiring nature, but wise as he was modest. While a critical investigator and analyzer of spiritual phenomena, he was a pronounced and consistent Spiritualist. In all the relations of life he was of the truest type. For several years the home of Mr. and Mrs. Chapman was the hospitable abiding place of most of the lecturers who ministered to the Society in Washington, many of whom will mourn as they miss the physical absence of a staunch and loyal friend.

Dr. Fred L. H. Willis conducted the farewell exercises in a most sympathetic spirit. His remarks were of the most fitting and uplifting character as he descended upon the knowledge of the spiritual life which Spiritualism revealed, and the consolation it brought to those who knew of its glorious realities; closing with an impromptu poem of marked pertinency and beauty.

Rare floral tributes were contributed by Mr. Chapman's associates of the Coast and Geodetic Survey, by friends and relatives of New York, Virginia and elsewhere. His body was taken to Rock Creek Cemetery, Saturday, Jan. 5, and laid away with appropriate services by the organization of Odd Fellows.

The sympathy of all who know her goes out in fullest measure to sister Chapman in this hour of her mortal loneliness.

## Seance at the Temple.

An audience larger by three hundred than that of the preceding Sunday attended the seance given by Pierre L. O. A. Keeler at the First Spiritual Temple, corner of Exeter and Newbury streets, Sunday, Jan. 5.

The manifestations were much the same as on the preceding Sunday, with very favorable results. There were many convincing tests, one being that asked for by a skeptic in the audience, who desired Mr. Keeler to wear a coat other than his own, and suggested that he be substituted. To this Mr. Keeler quickly and cheerfully assented, and when the control, George Christie, passed the gentleman's coat over the cabinet aperture, the audience went wild with applause. The owner, who had seen Mr. Keeler put on his coat, was more surprised than at anything else he had ever seen in Spiritualism.

The independent messages were numerous, and several friends were recognized. Mr. Dailey received a message from his mother, which was conclusive by reason of the peculiarity with which she spelled her first name. The drumming of patriotic airs on the guitar with short sticks, the rapid whirling of the tambourine and guitar playing on the floor, in full view of the audience, were convincing proofs of spirit-power.

Read the card headed "EXPLANATION," on our third page, which bears the signatures of Mrs. W. S. Butler and Mr. Charles T. Wood. We advise Spiritualists who now send their offering to be educated in the creedal Sunday schools to attend the Children's Progressive Lyceum of Boston, at Red Men's Hall, and see if it is not superior to them all in the practical nature of its services, the interest it evokes among its members, and the good it will surely outwork for coming generations.

Moses Hull is now in Columbus, O. He is to have a debate with Rev. J. H. Becker, D. D., at Dayton, Feb. 4, 5, 6, 7 and 8. *The Encyclopedia of Biblical Spiritualism* is promised the first of February. It will contain one hundred more pages than first planned, the price remaining the same, one dollar, to those who subscribe before its publication. A letter from Mr. Hull for THE BANNER will appear next week.

B. Cross of Providence, R. I., writes on renewing subscription: "About thirty-two years I have read the dear old BANNER, and still find great comfort from its perusal. I am in my seventy-seventh year, and hope to obtain spiritual teachings from its columns to the last of my earthly pilgrimage."

THE BANNER next week will commence a series of articles on "Occultism"—shot through with rays of spiritual interpretation—which will be contributed specially to its columns by Mrs. Love M. Willis.

We are deeply grateful to many friends, known and unknown, for kind words relating to our Christmas number.

Hudson Tuttle has a letter in his work, "The Arcana of Nature," on second page, to which the attention of all our readers is called.

Be sure to peruse the "BANNER CORRESPONDENCE" department this week.

## Veteran Spiritualists' Union.

The monthly meeting of the Veteran Spiritualists' Union, Wednesday evening, Jan. 2, was made unusually interesting by the presence of President Barrett, Secretary Woodbury, Mrs. M. E. Cadwallader, and Mrs. R. S. Lillie, of the National Association.

The attendance was large. Eben Cobb presided, in the absence of President Storer. Mr. Cobb made introductory remarks, complimenting the Union for having such distinguished guests.

The Longley Quartet opened the exercises by singing "Strike for Truth," after which F. D. Edwards read a paper touching on ordination, and advising combinatory action.

President Barrett of the National Association made remarks, reviewing the work of the Association the past year, spoke earnestly for advancement along the line of organized endeavor, explained how membership is attained, and paid high compliments to Secretary Woodbury.

"Little Eddie" sang two selections, and did himself great credit.

Master Charlie Hatch gave a meritorious rendering on the violin—Miss Burnett acting as accompanist.

Mrs. M. E. Cadwallader made a very happy speech, and kept her auditors in a merry mood throughout. The idea of the "Thought Exchange," inaugurated by her in Philadelphia, was new, and elicited much interest.

The remainder of the evening was taken up by Mrs. R. S. Lillie, Mrs. N. J. Willis, Secretary Woodbury, Dr. A. H. Richardson, the Longley Quartet, Vice-President Lewis, and others.

Several new names were added to the roll of membership.

## "Bounty-Jumpers."

Alluding to the want of zeal and interest on the part of many Spiritualists everywhere as to the building or acquiring of proper edifices wherein to hold their services, etc., Thomas Lees writes *To The Progressive Thinker*:

"Spiritualists contribute to the building of churches for every denomination but their own. Investigators of Spiritualistic Phenomena come out from every church in Christendom to get the proof positive of continued life, and when obtained, they go straight back to their finely upholstered pews; so our places of meeting are but the recruiting offices for the spiritualistic army. The bulk of recruits merely stay long enough with us to draw their bounty, then skip! They might truthfully be called pious bounty-jumpers."

## Books and Binders.

THE BANNER gives each week an announcement by its publishers concerning a GRAND OPPORTUNITY of the choice of interesting works given to old subscribers for securing new ones to this paper; and also regarding a novel appliance for the preservation of the paper for the year, by the use of stout and ornamental BINDING COVERS, which is included among the OFFERINGS FOR CHOICE.

We trust that our readers will give attentive perusal to the notice made: we feel that any one complying with the offer will be much pleased by the result. Try it!

Boston friends will please remember that W. J. Colville lectures Sunday next, Jan. 13, at 2:45 P. M., in the TEMPLE, corner Exeter and Newbury streets. Subject, "Spiritualism and Christian Science: Their Distinctive Message to Humanity: Are They Reconcilable?"

At 7:30 P. M. he will speak in Abbottsford Hall, Charlestown. Subject, "The New Theosophy: What Is It, and What Is Its Mission?"

Read what is said under "Elysian Hall" head eighth page regarding a testimonial Jan. 22 to E. J. Bowtell.

## Lyceum Benefit.

Mrs. Jennie K. D. Conant will hold a seance and test meeting for the benefit of the Children's Progressive Lyceum, in Red Men's Hall, 514 Tremont street, Boston, Sunday evening, Jan. 13, 1895. There will be singing and recitation also by the Lyceum children. It is to be hoped there will be a large attendance. Admission, 25 cents; Lyceum children free.

## Fund for the Destitute Poor.

DONATION MONIES RECEIVED.

Mrs. M. Stubbeman, 50 cents; Friend, \$5.00; Pearl, \$2.00; C. N. Murdoch, \$2.50; W., \$3.00; Mrs. D. J. Dean, 50 cents; Young Investigator, \$1.00; Dick, \$2.50; Mrs. B. M. Trumpton, 50 cents; Mary A. Mason, \$1.00; Friend, 50 cents; Henry C. Reed, 50 cents; Daniel B. Allen, 50 cents; H. G. Shaffer, 50 cents.

We have more evidence of the practical work of one of our most reliable progressive physicians: Last week Dr. Dumont C. Dake, 498 Columbus avenue, was called professionally to New York City, a distinguished Allopathic physician being one of his many patients. The case was so desperate that it was considered incurable by his own school of medicine. Dr. Dake has this case in hand, with good promise of success. Dr. Dake is now at his Boston office. See his ad. in another column.

With its first number for 1895 the *Deutsche Zeitung*, issued in Charleston, S. C., by Franz Melchers, enters upon its forty-second year of publication. Mr. M. having been its proprietor during all that long period. Although devoted principally to secular news of interest to German residents, yet articles favorable to the Spiritual Philosophy frequently find place in its columns. We heartily endorse the wish of the editor that he may remain in the mortal long enough to celebrate the fiftieth birthday of the *Deutsche Zeitung*.

W. J. COLVILLE is giving two courses of lectures on Spiritual Science at 18 Huntington Avenue (Suite 4), Boston, Mondays, Wednesdays and Fridays, 2:30 P. M., Tuesdays, Thursdays and Saturdays, 8 P. M. He is also speaking in Roxbury, at 106 Monroe street, Tuesdays, Thursdays and Saturdays, at 3 P. M. He will lecture in Providence Wednesday, Jan. 16, in Columbia Hall, Weybosset street, at 8 P. M.

We are informed that Mrs. Gena S. Fairfield of Rockland, Me., (widow of Dr. H. P. Fairfield) who has been very seriously ill for twelve weeks, is recovering gradually under the skillful treatment of Dr. Andrew Jackson Davis of Boston.

We received a pleasant visit recently from Mr. Andronic T. Gerolamo, of Smyrna, Asia Minor, who brought us credentials from *Light*, London, Eng., and is now in this country to perfect, by practical personal experience, his knowledge of spirit-communication.

Pierre L. O. A. Keeler is now located at a new address, 905 H street, N. W., Washington, D. C.—as will be seen by his card on fifth page.

## Words of Appreciation.

To the Editor of the Banner of Light:

You may think that I am unbounded in my enthusiasm for the intrinsic quality of your editorial on Christmas in THE BANNER for Dec. 22, but I confess freely to a weakness in this respect: for I regard this brief editorial one of the sweetest and most spiritual expositions of the Christmas festival that I have ever read. It is inspiring and inspirational, and breathes of the heavenly spheres that glorified the cradle of Jesus, as they now glorify the cradle of every babe sent into the world. May we cherish and love the children. God bless them! (WHITE ROSE) J. C. F. GRUMBINE.

## NEWSY NOTES AND PITHY POINTS.

Written for the Banner of Light.

THE SOUL.

Within the soul all kingdoms lie—  
Regions of good, or realms of ill;  
The day of dark transforms its sky—  
Subject to holy thought and will.

WILLIAM BRUNTON.

"Here, Bill," gasped the man on the ground to the man who was jumping on his stomach with a pair of heavy boots, "that ain't fair. This is nothing but a fight; it ain't no football game!"—*Indianapolis Journal*.

FREE AND UNTRAMMELED.—One of the most independent poets in the South, says the *Atlanta Constitution*, is Dr. O. T. Dozier of Alabama, formerly of Georgia. In a recently-published volume of verses, entitled "Fables of Fancy and Rhymes of the Times," the poet throws down this challenge to the critics:

"I do not care one fiddlestick  
For what the critics say;  
I've paid the printers for the job—  
So let 'em kick and bray!"

THE THEOSOPHIST for December is well up to the standard, the usual contributors presenting interesting papers on Oriental philosophy, art, literature and occultism. Editor Olcott continues "Old Diary Leaves," and Henry Pratt, M. D., writes of the "Outlines of Astronomical Motion." "Theosophy in All Lands" is a well-prepared compilation of news pertaining to the subject of which it treats. Theosophical Society Headquarters, Adyar, Madras.

Daughter—"My teacher was talking about synonyms to-day. What is a synonym?" Mrs. Catherine—"A synonym, darling, is a word you can use in place of another one when you do not know how to spell the other one."—*Truth*.

N. W. AYER & SON, of Philadelphia, Pa.—Newspaper Advertising Agents—will please accept our thanks for a large office-calendar, the figures of which are prominent and easy to the sight, while various business facts find concise statement at the bottom of the neatly-printed monthly pages.

Johnny Phil—"Say, pa, what's an 'egotist'?" Mr. Phil—"An egotist is a hum—an egotist is a person who thinks he is a bigger man than we are."—*Puck*.

C. P. Cooper, General Sec'y Free Land League of America, 53 Clifton Place, Brooklyn, N. Y., writes: "To any of our readers who will send me a two-cent stamp I will send, free of charge, Henry George's celebrated book 'Protection or Free Trade.'"

Those in the great body politic who have been victimized by taking bad "nickels" are comforted by an exchange paper with the assurance that "there are receptacles where bad nickels are never refused. They are barrooms, slot-machines and church contribution boxes."

The *New Century* has a brief description of Rev. E. E. Hale, D. D., by Edwin D. Mead, and a picture of the well-known and foremost citizen of our day at work in his study. Walter Church is the editor—at 1 Beacon street, Boston.

Spectator (in *Dime Museum*)—Do you eat window-glass, too? The Glass Enter—I do. S—I should think you would get a pane inside. The G. E.—I do; but my frame can stand it. S.—You pretend to resist what you eat? The G. E.—That's only for a blind. S.—Do you wear that sash to advertise your speciality? The G. E.—Yes.—*New York Press*.

A new paper, *The Medium*, made its appearance at Los Angeles, Cal., with the opening of the new year. It is to be published weekly, and proposes "to defend and uphold honest, true mediums: It is not the organ of any society, but is for clean and honest Spiritualism all the time." The paper is published by a company at 338 South Hill street. At present it has four pages, octavo size, with cover.

Henry L. Nelson, for six years a member of the *World's* editorial staff, has become editor of *Harper's Weekly*, taking the place which has been vacant since the death of George William Curtis.

The prize of one guinea, offered by Tit-Bits for the best definition of "Life," has been awarded for the following definition: "Life—a trial trip before the launch into eternity."—*Religio-Philosophical Journal*.

Prof. A. H. Huse of Salem, seventy-three years old, passed to spirit-life recently. He was a native of Scotland, but for years resided in Boston and Salem. He was a trance medium.

If a person puts his ear to the ground he may hear an earthquake that is a long way off, but he cannot so well hear the birds that are singing in trees above him.

## "There Is No Death."

To the Editor of the Banner of Light:

THE BANNER comes again to us laden with many very interesting articles. The "Psychic Gleanings," by Mr. Albert Morton, in the Christmas issue, are intensely interesting. I am also glad to see therein dear Mr. Colby's little poetical gem, entitled "Je-ho-vah." He sent me a copy of it shortly previous to his departure from earth-life. It is indeed "multum in parvo," and will be read with great interest by your many friends and subscribers.

Mr. John W. Fletcher's article in relation to Florence Marryat and her work comes at a time *tres a propos*. His glowing tribute to the highly-gifted lady, Miss Florence Marryat, is richly merited. When Miss Marryat penned her spiritualistic experiences in that wonderful book entitled "There Is No Death," I fancy she scarcely realized the great good and enormous amount of real happiness her work would bring into thousands of homes throughout the civilized world. When her book was first published, I happened to be at THE BANNER bookstore in Boston, and purchased a number of copies, sending them to friends in various parts of our country, and the glowing and heartfelt words of gratitude and thanks which I have since received from those who have carefully perused "There Is No Death," would almost fill a volume.

If ever there was a work that should be translated into every tongue, and read by every man, woman and child in all Christendom, the book "There Is No Death" is that one. It is greatly to be hoped that Florence Marryat may be induced to visit America, and give our public a series of lectures delineating her marvelous experiences in investigating the new Philosophy. Her earnest and truthful manner of describing such experiences can hardly be overestimated by real seekers after light.

J. JAY WATSON.  
284 Clifton Place, Brooklyn, N. Y.,  
Dec. 27, 1894.

## Mrs. Conant's Work.

Mrs. Jennie K. D. Conant, we are informed, spoke and gave tests to a large and appreciative audience in Salem Dec. 30, and will be there again Jan. 11. She was in Stoneham Jan. 3 for the Ladies' Aid, where again she met with a very enthusiastic audience, where harmony prevailed, and was satisfactory to all.

Jan. 13 she gives a benefit to the Children's Progressive Lyceum at Red Men's Hall, 514 Tremont street, Sunday evening, at 7:30. Those who are interested in truth, light and progression, and who have interest in the coming age, should attend this seance, as Mrs. Conant is capable of demonstrating life here and hereafter, and that will close her work on the public rostrum the present season.

By special request, and by the demand of the public at large, Mrs. Conant will resume her public seances Sunday, Jan. 20, afternoon and evening, at 2:30 and 7:30 sharp; also Friday afternoons at 2:30, at her room (No. 2), 8 1/2 Bowditch street, Boston.

## A Card from H. B. Storer.

As I am not now, and have not been for five years, in practice as a physician, I have relinquished the prefix of "Dr." to my name. I have not registered as a physician—I am not a physician—and as I shall not be styled "Rev." in any form of recognition, my private and official letters should now be addressed to H. B. STORER, 466 Shawmut Avenue, Boston, Jan. 1, 1895.

For Over Fifty Years  
Mrs. WILSON'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

## Old and New Year's Exercises in New York and Brooklyn.

On Monday evening, Dec. 31, W. J. Colville gave an Old Year's lecture at the rooms of the Metaphysical Library and Publishing Company, 508 Fifth Avenue, New York, the subject of which was "How we Can Compel the New Year to Yield us Only Blessings."

The ideas expressed were of the deepest and up-to-date order from the standpoint of mental scientists, who affirm that though universal law is immutable, and no one can shirk the consequences of his thoughts, words or deeds, here or hereafter, we can, through knowledge of law and intelligent compliance with its requirements, place ourselves in such positions of mastery over circumstances, that instead of being slaves to environment we become victorious over fate.

This view was forcibly presented to the large and intelligent audience, who heartily applauded the most extreme statements in the eloquent discourse.

A text was taken and faithfully adhered to. It reads, "According to Thy Word be it Unto Thee."

During the elaboration of the theme the speaker undertook to refute utterly the position taken by those Bible critics who characterize as absurd the well-known gospel words, "Whatsoever ye shall ask in prayer, believing, ye shall receive," though the word belief was not treated as though it could properly claim to express the idea conveyed by the original.

The true sentiment of this and many other passages is in strict accord with an acknowledgment of undeviating law. Conditions are laid down; these must be complied with or results will not follow; but when the requirements of the law are fully met, results follow inevitably.

Prayer is desire, and faith, or confident expectation of its fulfillment, waits upon desire and brings the things desired to pass.

We are magnets in ourselves, and through the force of attraction we draw to ourselves whatever we are in condition to receive. Hitherto we have been largely unaware of our own condition; therefore we have drawn to ourselves the things we desired, and which we expected not desired, and from this cause we can trace all such unpleasant effects as diseases, so-called accidents, and other unwelcome experiences, which, though necessary while we are in a state of blind ignorance, are needed no longer and can never occur to us again after we have crossed the mystic bridge which leads to the state of knowledge wherein we have become masters where once we were slaves. So many popular proverbs are either misleading in themselves, or rendered so by general misapplication, that our vocabulary needs fundamental revision.

Among depressing proverbs we find "We must be guided by circumstances," which is a radically false and utterly sub-rational statement, for it is man who should control environment instead of being governed by it. The inconsistencies of most people are ludicrous if they are only considered as they stand, as all contradictions, as soon as analyzed, appear absurd.

Modern achievements, of which we are all apt to loudly boast, are possible only through recognition of man's ability to control nature to yield to his command, be it through Titanic forces as electricity and the waves of the sea are regarded as fit subjects over which man can exercise dominion, the petty circumstances of daily existence are illogically regarded as too strong to conquer.

The fact of the matter is that only the resolute souls accomplish wonders, and that people find it vastly easier to drift than to row; therefore they sink where heroes swim. Not only must we discipline our passions and govern all our appetites, but we must learn to respect our rightful authority over the things about us, so that we shall come to a point in demonstrated power where our silent word will compel submission from the unseen forces herein. We can so form alliances with higher spheres that we can live in direct and profitable communion with intelligent entities far more progressed than ourselves; our relation with these will be that of friend with friend, and pupil with teacher, but never that of servant with master.

To speak the word which compels success in any enterprise is to consciously desire that what we wish shall be fulfilled, then await the result. We have no rightful sway over our human brethren, and it is unlawful to seek to coerce our neighbor's will, but our rightful sovereignty is over the things about us, which are properly our servants; and we have, too, a divine right to subdue any unwarrantable opposition to our legitimate undertakings, no matter what they may be.

We can get out of the New Year whatever we resolve to extract from it; we can make it yield us the fulfillment of our dearest hopes by determined expectation of their realization; by so doing, despite all hindrances along the road, we shall secure an ever-increasing victory over all that would attempt to thwart our purpose.

An excellent motto is the timely quotation, "Look up, not down; look before, not behind."

A lecture in similar strain was given in Singleton Hall, 1188 Bedford avenue, Brooklyn, Tuesday, Jan. 1, at 8 P. M., to a crowded and enthusiastic auditory.

## Ordination—Spiritual Legislation.

To the Editor of the Banner of Light:

Believing that Spiritualists have "no such organic union as to make them a denomination, sect or church," but that we, as a religious people, should stand—as to performing the marriage ceremony—on an equality with other religious bodies before the law, I have drafted the following bill, and presented it to the Legislature:

BE IT ENACTED, etc., as follows:

SECTION 1. Any lecturer of the spiritualistic faith may solemnize a marriage under the same laws, restrictions, obligations and penalties as are imposed by law upon ministers of the gospel in this Commonwealth. Such lecturer must be one duly authorized to lecture before a congregation of faith by a two-thirds vote of the directors present and voting, of a Corporation of Spiritualists



## MEETINGS IN MASSACHUSETTS.

**Lowell.**—A correspondent writes: On Sunday, Jan. 6, W. J. Colville delivered two eloquent, forcible lectures under auspices of the local Spiritualist Society in Exchange Hall, a commodious and convenient lecture-room, situated in the very centre of the city. The afternoon lecture was on "The Maid of Orleans."

During the panegyric the lecturer recorded the following facts, and paid a glowing tribute to this most remarkable and truly inspired girl, who in the fifteenth century was able to overcome all opposition and fulfill her mission despite a myriad obstacles. Jeanne d'Arc was born at Domrémy, on the border between France and Lorraine, Jan. 6, 1412. It was, therefore, just four hundred and eighty-three years since her nativity, and across that great lapse of time the events in her miraculous life have been kept fresh in the world's thought, till to-day her fame is greater, and more honor is shown her than ever in the past.

In the strong searchlight of modern scientific scrutiny much of her marvelous career may be interpreted as it could not be in the Middle Ages, but though explanations may vary, facts remain, and in the bright galaxy of super-eminent women the name of the peasant maiden will ever hold a conspicuous place. A favorite picture of this extraordinary girl represents her standing in a field, with sheep about her. Her occupation is that of a shepherdess; and while the sheep are peacefully grazing, her upturned eyes and excited mien speak plainly of her celestial mental plane.

She sees sights and hears sounds of which other maidens of her age and time know nothing. The first celestial visitor who appeared to her she believed to be the glorious archangel St. Michael, prince of the heavenly legions, who told her that St. Catherine and St. Marguerite would appear to her, and she firmly believed they did, and it was under their superintending care that her perilous mission was safely accomplished, and the rightful King of France brought to the throne and crowned at Rheims the Sunday following, July 16, 1429, which was the day on which she entered that city in triumph.

She was then only between seventeen and eighteen years of age, at which period in her tender youth her mission seems to have been completed, for she never secured another glorious victory, and at length yielding to the solatation of others, while her "voices" did not counsel it, she went to her bitter persecution and eventual martyrdom, when she undertook to fight for the newly-crowned monarch she had been instrumental in installing, during his campaign against the Burgundians.

Before the end of 1430 she was imprisoned in the Castle of Rouen by order of the reigning English sovereign, into whose hands some of her own treacherous followers unscrupulously betrayed her.

On the morning of May 30, 1431, this wonderful girl was put to death on trumped-up charges of witchcraft, a child under twenty years of age, and one whose life had ever been marked by singular purity and nobility. Though in a moment of weakness she had seemingly confessed to some of the charges brought against her, the weakness was only momentary; before she expired her "voices" returned to her, and she died the death of a saint, breathing blessings and forgiveness on her persecutors. Though the life of Jeanne d'Arc was exemplary in the extreme, there were weak passages in it, and from these, as well as from the glorious triumphs, we may derive most useful lessons, among which one of the most important is that no matter how highly inspired any one may be, though while following celestial counsel they are invulnerable, when they heed it not, but allow themselves to be directed by blind ambitious worldly counselors, acting thus without direction or assurance from above, they fall into temptation, and may be often be extirpated only through the agency of the severest suffering. The entire career of the Maid of Orleans is one of the most impressive in history, and as now, after four hundred and eighty-three years, her fame is even increasing, not only France, but the whole civilized world, delights to do her honor, it is well to seek an understanding of the leading facts in her career in harmony with present day inspiration, and the most recent disclosures of psychology.

It is not at all necessary to suppose that in her last hours she suffered; her exalted frame of mind and the visions which were granted her, lifted her so far above ordinary material sensations that though the fire consumed her flesh, her consciousness was elsewhere located.

When any of us reach a point where further suffering would be useless, our spiritual development has raised us above the sensation of it.

After the lecture a fine impromptu poem was given on four subjects presented by the audience.

In the evening at 7, despite the snow and the icy sidewalks, there was a very large audience, who listened with evident delight and the keenest interest to a forceful lecture on "What 1894 has Taught Us, and What 1895 will Bring Us."

This lecture has been substantially reported, and will soon appear in the BANNER.

On Sunday, Jan. 13, the speaker in Exchange Hall, Lowell, will be P. C. Drisko of Lynn, who will lecture and give clairvoyant readings.

On Sunday, Jan. 20, Mrs. Webster of Lynn will give tests at 2 p. m.

W. J. Colville will lecture at 7 p. m. on subjects to be chosen by the audience.

Lecture meets every Sunday at 12:30. BANNER OF LIGHT always on sale.

**Rockland.**—A correspondent writes: Through the earnest efforts of Mrs. L. A. Shorey, and her worthy husband, assisted by Mr. L. Sturtevant and Mrs. M. L. Ketchum, a public meeting was started in Payson Hall early in the month of October. The interest has been steadily on the increase, services being held every Sunday at 2 and 7 p. m. Their first speaker was Rev. E. Andrus Titus, followed by Dr. P. C. Drisko of Lynn, Mrs. M. W. Leslie of Boston two Sundays, Rev. S. F. Beat of Brockton, Nettie Holt-Harding of Somerville, E. J. B. Colville of Lynn, and on another Sunday, the blind medium, A. E. Tisdale, two Sundays, Dec. 29, Saturday evening, P. L. O. A. Keeler of Boston gave one of his inimitable séances for physical manifestations.

Sunday, Dec. 30, F. Alexis Heath of Boston was the speaker, giving two brief lectures, followed at each session by a test of the clairvoyant.

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**South Deerfield.**—Mrs. Mary A. Fisher writes: Mrs. Dr. Schofield Peyer of Providence, R. I., gave two fine lectures, followed with tests, at Roshe's Hall, Dec. 10 and 11, which were very satisfactory.

Mrs. May S. Pepper of Providence, R. I., was here at the same time. A lady member of the Orthodox church, who has a circle before her, had some tests that were wonderful.

Mrs. May S. Pepper was here Dec. 17, and related her experience, and then gave a short lecture, followed by tests, that were all recognized. It was announced that she would be with us again in February. All showed their appreciation of the announcement.

J. Frank Baxter of Chelsea will lecture in Roshe's Hall Jan. 14, and in Greenfield Jan. 15.

I came out from the Methodist church into the glorious truth of Spiritualism in 1887. I began taking the BANNER OF LIGHT in less than a month after, and I hope that I shall be able to have and read it while this life remains. I read it every day, and could not get along without it. It seems as if it improved with every number. Long may THE BANNER be unfurled to shed its light and truth to the world.

**Lynn.**—Mrs. E. B. Merrill writes: Those taking part in the Lyceum exercises Jan. 6 were Charlie Woundy and Albert Metzger, who gave recitations. Mrs. Hayes, Mrs. Cash and Mrs. Merrill gave readings. Messrs. Furbush, Nichols and Woundy made some very interesting remarks on "Temperance," which was the subject of the day's lesson.

On Tuesday evening, Jan. 22, the Lyceum will give an entertainment at Providence Hall, 21 Market street, to raise funds for current expenses.

A fine program is being prepared by the executive board who have the matter in charge.

The Lyceum meets every Sunday at 12 m. in Providence Hall, 21 Market street. All interested are cordially invited to visit us.

**G. H. Green, Secretary,** writes: Miss Abby A. Judson of Cincinnati, O., lectured to a Lynn audience for the first time to-day, and made a very favorable impression. She is very earnest in what she says, and her utterances are very spiritual.

Her subject at 2:30 p. m. was "The Basis of Spiritual Philosophy"; at 7:30, "The Aim of Spiritualism." She will continue with us through the month.

**Lawrence.**—Dr. C. A. Stevens writes: Mr. L. L. Whitlock was with us Sunday, Jan. 6, holding a Facts Meeting in the afternoon; and in the evening delivering a lecture illustrated by the use of the stereopticon, which was very interesting.

Mrs. E. B. Craddock of Concord, N. H., will speak Sunday, Jan. 13.

**Melrose Highlands.**—D. Evans Caswell writes: Sunday afternoon, Dec. 30, Miss Abby A. Judson, daughter of Adoniram Judson, the well-known missionary to the Burmese Empire, spoke before the Humanitarian Council in Rogers Hall. A very large, intelligent and appreciative audience welcomed her, and many were unable to obtain seats.

Her subject was, "Shall We Know Our Loved Ones There?"

Miss Judson is a very valuable worker for the glorious Cause of Spiritualism. She interests those who

believe, and makes unbelievers look upon the subject with a different eye.

She held several classes in spiritual development at the home of the writer, that were attended by a large number of our leading citizens.

Her kind words in behalf of the glorious old BANNER OF LIGHT must bring new readers to the same. May the angels bless and protect her in the grand work she has undertaken.

**Haverhill and Bradford.**—"E. P. H." writes: Mrs. C. F. Loring addressed the Spiritual Union last Sunday. The afternoon and evening discourses treated upon the principles, and of their advance in the world, and of the growing support, by the religious and scientific sentiment of the people.

The afternoon address was followed by answers to important spiritualistic questions, seeking to become better understood.

Following the evening address there were highly interesting exercises in mediumship.

Mrs. Kate R. Stiles of Boston will occupy the platform next Sunday.

**Onset.**—Mary E. Thompson writes: I sincerely regret to announce to the many readers of THE BANNER the passing away of Mrs. T. F. Dean of Onset street, Onset, aged sixty-five. She was one of our best mediums, often making engagements ten days in advance. She was a devoted mother, wife and friend.

Onset has met with a great loss, and the coming summer her numerous visitors will speak of her with tenderness and the utmost reverence. We sympathize deeply with the bereaved family; may they often receive her presence, with her inspired band to give them counsel and guidance.

**Stoughton.**—Mrs. G. E. Morse, Secretary, writes: Mrs. May S. Pepper occupied our platform Sunday evening, Jan. 6. She ranks as one of the finest test mediums in the country. She gave her experience on the evening, followed by the tests, which were all recognized. Mrs. Pepper is a favorite wherever she goes.

Next Sunday, Jan. 13, C. Fannie Allen will occupy our platform afternoon and evening.

**Malden.**—S. E. W., Sec'y, writes: First Spiritualist meeting at Odd Fellows Hall. Rev. S. L. Beal of Brockton gave an interesting and instructive lecture on the "Life of Jesus of Nazareth," to an attentive audience.

Next Sunday Mrs. E. Clark Kimball of Lawrence will be with us.

**Fitchburg.**—E. O. P., Sec'y, writes: Mrs. Hattie C. Mason of Boston occupied our platform last Sunday. Her remarks were fine, and her tests well recognized.

Mrs. Julia E. Davis of Cambridgeport, Mass., will be with us next Sunday.

**Worcester.**—Mrs. D. M. Lowe, Cor. Sec'y (628 Main street), writes: Joseph D. Stiles occupied the platform of the Association of Spiritualists Jan. 6.

Our speaker for Jan. 13 is Mrs. H. G. Holcomb of Springfield, Mass.

**North Abington.**—E. E. Brown informs us that W. J. Colville will speak in Cleverly Hall, Sunday, Jan. 13, at 2:30 and 7 p. m.

## CONNECTICUT.

**Norwich.**—Mrs. J. A. Chapman, Sec'y, writes: The Spiritual Union held New Year's services Sunday, Jan. 6, in Grand Army Hall.

Mrs. R. S. Little was presented by the Chairman as the speaker—One, he said, who would ever receive a welcome from the people of this city.

After singing by the quartet, and an invocation, Mrs. Little spoke upon "The New Year and the New Religion." She said: The new dispensation of truth was more fitting than "The New Religion," as going back to the early days of the earth's history we find man a crude Spiritualist, although the channel for the expression of spiritual thought was a poor one. Her guides traced the old religious up to the year 1848, when the angels heralded the era of truth, and have ever since been teaching a religion of reason, of intellect, of charity and love; and if anything would make people better it was the revelation of Spiritualism, which has done more to shed light upon the dark superstitions than all other religions combined.

Mrs. Little will speak for us next Sunday afternoon and evening.

**Meriden.**—"Attendant" writes: The interest in Spiritualism here was well shown on Sunday last, Jan. 6, when Mr. J. Frank Baxter, at St. George's Hall forenoon and evening. A large and interested audience assembled in the morning, and Mr. Baxter, by his singing, reading and oratory, enthused the assembly beyond measure. The lecture was a grand and telling one, and at its close merited applause was given, and the speaker earnestly sought in congratulation.

Recently the Society—The Spiritual and Liberal Association of Meriden—had elected its officers for 1895, and the new President, a young man of ability, Mr. A. A. Gustine, made his bow and inaugurated his work on this Sunday morning by a timely and felicitous speech, after which he neatly introduced Mr. Baxter, and presided with much ease and satisfaction throughout the day.

In the evening a very large audience was in place at 7 o'clock, when Mr. Baxter, with the President, stepped to the platform. Grand service of song, reading, lecturing and mediumship was rendered, delighting and eliciting applause from the audience, which, after the exercises began, was materially augmented till the spacious hall was filled to overflowing.

Great interest naturally centered in the séance which Mr. Baxter gave, occupying the closing hour of the evening.

On Friday evening, the 11th inst., Mr. Baxter, assisted by some noteworthy local talent, is announced to give an entertainment of song and recitation for the benefit of the Association, and on another Sunday, Jan. 13, to lecture again at the usual hours.

The interest in Spiritualism is surprisingly great just now in Meriden. The Association, starting a year ago with a dozen members, now numbers nearly one hundred and fifty. A half-dozen or more united Sunday, moved to decision through hearing Mr. Baxter.

## New Year's Reception.

To the Editor of the Banner of Light:

Mr. John William Fletcher, the popular medium, gave an "at home" from 5 to 7 o'clock on New Year's day in his spacious parlors, 108 West 43d street.

It was probably one of the most brilliant social events that has occurred in Spiritualism for a long time. The elegant rooms were crowded by ladies and gentlemen prominent in business and professional circles; and two hours were passed in a most enjoyable manner. Miss Ritchie was the principal pianist, and added much by her fine rendition of musical selections.

Mr. W. J. Colville made a most felicitous speech, closing with a poem, while Mr. Fletcher responded for himself and guides most eloquently. The refreshments were supplied by Mozart.

Mr. Fletcher has accomplished a great work for Spiritualism wholly outside the recognized ranks of Spiritualists, and is held in high esteem by thousands both in this country and in Europe.

**Card from Mrs. Chamberlain.** Will "Friend to Honest Mediums," and others who have favored me in response to the kind appeal of THE BANNER's editor, but whose addresses I have not received, please favor me with them, by postal card or letter, so I can write each one?

If all who have furnished me their addresses have not received a response, they will please notify me, and oblige.

ANNE LORD CHAMBERLAIN.  
Box 56, Mattapan, Mass.

The New England Mutual Life Insurance Company has issued a beautiful calendar describing a view at sea with the fog lifting off the Grand Banks. The Company, like the calendar, is very useful to humanity the whole year through.

Purify  
And Enrich  
Your Blood  
By Taking

**AYER'S Sarsaparilla**  
It was the Only  
Sarsaparilla admitted  
At World's Fair.

AYER'S PILLS for the Liver.

## The Magic Touch

OF

Hood's Sarsaparilla

You smile at the idea, But  
if you are a sufferer from

Dyspepsia

And indigestion, try a bottle, and before you have taken half a dozen doses, you will involuntarily think, and no doubt exclaim,

"That Just Hits It!"

"That soothing effect is a magic touch!" Hood's Sarsaparilla gently tones and strengthens the stomach and digestive organs, invigorates the liver, creates a natural, healthy desire for food, gives refreshing sleep, and in short, raises the health tone of the entire system. Remember

Hood's Sarsaparilla

Cures

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion

FLORIDA.

**Lake Helen.**—Emma J. Huff, Corresponding Secretary, writes: The Camp-Meeting at Lake Helen, Fla., which was partially planned and projected at the anniversary meeting held at Colby Lake last spring, is to be a materialized fact. There has been much delay in obtaining a charter and perfecting the legal organization, and silence has been maintained concerning it until positive information could be given. The incorporators are some of the leading Spiritualists of Cassadaga Camp, joined with earnest workers from different sections of Florida, and they are now ready to announce that the meeting will open Saturday, Feb. 16, and continue for about a month. The program is not yet completed, but assurance is given that first-class mediums and speakers will be employed. Parties from New York, Ohio and Michigan are building a lodging house.

Mrs. Marion H. Skidmore, so well known at Cassadaga Camp, is on the ground, and is putting up a building, the front room of which is to be used for a library, to belong to the Association. Other parties, from Florida and the North, are to build cottages, and numerous tents will be put up.

Taking everything into consideration, a fine beginning will be made this season toward a permanent winter camp, that must eventually become a very important and influential centre for spiritual work, from the fact that there is a great demand for such an institution, and that there is no more beautiful nor healthful location in Florida, nor one better situated in every way to meet the demands of those who wish to escape the rigors of Northern winters.

Terms for board and lodging will be reasonable, and to those who wish to board themselves, and are not ready to build cottages, no charge will be made for the use of grounds for tents. Most of the time there is no need of fires for warmth, and a small wood or oil stove is sufficient protection from the cool northwest winds, that sometimes bring frost.

Until the late cold wave of Dec. 23 there have been no frosts to do any damage for nearly two years.

Lake Helen is on the A. & W. division of the Jacksonville, St. Augustine & Indian River Railway, or East Coast Line. Close connections are made at Orange City Junction with the J. T. & K. W. Railway, giving two routes from Jacksonville. All communications will be answered promptly by the Corresponding Secretary.

**INDIANA.**

**Indianapolis.**—J. W. Copeland writes: Mrs. Ida P. A. Whitlock of Boston was speaker the past month at Lorraine Hall, where the central body of Spiritualists regularly meets for services on Sundays and every Thursday evening. Mrs. Whitlock is an accomplished lady—has been a worker both on and off the platform. Her discourses are lucid and forcible, inculcating the application of spiritual knowledge and love to noble and complete living. She is speaking at Pittsburgh during January.

**Merit is Essential.** Consumers have a habit of determining by experiment whether an article of food is pure, wholesome, convenient and economical. Borden's Peppermint Brand Evaporated Cream possesses intrinsic merit. Will stand every test.

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

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

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

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

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

4. As many investigators are liable to patronize this department, and as the idea that sealed letters are opened by steam, etc., was the first theory that suggested itself to the very first skeptic (probably) who saw the first phenomenon of this kind, IN JUSTICE TO OUR MEDIUM our patrons are requested to secure their sealed letters with mechanical devices which shall demonstrate to them, on the return thereof, of that such letters have not been tampered with. For instance, good and appropriate replies have been received since this department was established to letters which, after common sealing, have been sewed together by hand, or passed through a sewing machine; others have been secured by the plentiful use of sealing wax.

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

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

## SPECIAL NOTICES.

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

**J. 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.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

**James Burns**, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily doubled.

## READ THIS!

THEN ACT.

A GRAND OPPORTUNITY

Never Before Offered

Of securing, ABSOLUTELY FREE, your choice from our Extensive Collection of works treating on the

Spiritual Philosophy,

Astrology,

Theosophy,

Mesmerism,

Psychology,

Hygiene,

And kindred subjects.

Being desirous of largely extending the circulation of the BANNER OF LIGHT, the publishers of that paper have decided to make the following offer for a limited time:

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 of 50 cents.

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.

Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUBSCRIBERS FOR SECURING NEW ONES.

Any new subscriber to THE BANNER, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she can secure for the paper.

This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets without making any cash expenditure, and should be eagerly taken advantage of.

**For Diphtheria, Sore Throat, and La Grippe, USE DAVIS'S Inflammatory Extirpator.**

It has cured thousands. It may cure you and your friends. There was an epidemic of Diphtheria raging at that time.

While attending a County Fair in Newfane, Vt., N. U. LYON operated upon and cured that day sixty-three cases of sore throat, and sent out into the country forty-six bottles to try by persons who had friends troubled with Diphtheria, and every person came back and paid for the bottle they took, and many brought from one to a dozen.

One dealer, in ordering the Extirpator, says: "Mr. LYON, send me one gross of Extirpator. You have set the people all on fire for it. I have constant calls. Send immediately." Nothing equals it for throat diseases.

I will mail a 25-cent bottle free on receipt of price, and warrant it to give perfect satisfaction, or refund the money. Call for it at the stores in your vicinity and they will get it for you.

Sold by druggists everywhere.

**N. U. LYON, 113 Bay Street, Fall River, Mass., SOLE PROPRIETOR.**

Orders promptly filled.

**FREE!** 11 Years Without Learning. I suffered intensely from Catarrh for 11 years; nose stopped up, continually dripping down into the throat, accompanied by a dry, hacking cough; I took cold easily, dull headache, roaring, buzzing, cracking and singing in my ears. My hearing failed, and for 11 years I was deaf. Every remedy I tried, failed. Without much hope I commenced treatment with the Home Medicating Co.; the first application was simply wonderful. My hearing rapidly returned, and can now hear conversation without difficulty; a few months' treatment cured me. J. E. FUTZEL, 825 W. Third St., Cincinnati, O.

**Medicine for 4 Months' Treatment Free.** To introduce this Treatment and prove conclusively that it is a positive cure for Catarrh, Deafness, Throat and Lung Diseases, we will for a short time, and to a limited number, send medicine for a four months' treatment, FREE. The Home Medicating Co., Cincinnati, O.

**Jan. 12.** 2w



## SPIRIT Message Department.

### SPECIAL NOTICE.

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

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

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact of publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth, life, and soul, to place natural flowers upon our séance table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, pertaining 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 Séance held Nov. 23, 1894.

#### Spirit Invocation.

Oh! thou whom man calls God, we come to thee like little children to their earthly parents, asking and believing that thou wilt supply our every need. We thank thee for the blessings we hourly enjoy, the boon of life, the sweet associations of the home, the congenial companionship of friends, and the change into a brighter and better condition of being; but most of all, oh! thou Divine Parent, we thank thee for the comfort and consolation afforded mourning hearts by spirit-communion. May thy bright angels forth with light and knowledge unto the world, until in every household the presence of the departed loved ones may be realized. We come to thee humbly asking forgiveness for all that thy pure eyes have seen aunts in our past lives. We ask for the guardianship of angels, that we may live nearer to their standard of right, and express more of their attributes. Teach us to accept with a cheerful heart whatever of discipline or trial thou seest fit to call upon us to undergo, knowing that our spirits, like the oak which braves the fiercest tempest, are made the stronger thereby. In our association with our kind, may we deal justly, be gentle, kind, and charitable toward all, knowing that we all belong to one great family, whose Father is the Infinite Intelligence of the universe.

JOHN PIERPONT.

### INDIVIDUAL MESSAGES.

#### Samuel Hidden.

I have been a constant attendant at your meetings for some time, Mr. Chairman, and although I have asked permission to speak on several occasions, this is the first time I have been granted the privilege since you have met in this room.

I have a great desire to send a message to my children and old neighbors. In Peacham, Vt., where I lived when in the mortal form, some kind neighbors and loving friends hold me dear in memory.

Long before I passed through the change called death, I remember how strange it seemed to me when Esther would speak of "the spirits." I cannot express my feelings when I felt that she was giving way to what was called Spiritualism. I did not believe, or understand, or even try to, when in the mortal, that we could commune with the departed or dead, as they were called. I still adhere to that idea—we cannot commune with the dead, but we can with the living.

Yes, dear children, I have had many happy hours since leaving the mortal form, and I have been happy to visit you in your homes. George, John and your mother are here, and send affectionate greetings to you all. First of all, George converses a great deal about Alvin; that is perfectly natural. I know now that Esther was not deceived or deluded, and I know now how grand it is that we can aid our friends after passing through the change called death.

I know it is hard for Martin to believe that we who are called dead can come and communicate. I can't understand, Mr. Chairman, why spirit-communication should be possible eighteen hundred years ago and impossible to-day.

I wish to make this statement: that I am a living, active entity, and wherever I can do any good, whether to a perfect stranger or my dearest friend, I shall put forth my best efforts to that end.

Sarah and Albert, I have come into your home often, and have enjoyed sitting at your table when you commune with us in that way. It is pleasanter to converse with you through the instrumentality of a medium; but we are thankful you can receive communications from us through the tiny rap. The last time I came to your little sitting, Henry, Albert's brother was there. I remember you were very much pleased with what you were able to get from the spirit-side.

Many spirit-friends gather around me to-day eager to make themselves known through me. Hattie Lovejoy wishes to be remembered, and I am only too glad to add a mite for any one.

#### Samuel Hidden.

#### Theodora Wray.

[To the Chairman:] They tell me all are permitted to manifest when there is time. [Yes; you are welcome.] I have never spoken in this Circle-Room, and I have never controlled the organism of this medium—she is a perfect stranger to me.

Oh! how sad and disappointed I have been when manifesting in a materializing séance to find that no one recognized me, no one claimed me. The only thing to do then was to leave. Materialization is a fact. We cannot be deceived, if mortals are.

I have materialized in Mrs. Williams's circles in New York, but no one claimed me, and how sad it made me feel. Carrie was with me at the time, and she said: "Theodora, don't let us take it too much to heart. There may

come a time when we shall be recognized by some loving one, as well as others." John was there, and Josie, too, but Carrie and I materialized. This was in a public hall—Adelphi Hall. We came out upon the platform in a bright light, and staid until we found there were none of the kindred to welcome us.

I materialized once in Philadelphia, and a dear aunt of mine who was present came up to me and said: "Theodora, how perfectly natural you come." That kind recognition gave me much joy and satisfaction.

I have relatives in Brooklyn, N. Y., and many others are there who will remember me: Theodora Wray.

#### George Ramsden.

[To the Chairman:] It's a long time ago since they first said I was dead. I can't express to you my feelings as I heard the words, for I was never more alive than at that moment.

Your Spirit-President here tells me it matters not where we passed away, we are all welcome to come and speak when the proper time arrives. I have asked permission to give a message three times before, but the answer has been, "There is no time to-day," so I have had to wait a bit.

My native place was Keithley, England. It's a good country over there, but I want to tell you I have a dear daughter on this side of the water—in Brooklyn, N. Y. Her name is Mary Atkinson, and her husband's is Edmund. His father sends kind words to him to-day.

It is a great privilege to be permitted to come back and speak after what is called death. I didn't know when in the flesh, Mr. Chairman, that I could come in this way.

Mary, your mother, Hannah, is here to-day. I did speak once before, a long time ago, but my wife was in the flesh then; she is with me now. Albert, my son, and George are here, too. Oh! how pleasant it is to know that we shall be attracted to our own when we pass on.

[To the Chairman:] You will excuse me, sir, if I do not talk like a clergyman, for you will readily understand I was not used to speaking in public.

I have a son who is a reverend divine, and how surprised he is going to be when he opens his eyes in the spirit-world, and sees how different it all is from what he now thinks. Well, William, I'll not be finding fault, for you are honest; but when you throw off the garment of clay you'll know for yourself. Many a time has your mother spoken to you in regard to our companionship, and you may take your good book, and it tells you, all the way through, that spirits did return and communicate. Isn't that true, Mr. Chairman? [Yes, every word of it.]

I am very glad to say that Albert is satisfied with the home he has now, but when he was so ruthlessly sent out it was hard to be reconciled.

Yes, children, your mother is very happy with us, and glad she has passed through the portal of death. How many times she speaks of your Aunt Mary and Martin in regard to spirit communion, but we know when the kindred pass over we shall meet them.

[To the Chairman:] I am greatly obliged to you for taking my message, which I know Mary will receive. I do not know whether she sees your paper now or not; she used to; but I know some one will call her attention to my words.

I am George Ramsden.

#### Adelaide Wright Tufts.

When I looked upon the face of that gentleman as he was speaking, Mr. Chairman, and saw how it lighted up as he dictated words of love to his dear ones still on earth, I realized the great good the establishment of these circles has done for spirits, to say nothing of the comfort it has brought to aching hearts in mortal life. Spirits appreciate fully the efforts of mortals who seek to open avenues of communication between the two worlds.

Dear Lizzie, how glad I am that you can talk with Frank now; but there was a time when it was all silence, and when you did not care to let him know you communed with us. He does not comprehend these things fully, but he believes he can come into communication with his friends. You have wished so much from the depths of your heart, dear sister, that he might learn the truth before he passed on, and we have said to you in months past that he would. That time has arrived, and he will learn much more in regard to the life beyond. The transition of his dear ones has brought him into a frame of mind that has led him to seek for light concerning the future state.

I am very happy to say to Hattie that mother is with you every day. The changes that have come to you are for the better, yet you are not satisfied. There will be other changes, dear child.

I saw you but a little while ago conversing with a lady in regard to spirits. You did not speak all of your sentiments—you held back a little.

When I last conversed with Henry, it was a great pleasure.

While I am speaking to you, Lucy, and Beulah, who is yet a new-born spirit, stand beside me, asking to be remembered kindly to all, and I am only too glad to send a word for them. Beulah says: "Say to father that sometime I shall be strong enough to send him a message myself." She adds: "Say to dear father, take care of little Beth—look after her. I know Fred will do as far as he can; but, father, watch over her." She is not strong enough to speak to-day through the lips of this medium.

Hattie, I would like you to turn the leaves very carefully, look on the bright side all you can, and not always fear what "might happen." It was a good change you made when you came here to the city, but I think it would be pleasanter if you could realize more of my presence. As we have promised, we will never fail you. Your Uncle Zed says to tell you he is here, but not as a policeman, and is waiting for the opportunity to speak to you all.

Lizzie, go to see Olive when you can. I do not say now, or specify any time, but when you can, for you can lighten the burdens she has to carry, and Lily also.

I am very grateful, Mr. Chairman, for the privilege of speaking here to-day.

I am Adelaide Wright Tufts, of Boston.

Wright was my maiden name.

#### 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.

Nov. 22—Worshipful—Lizette Holt; Henry Revett; Charlotte Worthington; Margaret A. Norton; Olive Pitt; John Bellows; Charlie Elms; Ed. S. Wheeler.  
Dec. 7—Anne Walker; Hattie L. S. Harris; Susan F. Fay; Susan E. Holden; Maria Howland; Tom O'Riley; Clara Wellington.  
Dec. 11—Nette J. Wentworth; Matilda S. Grantman; Theresa Heston; Jonathan Bunker; Charles Hayward; Mary Wheeler; Wood; Louisa Theobald.  
Dec. 12—Harry L. Taff; Capt. John Lindsey; Alexander A. Campbell; Thomas Moon; Annie Maria Osborn; William S. Sloane; Emma S. Sloane.  
Dec. 13—George J. King; William H. Brown; Hannah E. Lucas; Theodore Grant; Hannah Constantine; Charles W. Wass; Hannah M. Bates; John W. Harris; Isa Richardson.  
Dec. 14—James Trest; Henry Weston; Morris Marks; Andrew Anderson; William Brown; Lucy Ann Holden; Ethel Parker; Mary Merrill.

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QURS.—[By Dr. A. Lukens, New York.] Is not the "natural man" as necessary in his place as the spiritual? Could there have been the manifestation without both?

ANS.—We have always taught that the natural man is as necessary as the spiritual—each in his own place: the place of the spiritual being the master's—that of the natural, the servant's. We are all conscious of a higher and a lower self; simply comparative terms in no way suggesting such contradictories as good and evil, but only such opposites as head and feet.

The directing power of man is in the moral, not in the carnal element of human nature. Diseases are only disorders, and can all be summed up in the singular term "disorder." Health, harmony and order are inseparable, and so closely related as to be in many cases practically synonymous. It is disorderly to be governed by our lower passions, but quite orderly to govern these same appetites—which we certainly could not govern did we not possess them. The terms spiritual and natural may be objected to by some hypercritical sticklers for exactness in speech; but as they are employed in the New Testament, and by Swedenborg in the sense we are now using them, we will take it for granted that they stand for spiritual and unspiritual, which is not anti-spiritual, but simply less or lower than spiritual.

In the order of evolution, as all students well know, the lowest forms are the first to appear; then step by step we behold the continuity of expression, till at birth the perfect manifestation, which is the crown or summit of expression, is reached. The spiritual man would subsist, but could not exist without the natural man as the vehicle through which he is expressed. The spirit of the Oriental religions is never grasped until we clearly define the difference between the subsistent entity (atma), which is always and only good, and the existent form through which this entity is progressively expressed, which is less than good, or, in other words, less than perfect. The single state of the allegorical Adam is less good than the dual state where Adam and Eve are revealed together as cooperating counterparts.

The spiritual man is to be fully revealed through the natural; then will the natural have become perfect on its own plane as a perfect instrument, adapted altogether to the use of a perfectly skillful musician.

In the modern evolutionary order the spiritual is first and the natural last; but in the visible order of evolution it is, as Paul declared when writing to the Corinthians: first the natural, then the spiritual, as the process of unrolling must be the exact reverse of inrolling. All moral teachers fail to become educators in the true sense if they do not clearly expound the doctrine that absolutely all is and must be good—though relatively we are confronted with good and evil, or, in other words, order and disorder, use and abuse, representation and misrepresentation, reflection and deflection, the crooked and the straight. The future of the natural man, and all that concerns him, is depicted in the prophetic words: "The crooked shall be made straight and the rough places plain. Then shall the glory of the Lord be revealed, and all flesh shall see it together." Let us unite in teaching the whole world that human nature is essentially noble; that all natural desires and instincts have place and use; but evolution does not tell us of a mere struggle for continued existence—it insists upon an ever-improving existence.

Q.—[By the same.] Why does the typhoid bacillus contained in a raw oyster produce typhoid fever in healthy persons who eat the oysters unconscious of danger and without fear?

A.—If our condition had nothing to do with our susceptibilities except to the extent that we are conscious of our condition, this question would be difficult to answer; but according to our philosophy the explanation as follows is plain: Let us bear in mind that medical experts agree that germs of disease are not universally communicated, or being communicated are not universally noxious. Susceptibility is the root of danger. Now what causes susceptibility in one case and non-susceptibility in another? The spiritual man does not take disease: it is the natural man—the mind and body—which becomes afflicted. This natural man has a finite, temporal origin, and is affected by hereditary errors and limitations, while the spiritual man is never tainted by any error. Before the spiritual man is awakened to expression through the natural, the latter is subject to what is commonly called natural, instead of spiritual law. We do not find all persons equally susceptible while yet in a negative condition, because all have not been equally affected by ante-natal and subsequent environment. When the spiritual man is awakened to expression, an overcoming power is demonstrated which makes it impossible for disease-germs or unfriendly bacilli to enter or injure the organism; but until this arousal of spiritual energy takes place, all are under the law as it operates on the exterior plane of ultimatum. Disease-germs are for the most part scavengers, and wherever they find carrion to consume there they are attracted, as vultures and buzzards are attracted to carcasses in the desert. Persons can be in unhealthy states without knowing it, and they can also be in healthy states without being aware of their condition; and as the law of cause and effect is omnipresent and immutable, the oyster-eaters referred to are simply samples of nine-tenths, at least,

of any average population. Had they known the typhoid bacillus was present they would have feared it, and there is no immunity from danger in simple ignorant innocence. The people who are safe anywhere are as yet but few in number comparatively, as they are the small minority who have already reached a degree of spiritual attainment which all will eventually reach, though but few have grasped it yet.

When we are approximately developed toward the needed height, we receive warnings and impressions which save us from pitfalls into which the unwary drop unconsciously. We knew recently of a very highly unfolded woman, who, while sitting at an oyster supper with friends, conversing on psychical matters, suddenly exclaimed, while the oysters remained unfasted on her plate: "Let no one touch an oyster here this evening." Having said these words she continued her conversation on psychic phenomena as though she had not interrupted it. A physician at the table, who was greatly interested in verifying extraordinary impressions, made an examination of some of the oysters, and a fine microscope revealed to him the presence of what he termed bacilli, of an extremely dangerous variety. There were no apostles at that table who had reached the sublime eminence where nothing would harm them, but one of the party was open enough on the psychic side of her nature to receive a warning, which all her companions were too obtuse to receive, though they wisely heeded the impression of their gifted and highly respected comrade, and substituted cold chicken for oysters at that evening's meal. The loftiest metaphysical summits can be reached, but a poet says truly, "not by a single bound."

### Etchings from the Pacific Coast.

To the Editor of the Banner of Light:

SAN DIEGO and all California are jubilant over the recent copious, down-pouring rains. They prophesy of plenty of water for irrigation next season, and of bountiful harvests. The weather here is just delightful. Roses are blooming on the lawns and in the gardens.

On Sunday, Dec. 23, the Spiritualists of this city, San Diego, had a regular jubilee day, commemorating the organization of the National Association of Spiritualists. La Fayette Hall, beautifully decorated with evergreens, palms, lilies and roses, was literally packed with attentive listeners. Miss Johnson, an excellent inspirational medium of this city, and myself addressed the meeting in the afternoon, and Mrs. L. F. Prior and Mrs. Dr. Wilder in the evening. The Progressive Lyceum, led by Mr. Custer, assisted by Mrs. Elliot, is in excellent condition. Zion is flourishing.

Prof. A. J. Swarts, the moving spirit in procuring the legislative charter for "The College of Science," the diplomas of which through their protective shield over healing mediums and clairvoyants, enabling them to grant the death certificate, is at present in San Francisco lecturing and teaching.

Mrs. Prior has just left San Diego for San Francisco and Portland; from which latter place she will move on eastward, lecturing and giving tests as she goes. She will meet friends wherever she goes, for she is a worthy woman, and has a very intelligent control calling himself the "Professor." He is certainly a very intellectual spirit.

FOLLY OF EXPENSIVE FUNERALS. Yesterday, while going down Fifth street in our city, and meeting a fashionable funeral train, I said to myself—why such a display? Why such an outlay of money, when there are the poor pleading for clothes, and the hungry crying for bread? The display may interest the idle gaze of the crowd, but who is benefited by such an extravagant expenditure of flowers, caskets and excessive number of carriages?

Would it not bespeak a higher wisdom to scatter more flowers—flowers of sympathy and appreciation—at the feet of the living, and less upon the caskets of the dead? These pertentory displays at funerals, with their accompanying array of black, ily correspond with the beauties and resurrection glories of the Spiritual Philosophy. And then they often bear heavily upon the survivors—these costly burials! A funeral should be much as possible a private affair, sacred to the family. The dead body should be cremated, that the carbon, nitrogen, chlorine, sodium, calcium, phosphorus, hydrogen and the other constituents may the sooner return to their original elements.

THE HISTORIAN BANCROFT.

Libraries upon the Pacific Coast are not considered replete with useful books unless they have Bancroft's history series of thirty volumes. Although this gentleman's publishing house is in San Francisco, he resides near San Diego, on the Helix farms, containing six hundred acres, one hundred and forty of which are set out to olives, fifteen to figs, forty to lemons, thirty to oranges, twenty to almonds, five to English walnuts, and four guavas. The famous St. George Springs are located on this fruit ranch, furnishing a never-failing supply of fresh soft water. There is a unique old stone building on this place, where portions of Mr. Bancroft's family reside the most of the year, the climate being far superior to that of San Francisco.

BLIND TOM IN SAN DIEGO.

It is needless to say that this blind negro boy is a marvel of melody—a musical genius. He is fully thirty years since I first heard him. He is heavier, stouter now, plays with more grace and rapidity of execution; but his intellect, so far as I could discover, shows no improvement. He is a child. He has fits of childish anger, but can be quieted in a moment with a few sticks of candy. He applauds his own music. He is a psychological mystery—all imitation, all memory. He never forgets anything in the matter of music. He will not play on a poor piano, poor violin, or cornet. One of our finest San Diego musicians said to me: "He is the mystery of mysteries—a colored miracle." To the Spiritualist he is no miracle, but a psychic—an inspirational medium, and his range of themes is immense. Whether it be a sonata of Beethoven, a mass of Mozart, or an African plantation hymn, Blind Tom gives to it musical utterance, expression, superhuman, and exaltation almost divine. When disrobed of mortality his intellect will expand rapidly, and his earth-life seem but a dream.

A METHODIST CONVERSION.

Mrs. Nicolai, a very intelligent lady, residing at Helix, near our city, tells me that the fall of '92 her grandmother, a very devoted Methodist, and rigidly opposed to Spiritualism, said one morning as she came down from her bedroom: "Minnie came to me in a dream last night, and said if we would sit around the table she would rap for us," and she did. While thus sitting grandmother, then eighty-three, discovered her own mediumship. Her first written message through her hand was this: "Grandmother, when you read my book you thought I was crazy—Judge Edmonds." From this time on we had many messages, Judge Edmonds commonly coming first, then an old Methodist circuit-riding would come and give us excellent messages, one of which read: "This is glorious, but if I had preached it the people could not have believed it. They were not ready." And John Wesley wrote: "Had I preached this truth, this blessed truth to me, from my pulpit in my earthly days I would have been mobbed." Soon my grandmother, who was very spiritual, got writing on the slates, and numerous tests. She also became partially clairvoyant. When myself, my mother and grandmother have sat by ourselves in a semi-darkened room, we would be touched by the spirits, fruit would be brought to us, and they would partly materialize. Suffice it to say that grandmother, now eighty-five, is hearty, healthy and happy. She has not backslid, but

aid forward and upward into Spiritualism; and her last days are now her happiest days. Such family circles, such quiet home séances where all desire the truth, and where there is no possible motive for deception, are the most satisfactory.

### COMING TO CALIFORNIA.

"Go ye into all the world," said the great Judean Spiritualist, and preach the gospel—the gospel of good tidings, the gospel of immortality—to every human being. Preach it with tongue and pen; preach it in trance and vision; preach it with planchettes and with slates. This latter method is the one now employed by Dr. Watkins. It was some ten or fifteen years ago that I used to witness the wonderful slating tests of Dr. C. E. Watkins at Wade's in Cleveland, Geo. W. Taylor's at Lawton Station, N. Y.—remembering, also, his séances at the residence of Epes Sargent in Boston for the edification of the Theological Joseph Cook. Joseph was converted to the fact of spirit communion, but he soon fell from grace—fell back into the "devil" theory of the manifestations. The truth, as of old, fell on "stony ground," and Joseph continues "joined to his idols." I have always felt that Bro. Cook was richly warranted; therefore it behooved us Spiritualists to remember him in our prayers.

Often have I said that Dr. Watkins was for years one of the best, if not the best test medium that I ever knew. His progress has been rapid the past few years. From the most reliable outside authority I am informed that under the control of his spirit physicians he cures ninety per cent. of his patients, and greatly benefits the other ten per cent. This is a grand record, aggravating to the "regulars."

Dr. Watkins leaves Ayer, Mass., for San Diego, Cal., somewhere between the first and fifteenth of February, by the way of Cincinnati, New Orleans, Galveston and San Antonio. And let me suggest to Spiritualists in the above-named cities to write him and waylay him, getting him to stop a few days in their midst. It will be an opportunity not to be missed.

WALTER HOWELL ON THE PACIFIC COAST.

Reaching San Francisco on Sunday last about 12 o'clock, I accompanied Dr. A. J. Swarts at 3 o'clock to a Christmas tree and lunch at the hospitable residence of Mr. and Mrs. Colby. It was a very pleasant and interesting gathering. At 8 o'clock Dr. Swarts addressed the Spiritualists in Oakland, having a large audience and a grand meeting. Dr. Swarts, originally a Methodist preacher, is not only a Spiritualist and a liberalist in the best sense of that word, but he is a very superior speaker. The same hour that Bro. Swarts was lecturing in Oakland, I was addressing the Striner Hall Society of Spiritualists in San Francisco. Closing my lecture at the end of twenty-five minutes, I hastened over to Golden Gate Hall, a magnificent piece of architecture, to hear Walter Howell upon "The Christ." The lecture, of nearly an hour, was not only clear, comprehensive and eloquent, but it was masterly. Possibly I appreciated it the more from its being along my line of thought—"Christ the Corner-Stone of Spiritualism." And—sorry to pen it—yet there are Spiritualists who cannot distinguish between Jesus the man, and Christ the spirit or principle.

Mr. Howell admitted, as do all men of scholarship and research, the existence of the man of Nazareth, and then drew the line of demarcation between the Jesus of the gospels and the Christ of the ages—the Christ of light and love and truth—or, as the apostle Paul put it, "Christ within you the hope of glory."

Mr. Howell is a constructor. He fathers no fads nor crochets. He is a harmonizer. He was ordained of the gods to preach the everlasting gospel. He is rathering together the scattered fragments and giving permanency to the Society to which he has been called to minister. Kindly he introduced me to his audience for a few words; quite a number present I had known for many years, and among them that learned and scholarly-minded man, W. Emmette Coleman. The interests of the College of Science called me to San Francisco from my home in San Diego, the healthiest city, in all probability, in the world.

If any incongruity is discernible in this communication, consider that a portion of it was written in San Diego, a portion on the cars, and the other in this city on Christmas day.

Permit me to wish you the BANNER OF LIGHT and your readers a Happy New Year.

J. M. PEEBLES, M. D.

San Francisco, Cal., Dec. 26, 1894.

### Passed to Spirit-Life.

Saturday morning, Dec. 29, 1894, Mrs. Eliza Sullivan, mother of the well-known medium and vocalist, Charles W. Sullivan, aged 86 years and 6 months.

Mrs. Sullivan, to whose demise editorial reference was made in THE BANNER for Jan. 5, had long been an earnest and active member of the great army of life. Lett early a widow—at thirty-nine years—she fought the battle of existence without reprieve. Her husband was a Branchville, Conn., and had the reputation of being one of the best who ever took a ship out of Boston; he was known to all as a sympathetic and generous man; he passed away on the isthmus of Panama, far from home, and his remains were lightened to the West Coast. Mrs. Sullivan, who has just been reunited in spirit with the husband of her youth, had yet others to welcome her to the better country—eight children having preceded her to spirit life. She leaves in her wake a devoted family, Joseph Herbert and Charles Wesley, and a daughter, Marie J. Sullivan. Her mind remained clear to the very end of her extended pilgrimage, and her decease was the result of no definite disease, but a simple letting down of the physical powers, through age; she passed painlessly away, with both hands in those of her son Charles, and apparently conscious to the last.

The funeral was observed at her late residence, No. 32 London street, East Boston, Mass., on the afternoon of Monday, Dec. 31. Rev. Dr. Fiske (a Unitarian), much after the character of the late W. H. Chittenden, appropriately and feelingly conducted the exercises. The altar was well attended by friends, and the general remark was upon the quiet and restful expression of the features as the remains lay in the coffin.

D.

Mrs. T. F. Dean of Union street, Onset, Mass., passed on to the better life recently.

Her disease was pneumonia. She had reached the age of sixty-five years, and in that time had endeared herself to the hearts of many, not only in this vicinity but throughout New England and outside of it. As a prophetic medium she had few equals, and her words of counsel have lightened the life-burdens of hundreds of anxious souls who never consulted her in vain. She was a devoted mother and wife, and a staunch friend. She will be sorely missed by a large circle, for her life has been a busy one, and almost unbrokenly advanced in years, her powers had suffered no diminution, as the stream of callers even up to the day of her death has been continuous.

D. N. F.

From St. Albans, Vt., Dec. 20, 1894, Dr. George S. Bronson.

A good man, he has richly earned a rest from earthly labors and been called to the higher life. His kindness, strength and wisdom have been so widely felt that thousands will mourn his loss. I wish to note a few of the selections from his life. When good physicians had pronounced me with my own experience, of consumption, with but a few weeks more to live, Dr. Bronson, by his wonderful gift of magnetic healing, restored me to health. Since then I have been a personal friend, I have watched his untiring and often thankless labors for humanity, until feelings of deepest reverence have grown for this worthy son. His family will mourn the loss of a loving husband and father.

West Potsdam, N. Y.

OLIVE HOLT.

The funeral services over the remains of Samuel H. Terry, an old and faithful Spiritualist, were conducted by W. J. Colville, an old friend of the family, at 215 Herkimer street, Brooklyn, N. Y., Wednesday, Jan. 2.

The attendance reached nearly one hundred and fifty persons, and included many representative citizens of a wide long-range. A quartet sang a number of selections, and the service was a feeling invocation, memorial address and powerful prayer. The funeral tributes were exquisite, and according to reform usage the door knob was festooned with flowers of grain. Our ardent brother was nearly seventy-five years of age.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Two words on an average make a line. No poetry admitted under the above heading.)

### Convention in Vermont.

The twenty-sixth Annual Convention of the Vermont State Spiritualist Association will be held at Essex Junction, Vermont, 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 P. A. Wignall of Salem, Mass., the well-known lecturer and test medium.

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



# The Massachusetts State Association of Spiritualists.

## ANNUAL CONVENTION.

CONCLUDING SESSION.

(Reported for the Banner of Light by H. W. Pittman.)

The evening session of the Massachusetts Spiritualists' Association, at the First Spiritual Temple, Boston, Tuesday, Jan. 1, was devoted mostly to addresses.

President Fuller greeted a large audience when he called the meeting to order at a few minutes past seven o'clock.

The exercises opened with singing by the Longley Quartet, "Open the Pearly Gates." A. E. Tisdale, the blind speaker, was first called upon, and spoke earnestly. He said: Religion belongs to the emotions. Science is the orderly arrangement of facts, and facts are the capital on which we build. However, the fact is one thing, and the use we make of it quite another. There is no fact of nature but what may be misused. I lay down this principle: I would say do not believe all the spirits may tell you, because they are not infallible. Spiritualism came in defiance of materialism. It came from the spiritual realm, and was therefore not of human origin. It is planting seeds for the harvest. It came when the world needed it. It is out, and death receded before the visions of a glorious future.

Mrs. M. E. Cadwallader of Philadelphia was the next speaker, and spoke earnestly upon the necessity of being ready to accept truth in any form, in spite of all preconceived opinions. She quoted Mr. J. M. Roberts, who said: "Who is there worthy to receive the cause of truth who is not willing to forget self in the grander purpose of contributing to the common good of mankind?"

Mrs. Cadwallader declared herself in no sense a Christian Spiritualist, saying it was a waste of time to attempt to bolster up the follies of old theology. Spiritualism needs no bible bolstering; it needs only the loving message which comes to us from our dear ones who have crossed to the other side. We have no use for the church and its erroneous doctrines. It has never given us a single word of comfort to dispel the gloom of the open grave. Then why are we afraid to stand for Spiritualism pure and simple? As I look back upon my life, I feel that I was the victim of delusive teachings; but after careful investigation, to-day I can stand forth for the new truth in all its brightness. The nineteenth century had need of a new religion; the time has gone by when we need the creeds of the church and bigotry of the past; when we can accept the dogma that snuffed when man was in his childhood. The time of the lumbering stagecoach is passed; we can hardly be content to-day with the rapidity of the swift-moving steam car. Why, then, do we hesitate to uphold a progressive religion? Ignorance and slavery! Knowledge is the only savior of mankind. See to it that the education of your children is in the line of the beautiful religion of Spiritualism. Let them not be tainted with the false doctrines you yourselves have outgrown. We long for the time to come in which Churchism shall lose its hold upon our people. Discipline is the only road to preternatural and success in the spiritual work.

We have lived too long on faith; more knowledge is what we want; therefore do not be afraid to investigate on every side of the subject, and once convinced, support your principles, cost what it may. Sift your mental faculties no longer.

It is a mistake to say that the time has gone by for iconoclastic work in Spiritualism. So long as one member of the human family is to be enlightened and religious bigotry, so long exists the necessity for aggressive work on the part of our teachers, and never until then will the spirits who have the highest good of humanity at heart cease to work for that end.

President Fuller made an earnest appeal for the State Association, and a committee secured over a hundred new members.

F. A. Wiggin was the next speaker, and said that some people do not like to have the truth spoken freely; some people do not like to relinquish their right upon their religious ideas. Some people may take exception to the views of Mrs. Cadwallader, and she herself probably thinks they are radical; but what she has said is orthodox. Some expressions I have uttered on the public platform.

Mr. Wiggin compared the non-relinquishment of ideas to that of an old tooth which the owner sets up that he wishes to retain because it has been with him a long time. The truth is good, whether new or old. Some cannot give up the old. Bible because it is old; but for myself I do not see in this enlightened century that the Bible can be so valuable. Some things in it are grand; but if it is not the truth I have no use for it. The more of truth we get the higher the quality of our intelligence. Inspiration is grand when we put it into practice. Spiritualism touches every condition in life, and when rightly understood appeals to man's best sense, while the old religions are only for Sunday.

The religions of the past have divided the sacred and the secular relations of life, when they should be united. Spiritualism should affect every relation of life. The time has come when we should stand for our liberties in every line of thought and action. Spiritualism enters politics, and whenever and wherever it comes in, it comes to strengthen.

Mr. Wiggin then took up a patriotic vein, extolled the Quakers who made the first flag, and described figuratively the meaning of the colors which compose it, the white for purity of womanhood, the red for the liberties of our country, and the blue for fidelity to the truth. Religion without liberty is but a system of slavery. Liberalism will be the watchword of the church in the great hereafter.

In closing Mr. Wiggin asked all to think for themselves, and thus be their own masters.

Carrie F. Loring said that she was a believer in progression, and as such she was a believer in organization. She saw much to be encouraged about in the new Association. Spiritualism should unfold the character in every department of life, and we should welcome to our ranks those from every side of life and phase of opinion.

Mrs. Loring closed in a patriotic vein. President Fuller was obliged, at this stage, to leave for the train to Worcester, but he stayed long enough to collect \$26.50 for the National Spiritualists' Association, and to put a motion for a vote of thanks to Mr. M. S. Ayer for his kindness in allowing the use of the Temple in which to hold the meetings of the Association to-day.

Mr. Ayer was called upon to speak from the platform, but he not only declined, but asked that recognition of the reception accorded him from the back seats in the auditorium. He expressed himself grateful for their consideration.

On motion of Mrs. Lillie M. S. Ayer was made an honorary member of the Association, which courtesy he also acknowledged.

Votes of thanks to President Barrett and Mrs. Cadwallader for their interest in and work at the session, were also passed.

President Barrett of the National Association was called to the chair, and introduced Mrs. M. T. Longley, who said that the grandeur of Spiritualism is that it stands for truth, which underlies every condition of life. Spiritualism stands for principle, and for all that is in harmony with the great cause. Eternal vigilance is necessary to success, if we would maintain our religion of Spiritualism. I have been a listener here to-day, and have much food for reflection. I go away richer in my thoughts. The new era of 1895 opens most auspiciously for the Spiritualists of Massachusetts, as well as for the world, and the work done here will have an influence upon our welfare as the days come and go. We may well congratulate ourselves that we are gathered in this beautiful Temple to interchange the beautiful ideas that have been enunciated.

Mrs. Longley expressed her opinion as to some of the causes which affect Spiritualism in California, and hoped for an increase along all lines of spiritual work.

Rev. S. L. Deal of Brockton said that there may be a division of sentiment among Spiritualists, coming as they do from all denominations and shades of opinion. Some take everything contained within the lids of the Bible, while some discard everything. For one, he hoped to get somewhere so that we can welcome all these people. We want our platform so broad that every one can utter their thoughts freely and sincerely. We do not know where our thoughts come from, and we should throw them out and let the people judge of the reality and truth of it. We should investigate every thought to ascertain if it is grounded in truth. There is a power that is guiding us in our work, and we should sustain that power to the fullest degree.

Mr. Deal closed under inspiration, and gave utterance to beautiful thoughts pertaining to the Cause of Spiritualism and what it means for mankind. Mrs. N. J. Willis spoke under control, and alluded to the evil of exemplifying church property. She spoke against breaking party ties, and of voting for principle. Man is passing away, and woman is coming to the front, and she will ever stand for the truth. She made an earnest appeal for universal suffrage, in closing.

Dr. P. Field was the last speaker, and attacked the medical bill, speaking much as he had during the afternoon session. He awakened great interest among the audience, as evinced by their approval of his sentiments against restricting persons to decide as to the kind of medical treatment they shall employ. The Convention, which lasted nearly twelve hours, and which had been harmonious to the fullest degree, then adjourned without day.

### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after suffering in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. NOYES, 320 Powers' Block, Rochester, N. Y.

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### Mediums in Boston.

## DR. CHAS. E. WATKINS.

ON AND AFTER MARCH 1ST, 1895, all letters must be addressed to me as follows:

DRS. PEEBLES and WATKINS, San Diego, Cal., as on that date we shall become partners; and although I have had most wonderful success in the past in curing the sick, I am satisfied that it will be nothing in comparison with the great good that can be accomplished by both of us working together.

Dr. J. M. Peebles is the best educated physician in the world to-day, and will be of the greatest help to me in my practice, while I trust that I may be of equal benefit to him. We shall open a large Health Home, in which we shall treat steam baths, sun baths, electric baths, Turkish baths, and all modern appliances for curing the sick; and we shall continue to treat the sick by letter just the same as now until March 1st. Send lecture program, full name, age, sex, and two-cent stamp, to DR. C. E. WATKINS, Box 491, Ayer, Mass., and receive a free program. Jan. 5.

Dumont C. Dake, M. D.

408 Columbus Avenue, Boston, Mass., treats all forms of Chronic Disease. Hope for Invalids. Consulted in person or by letter. Send stamp for 20-page pamphlet, free.

DR. DAKE is the most powerful healer I ever met.—J. CLEGG WRIGHT.

Jan. 5.

ASTROLOGY.

"The Helping Hand" to Rise Above Fate.

COMPREHENSIVE general reading, \$1.00; including Planetary Influences at birth; general weaknesses and forecast; outlook for health, social relations and finance. Specify which point is most especially to be considered, and send sex, year, month, day of the month, and hour (if known) of your birth. Further special information will be given at extra charge, according to time expended. Address CHAS. T. WOOD 41 School Street, Roxbury, Mass. Jan. 5.

Mme. Marshall,

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Will read from Palmistry all matters pertaining to love, lawsuits, loss or stolen property, true and false friends, marriage intentions, business prospects, legacies, pensions, sickness or death, lucky or unlucky days, when and how to speculate, etc., at 24 Columns Ave., Boston, Mass. Office hours daily 12 to 5; Sunday 1 to 5.

N. B.—Send 50 cts. and a lock of hair and receive a full life reading. All correspondence promptly attended to.

Jan. 12.

J. K. D. Conant,

Trance and Business Psychometrist.

CUTTINGS daily from 10 A.M. to 4 P.M., 83 Bosworth Street (BANNER OF LIGHT Building), Boston, Mass. Answers call to lecture or holds public or private sittings.

Jan. 5.

Ella Z. Dalton,

ASTROLOGIST.

CHALDEAN and EGYPTIAN Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings \$1.00 and upwards. 83 Bosworth Street, Boston.

Jan. 5.

Hattie Stafford Stansbury,

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

Jan. 5.

R. L. GREEN,

Spirit-Photographer,

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

Jan. 5.

Mrs. A. Peabody-McKenna

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Jan. 12.

MATERIALIZATION.

FRED W. TABOR, Medium, 518 Shawmut Avenue, Boston. Sittings Sunday afternoons at 2:30. Monday and Friday evenings at 8. All engagements made out of town.

Jan. 5.

Mr. and Mrs. Osgood F. Stiles,

DEVELOPING, Business and Test Mediums. Development of Mediums a specialty. Hours 9 to 5. Test Circle Thursdays at 3 o'clock. 22 Milford Street, Boston.

Jan. 12.

MRS. THAXTER,

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Jan. 12.

MRS. J. C. EWELL, Inspirational and Medical Physician, 42 Tremont Street, cor. Hazen, Boston.

SEEN MISS J. RHIND, Business Letters answered. Send hand writing, 81 Circles Thursday at 3 and 1:30 P.M. 104 Washington Street, Boston.

Jan. 5.

### Mediums in Boston.

Marshall O. Wilcox,

MAGNETIC Healer, 44 Bowdoin Street, Room 8, Boston, Mass. Office hours, 10 to 12 P.M. and 2 to 5 P.M. Visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Jan. 6.

Mrs. C. B. Bliss,

121 WEST CONCORD STREET, Boston. Friday and Sunday at 3 P.M. Wednesday and Sunday afternoon. Dec. 12.

Dr. Addison Crabtree,

131 TREMONT ST. Diagnosis and Cure of Diseases at a distance. 30 years. Send stamp, age and sex. Nov. 1.

Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 233 Tremont Street, corner of Eliot Street, Boston. Jan. 12.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A.M. to 9 P.M. 9 Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter Street, Room 8, Boston. Jan. 12.

Mrs. A. E. Cunningham,

247 Columbus Avenue, Boston. Jan. 5.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Street, Boston. Jan. 12.

Mrs. A. Forrester,

TEST, Business and Medical Medium. 400 Tremont St., Suite 2. Hours, 10 A.M. to 5 P.M. Jan. 6.

PSYCHOMETRIC and Business Reading, or all questions answered, 50 cents. 120 N. Washington St., MARGUERITE BURTON, Station A, Boston. Nov. 10.

MISS KNOX, Test, Business and Medical Medium. Sittings daily, 123 W. Brookline St., Suite 1. Jan. 12.

CONSULT MISS LOTTIE FOWLER, gifted

Test Medium. Answers Business Questions by mail, \$1. Enclose stamped envelope. 326 Courtland St., Baltimore, Md. Jan. 5.

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will hold sittings Monday, Tuesday and Wednesday of each week from 9 A.M. to 6 P.M.; on Thursday from 9 A.M. to 1 P.M. No sittings given Friday, Saturday or Sunday. Terms, \$2.00. All letters regarding applications for sittings must contain stamp for reply. Vernon Cottage, Crescent Beach, Beverly, Mass. Oct. 12.

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A COPY of "Life and Health," DR. C. E. WATKINS'S bright little monthly, will be sent to any one who will send their name and address. Then if you like it, and do not wish to pay for it, send 10 cts. in all it will cost you; only 2 cents a month. Remember, it is the only Spiritual Health Paper published. We want a Life and Health, and it can be secured for 25 cents a year, postage paid; this will just about pay the postage, and you virtually get the paper free. Address all letters to DR. C. E. WATKINS, Box 491, Ayer, Mass. Nov. 10.

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

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

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All orders for the Paper and for advertisements, and all remittances, should be addressed to "The Manager," all communications intended to be printed should be addressed to the Editor. Address: "The Manager," 2 Duke Street, Adelphi, W. C. London, Eng.

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Unscrew the end of nickel-plated cylinder charm; write your name and address on the slip of paper, and the name and address of a relative or friend on the opposite side; roll up the paper and insert in inner tube and screw it fast. It is then ready to be used on the key-ring or as a charm; and in case of accident or death among strangers, the wearer may be identified, "all returned to his friends. No traveling person should be without it.

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Against

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A Scientific and Mystical Novel,

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This book embodies statements of priceless value to every truth-seeker and scientific experimentalist. The story is exceedingly rich in incident, and will entertain and edify readers of all ages and conditions.

316 pages, with diagrams, cloth, \$1.00. In extra heavy paper



# Banner of Light.

BOSTON, SATURDAY, JANUARY 12, 1895.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple, Berkeley Hall, 104½ A. M. and 7½ P. M.**—Sundays at 10½ A. M. and 7½ P. M. Speaker, for January, Edgar W. Emerson, Wm. H. Banks, President; J. B. Hatch, Jr., Sec'y, 74 Boylston street, 3rd floor.

**First Spiritual Temple, Exeter and Newbury Streets.**—Sundays at 10½ A. M. and 7½ P. M. Meetings for children and investigators at 11 A. M. Wednesday evenings, at 7½ P. M. social and conference. Other meetings announced from the platform. Public meetings free to all.

**First Spiritual Temple, 101½ Washington Street.**—Sundays at 10½ A. M. and 7½ P. M. Meetings 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 7 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Boston), Secretary.

**Veterans Spiritualists' Union** will meet the first Wednesday of each month at Gould Hall, No. 31 Boylston Place, at 7½ P. M. Dr. H. B. Storer, President, 408 Shawmut Avenue.

**Children's Progressive Lyceum** meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10½ A. M. All welcome. Charles T. Wood, Conductor.

**The Ladies' Lyceum Union** meets every Wednesday. Business meetings at 4 P. M. Supper at 6. Entertainment in the evening.

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

**Rathbone Hall, 694 Washington Street, corner of Kneeland.**—Spirits meet every Sunday at 11 A. M. and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 3 P. M. N. P. Smith, Chairman.

**Esplanade Hall, 616 Washington Street.**—Meetings are held every Sunday at 11 A. M. and 7½ P. M.; Tuesday and Thursday at 7½ P. M. and 7½ P. M. W. L. Lathrop, Conductor.

**Society of Spiritual Endeavor** meets every Tuesday evening at 7½ P. M. T. Kierman, President.

**America Hall, 724 Washington Street.**—Meetings Sundays at 10½ A. M. and 7½ 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 street. Meetings at 4 P. M. and 7½ P. M. M. J. Davis, President.

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

**Holla Hall, 789 Washington Street.**—(Society of Ethical Spiritualists, Culture, Bible Spiritualists) Meetings every Tuesday and Saturday evening. Sundays at 11 A. M. and 7½ P. M. Mrs. M. A. Wilkinson, President.

**Harmony Hall, 724 Washington Street, one flight.**—Sundays at 11 A. M. and 7½ P. M. Tuesday and Thursday, circle and meetings. At 10.30, 3rd floor street. Meetings at 7½ P. M. Thursdays, 3rd floor. S. H. Nelke, Conductor.

**Abbottford Hall, Waverley House Block, Charlestown District.**—The Boston Psychic Conference holds meetings every Sunday at 11 A. M. and 7½ P. M. L. H. Whitlock, President.

**Chelsea, Mass.**—Spirits meet every Sunday: Developing circle, 7½ P. M. 19½ Division street. Piquin Hall—Sunday evenings. E. S. Wells, Conductor.

**Boston Spiritual Temple—Berkeley Hall.**—James B. Hatch, Jr., Secretary, writes: A fair-sized audience greeted Edgar W. Emerson Sunday morning, Jan. 6. After an invocation and singing by Mrs. Barker, the President, Wm. H. Banks, read several questions which had been placed upon the desk by people in the audience.

Mr. Emerson said: I assure you that it is a pleasure to meet with you again; it is a year since we came together, and we see many changes; as we come this morning we sense the same feeling of harmony pervading our atmosphere as of yore, and if any on this side of life are able to come to give messages to their loved ones they will be pleased to do so. We are seeking earnestly for the truth, and we will endeavor to satisfy your longings. We are aware, as we gaze out through the world, that we are living in an age of skepticism.

We will now give a little time to the questions; we find upon looking them over that some of them are of a personal nature, and we would state that we do not answer any personal or political questions.

The first question was: "Why do not the spirits continue the same manifestation as they did in Hydeville to convince unbelievers?"

We say the same manifestations are produced to-day as were given forty-six years ago. The circles are held in almost every city, and after night, the thy rap is produced, and it is received with joy. The rap is an important factor. It was the rap that first called the attention of the world to the truths of Spiritualism, and therefore we cherish it, and ever regard it as sacred.

What shall I do to develop my mediumistic powers?

This question has been asked a great many times by different persons, and we say to two persons can develop their mediumistic powers alike. If you sit in harmony with your own soul you will make conditions favorable for the unseen forces; and although your development may be slow, and not noticeable at first, we think with perseverance you will attain that development for which you are seeking.

"Why does the mother keep away from her son?"

"How do you know she does?" It would be unnatural for her to do so, as mother-love never dies. You may not be conscious of her presence, and perhaps she may not give the opportunity she needs to make her presence known. Seek some good medium and have a talk with your mother, and you will then be able to understand what the barrier is.

"If animal life should be made extinct, would it be created again?" Most assuredly it would. God's law is unchangeable; animal life would again be produced; the same law that first put it here would bring it back.

A personal question was asked, and Mr. Emerson advised the person to seek some good medium. He then advised all to be wise in their investigations, and to remember that spirits are not infallible; that they are liable to sometimes make mistakes, owing often to the conditions of the mortals, and sometimes to the conditions of the mediums. Spirits have to conform to laws as well as mortals, and the conditions on the mortal side are sometimes so dense that it is impossible for them to penetrate.

After a vocal selection, Mr. Emerson's guide gave some very interesting tests, which were recognized and appreciated by all present.

At the evening session Mr. Emerson was welcomed by a good-sized audience.

After a very fine vocal duet by Mrs. Edith Lane Thompson and Mr. John P. Lane, Mr. Emerson answered the questions handed in from the audience, after which he gave tests, which were all recognized.

Mr. Emerson will lecture and give tests every Sunday morning and evening this month.

**The Helping Hand Society**, writes L. Senter, Sec'y, held its regular weekly meeting, Wednesday, Jan. 2, at 3 Boylston place. Mrs. F. J. Piper, Vice-President, was in the chair. The occasion was made pleasant by the presence of Washington friends, members of the National Association.

**First Spiritual Temple, Corner Exeter and Newbury Streets.**—Sunday, Dec. 6, at 11 A. M. Mr. Pierre L. O. A. Keeler gave a light séance for physical manifestations, and independent written messages from spirit-friends; at 2:45 P. M., M. S. Ayer talked upon Materialization, Transfiguration, Personation, etc.

Next Sunday at 11 A. M., instructive lesson to young people, and those who desire a more comprehensive knowledge of Spiritualism.

At 2:45 P. M. Mr. W. J. Colville will speak for the first time this season—which will afford his many friends an opportunity of again hearing him.

**Eagle Hall, 616 Washington Street.**—E. H. Tuttle, Leader, writes: Wednesday afternoon, Jan. 2, excellent remarks, tests and readings were given by Mrs. Cutler, Mrs. M. H. Reed, Mrs. M. Knowles, Mrs. F. Stratton, Mrs. Fox, G. B. Emerson, E. H. Tuttle, and others.

Sunday, Jan. 6, the morning circle was one of interest and power. The afternoon and evening sessions were replete with ample proof of spirit influence. Mrs. J. E. Davis, Mrs. J. E. Woods, Mrs. M. Knowles, Mrs. F. Stratton, "Wild Daisy" Dr. J. T. Combs, E. H. Tuttle, gave pleasing remarks, and most satisfactory tests and readings. J. McLean answered mental questions. Mrs. N. Carlton rendered many beautiful songs. Piano solos by Mr. Grimes and Mr. Munday.

Mrs. H. C. Clark's testimonial is postponed until next Monday evening, Jan. 14.

**The Home Rostrom** (21 Soley street, Charlestown, Dr. E. M. Sanders, President).—"C. B." writes: Tuesday, Jan. 1, the services were very interesting. Tests by Chairman; remarks, Mr. Sprague, President of the Society at Haverhill, Mass.; also by Mr. Kelly.

Thursday, 3d, services as follows: Poem and invocation; remarks by Messrs. Kelly, Sprague, Shed and Armstrong; tests; Mr. Cohen; character readings by Chairman from hearing sound of the voice, all of which were recognized. Mrs. Nellie Carlton was pianist.

Sunday, 6th, song service, poem and invocation; remarks by Mr. Kelly; Dr. Willis, readings and tests. The Chairman gave several tests. Mrs. Armstrong pianist.

**The Ladies' Lyceum Union**—writes L. Wood, Recording Secretary—meets every Wednesday at 514 Tremont street.

The costume party last Wednesday evening was a success in every way. Miss Alice Barnes received the first prize for having the prettiest costume. The prize to the boy was given Little Eddie. There were other costumes which should not be passed by without special mention: Mrs. Frost, as Night; Kittie

Bingham, as a Scotch lassie, and Pauline Wood, in Spanish dress, were all fine.

On the 11th of January Mr. Packard has charge of the musical and literary entertainment.

On the 22d Mrs. A. Brown will have charge of the entertainment. It will be a mystery to all.

**The Ladies' Spiritualistic Industrial Society**—writes H. E. Jones—met Thursday afternoon. Business meeting at 4, President Davis in the chair. It being our annual meeting, the following officers were elected: President, Mrs. May J. Davis; First Vice-President, Mrs. Hattie E. Jones; Second Vice-President, Mrs. Mary A. Brown; Treasurer, Miss Martha L. Moore (for the twelfth successor); Secretary, Mrs. S. K. Appleton; Mrs. R. Holmes, Mrs. A. A. Torrey, Mrs. J. E. Lohan, Mrs. S. A. Cadwell, with the officers, form a Board of Directors; Mrs. S. A. Appleton, Financial Secretary. Supper was served at 6.

Our evening meeting was called to order at 8. President Davis opened the meeting with very pleasant remarks, and called upon her assistants, Mrs. Jones and Mrs. Brown. After a song, Capt. Holmes was heard from on behalf of the old members, closing with a call for a vote of thanks to our former President, Mrs. Whitlock, and our stewards, Mrs. Flint, for their long and faithful services—which was unanimously given.

A zither solo by Mr. Fredericks, psychometric readings by Mrs. Reed, song, Mrs. Fredericks, Cadwell, Miss G. J. Smith, poem, Mrs. Shirley, and reading by Mrs. Mallard, closed the exercises.

We met every Thursday afternoon; supper at 6, with a fine entertainment in the evening. A dance takes place the fourth Thursday in each month; all are welcome.

**Esplanade Hall, 820 Washington Street.**—W. L. Lathrop writes: Our circles on the first day of the new year were very satisfactory, and our meetings on Tuesday, Thursday, Friday and Saturday gave us an encouraging opening of the year's work. The mediums assisting us during the week were: L. P. Thayer, G. B. Emerson, Mr. McLane, Mrs. Ickerman, Mrs. Nason, "Cyrrus" the Persian, Mrs. Hatch, "Little O'-light," and Mr. Lathrop.

On Sunday the meetings were well attended, and fraught with spiritual counsel and manifestations.

At the morning circle the developing powers were revealed, and many grand tests given. At the afternoon and evening meetings some of the best tests ever given in our hall were offered. Mrs. Nason, L. F. Thayer, "Cyrrus" the Persian, and others, with Mr. Lathrop, were the mediums.

We have a concert in this hall Friday night, Jan. 11. Fine talent will assist.

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.

**The Society of Spiritual Endeavor**—T. Kierman, President, writes—held its usual weekly meeting on Tuesday evening, Jan. 1.

After a few remarks fitting to the occasion from the President, an address of welcome to the New Year was made by Mr. E. J. Bowtell. It was full of fine thoughts, and made a lasting impression.

The remainder of the evening was devoted to an entertainment and social chat. Miss May French and a talented friend gave fine songs and duets.

Dr. Morris rendered a fine address of temperance, songs and airs of fifty years ago, accompanying himself on an old-time accordion. Five poems were also read.

Mrs. Buck was pleasing as usual.

A fine entertainment for the benefit of E. J. Bowtell will be given in this hall Tuesday evening, Jan. 22. He deserves well at the hands of all Spiritualists.

**First Spiritualist Ladies' Aid Society, 1031 Washington Street.**—Carrie L. Hatch, Secretary, writes—held its business meeting Friday at 2:30 P. M. Mrs. A. E. Barnes in the chair. It being the first of the year, we had the usual election of officers—the following being chosen for the ensuing year: President, Mrs. A. E. Barnes; Vice-President, Mrs. A. F. Butterfield; Secretary, Mrs. Carrie L. Hatch; Treasurer, Mrs. Mattie Albee; Directors, Mrs. Alice Waterhouse, Mrs. Sarah Stone, Mrs. Kemp, Mrs. S. E. Burrill, Mrs. Abbie Foster.

We had a fine meeting, and everything looks prosperous for the coming season.

The evening exercises consisted of a piano solo by Miss Ellen Burnett, and the reading of an original poem by Mrs. Lambert. Dr. Richardson then wished the officers success, and a "Happy New Year to all."

Song by the Longley quartet. Dr. Fuller spoke in an eloquent manner, and displayed a chart of a scientific drawing. He will give the aid a benefit at an early date—the notice of his lecture will be soon announced.

Mrs. N. J. Willis impressively addressed the audience; Mrs. Mason sang; Miss Lulu Morse rendered two fine selections.

We serve supper every Friday at 6 P. M.

**Holla Hall, 789 Washington Street.**—A correspondent writes: Dr. Frank Brown presided at all the meetings and made the prayer. Miss Vaughan read the Scripture lessons. At the morning circle Mary F. Lovell played the organ, and Mr. Emerson gave readings. Dr. Brown uttered thoughts that were eminently suitable to the needs of the hour.

In the afternoon Mrs. Woodbury gave satisfactory tests.

In the evening Mrs. Nutter, Mrs. Woodbury and Mr. Hardy gave very interesting readings and tests.

Tuesday afternoon at 3 o'clock there is a meeting for tests and phenomena, and Saturday afternoon at 3 o'clock there is added a healing circle, for the healing of all who desire new strength and health.

The worthy Conductor, Mrs. Wilkinson, will return and preside on Saturday and at future meetings.

**Harmony Hall, 724 Washington Street.**—James Higgins writes: Very good and well attended meetings were held last Tuesday and Thursday.

Last Sunday meetings were largely visited. The addresses were educational, the tests and readings brief and to the point. The mediums were assisted by Mr. S. H. Nelke were: Mrs. J. A. Woods, Mr. J. Milton White, Mr. C. D. Quimby, Mr. Emerson, Mrs. G. Hughes, Mrs. Pepper, Mrs. Cecile Farnham and Mr. Wright.

We had the pleasure to listen at the afternoon session to a brief address by Mr. Fuller, the Boston mathematician, in regard to his discoveries.

The Bazaar of Light for sale at the hall, and Mr. Nelke's residence, 616 Tremont street.

**America Hall, 724 Washington Street.**—A correspondent writes: Three large audiences convened on Sunday last. The morning circle was a success. Rev. S. L. Beal of Brockton opened the meeting with some of his best thoughts. Mrs. May S. Pepper of Providence gave most convincing tests. The Chairman, Eben Cobb, made a short address. Among others who took part were Dr. C. Root, Mrs. G. Hughes, Miss Small, Mrs. Stratton, Mrs. Boyden, Father Locke, Mrs. A. Cunningham, Mrs. A. Howe.

A vote of thanks was given Mr. Fuller for his interesting lecture. Music was rendered by Mrs. Lovell, Mr. L. Baxter, and Mr. F. Huxley.

**BANNER OF LIGHT** on sale.

**The Children's Progressive Lyceum**—writes Irving Pratt, Sec'y—held its regular Sunday session in Red Men's Hall, 514 Tremont street, Jan. 6. The opening exercises consisted of singing and invocation by Conductor Charles T. Wood, followed by the responsive reading by the school. The instructor, Dr. Root, spoke upon materialization, and of the refining process needed for its more perfect manifestation. The Conductor made remarks appropriate for the first Sunday of the new year. After the Banner March the time was profitably spent in the following manner: Recitation, Merton Abrams; piano solo, Florence Sylvester; reading, Mark Abrams; essay, by Mr. Armstrong.

Interesting remarks were then made by Mrs. W. S. Butler, followed with tests by Mr. F. Alexis Heath.

**Rathbone Hall, 694 Washington Street, Corner Kneeland Street.**—N. P. Smith writes: Thursday, Jan. 3, at 2:45 P. M., N. P. Smith made remarks and gave readings; Mrs. A. M. Ott, Miss Annie Hanson, remarks and readings; Mr. F. A. Heath, tests; Mrs. Mary Reed, Mrs. C. H. Clarke, readings; Mr. Day, remarks; Mrs. A. Woodbury, readings; Prof. Munday, musical selections; Mrs. Mary F. Lovell, solos.

**Commercial Hall.**—Sunday, Jan. 6, 11 A. M., 2:30 and 7:30 P. M., N. P. Smith made remarks and gave readings; Mrs. Florence Sullivan, Mr. George King, remarks and tests. Mrs. A. E. Perkins was pianist.

**Boston Psychic Conference** (Abbottford Hall, Waverley House, Charlestown).—A correspondent writes: Dr. Coombs on Sunday morning gave astrological readings.

In the afternoon Dr. P. F. Field gave a lecture on Educational Psychology, which he illustrated in a very interesting manner.

Next Sunday Mr. W. J. Colville will lecture on "The New Theosophy."

**ILLINOIS.**

**Geneseo.**—A correspondent writes: The first of Mr. Grumbine's classes in psychometry opened Jan. 1, with unexpected success. The lessons given by the guides comprehend the higher teachings of occultism, and if the accepted student cannot unfold psychometric under the guidance of Mr. G.'s band of guides it will be no fault of the teaching. Satisfaction is guaranteed to all who are accepted. For terms address J. C. F. Grumbine, Geneseo, Ill.

Our greatest glory is not in never failing, but in rising every time we fall. Should you sprain your ankle, or injure yourself in any way, Minard's Liniment will extract the pain, and cure you.

## MEETINGS IN NEW YORK.

**Knickerbocker Hall, 44 West 14th Street.**—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7½ P. M. Mrs. Helen Temple Brigham, speaker.

**New York Psychical Society, Spencer Hall, 11½ West 14th street.** Every Wednesday, 8 P. M. Seventh year. Prominent local and visiting speakers and mediums. Good music, live tables and mirring tests. J. F. Snipes, President, 26 Broadway.

**The First Society of Spiritualists** holds its meetings in Carnegie Music Hall Building, between 6th and 5th streets, on Seventh Avenue, entrance on 5th street, where the BAXTER OF LIGHT can be had. Services Sundays, 10½ A. M. and 7½ P. M. Afternoon meetings for facts and phenomena at 2½ P. M. Henry J. Newton, President.

**The Ladies' Aid Society** holds its meetings through the summer months—third Wednesday in the month—Philadelphia Hall, 424 and 7th Avenue. For information relative to the work of the Society, address Mrs. Kate D. Knox, (140 Columbus Avenue), Sec'y.

**Soul Communion Meeting** on Friday of each week, 3:30 P. M. at 34½ West 56th street. Mrs. Mary O. Morrell, Conductor.

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

**Carnegie Hall, corner Seventh Avenue and Fifty-Seventh Street.**—M. A. N. writes, Jan. 6: In spite of the very inclement weather of this, the first Sunday of the New Year, a good audience gathered in the morning to welcome Mrs. Helen Stuart-Richards.

Previous to her discourse she read two beautiful poems from the pen of Ella Wheeler Wilcox: "I Will be Worthy of It," and "Thought Odors."

The leading idea of the lecture was our unity with the Infinite, and the consequent activity in the human recognizing the Infinite as potential energy. The moral side of the subject was treated at some length, showing the necessity of action along the lines of knowledge.

The lecturer emphasized the need of conforming our lives to our perceptions of all that is true and beautiful.

After the address she gave several psychometric readings. Mrs. Richards' methods of reading are so different from those pursued by others that an added interest is given to this always interesting phase of mediumship. The persons do not place articles upon the desk, but remain in their seats and simply raise the hand. Frequently the readings are given from the mere mention of a name—she is reading equally well whether the name of the person given be in the body or out, seldom making a mistake.

The afternoon meeting was full of interest, as usual. Remarkable tests were given by Mrs. A. C. Henderson and Mrs. Goodwin; much favorable comment was made regarding the course of *The Recorder* in furthering the cause of this widely circulated paper, wherein the Cause of Spiritualism is represented by its advocates—the first article appearing in the issue of 10th day, being a remarkably clear and forcible exposition of the claims of Spiritualism, wherein the question was answered: "If Spiritualism be True, is it Worthwhile?"

The subject of the evening lecture was, "Sociology vs. Theology," which was ably handled and listened to with interest.

**The New York Psychical Society.**—J. F. Snipes writes: Wednesday evening, Jan. 2, the Society started on another year of pleasure and work for truth and the public good.

Prof. Gott rendered a sentimental nocturne on the piano with skill and refinement, and is a valuable addition to our meetings.

Mr. Kemper, reporter and artist on the *New York Recorder*, delivered a practical address with becoming fairness and modesty. Because he was a representative of a daily newspaper, he was necessarily an enemy of Spiritualism. As the President had said, he was indeed "fructured with the essence of Spiritualism." Two years before he had found every one on the *Recorder*, from the manager down, intolerant on the subject, but after a few months he succeeded in making some impression, as he himself had been able to give to individuals some little tests in psychometry and telepathy. They had grown to be curious and finally investigators; the private secretary of the proprietor has become quite enthusiastic, as well as the city editor, and others, and now, instead of scoffing at occult laws and Spiritualism, they are respectfully quiet. The result is they have resolved to take up the subject of Spiritualism in their paper every Sunday.

Mr. Gray, an earnest and efficient thinker, discoursed at some length upon the uses and abuses of spiritual phenomena, showing that he had studied the subject intelligently and thoroughly.

Mr. Moore followed with many excellent tests in connection with and separate from articles. Mr. Gott played again, and Mr. Harlow Davis concluded the service with a remarkable test.

Mr. Davis will be present at the next meeting, and Mr. Macdonald, of Brooklyn, recently of Paris, may also contribute to the general interest.

**Spiritual Thought Society, 108 West 43d Street.**—Fred Hauser writes: Despite the violent storm, Mr. F. L. Teller had a good attendance at his popular Drawing-Room Lectures, and highly interested his audience.

His lecture, "If Spiritualism Be True, Is It Worthwhile?" being an extended consideration of Mr. Ernest Allen's article under that caption in the *Sunday Recorder*—[A full report is promised later]. A remarkable séance followed.

Mr. Fletcher will lecture next Sunday at 3 and 8 P. M., each discourse followed by demonstration of spirit-power. Public séance every Thursday evening.

**Knickerbocker Hall, 44 West 14th Street.**—R. V. C. writes: On Sunday evening next the regular lecturer for the First Society Ethical Spiritualists, Mrs. Helen T. Brigham, will speak upon the subject of "Reminiscences of the Early Workers for Spiritualism."

Mrs. Brigham, at close of address, Jan. 6 (evening), gave some remarkable evidence of that clairvoyant vision possessed by her, but seldom exercised. It was an enjoyable occasion, and the spirit-world seemed very near to us.

**The Psychic Union—John Hazelrigg, Sec'y.** writes—held its regular meeting in the parlors of Mrs. M. E. Williams, Wednesday evening, Jan. 2. Many new comers were noticeable among the attendants. Earnest good nature and a harmonious atmosphere characterized the proceedings, which consisted of excellent speeches by Mr. Henry J. Newton, Mr. Melville C. Smith, and others, after which Mrs. Williams favored the assemblage with some remarkable tests.

This unity of effort and aspiration cannot otherwise than lead to congenial results. These meetings are growing in interest; their social character adding to the practical value of the discussions which arise on all subjects relating to the phenomena of the psychic world.

## MEETINGS IN BROOKLYN.

**The Progressive Spiritual Association**, Amphion Theatre Building, Bedford Avenue, opposite South Fifth street. Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President.

**Spiritual Meetings** are held in Mrs. Dr. Blake's parlors, 104 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

**The Advance Spiritual Association** meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Henry C. Whitney, Chairman; Emma B. Ruggles, Sec'y.

**The Women's Progressive Union** will hold its usual Friday night meetings at Robertson Hall, 122 Gates Avenue. Miss Irene Mason, General Secretary.

**Psychical Society**, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Augusta Chambers, President.

**Psychical Society**—Augusta Chambers writes: Our New Year's Eve meeting proved one of great interest and pleasure. Although in our infancy as a society, we have already attracted to this spiritual centre many of the most advanced speakers and mediums in our beautiful philosophy, and fast following in their wake come the thinkers and investigators.

J. Edward Bartlett opened the meeting with song; then followed the reading of a poem, entitled "Commandments." Rose Fontaine, a fourteen-year-old medium, then sang "Far Away" very sweetly, after which a poem, "Old 1894," was given me under spirit-control.

Remarks were next in order, and Visiting Chairman W. W. Tracy, from the Court Street Conference, gave some appropriate thoughts regarding the past, present and future hope of Spiritualism. We had also terse speeches from Brothers Bartlett, Simmonds, MacDonald and many others, and our meeting concluded with some very convincing tests from two young and newly-developed mediums, Misses Delavante and Lyon.

**HOW TO CURE CATARRH.**

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

Sept. 22. LITTON

**GREGORY'S SEED CATALOGUE FOR 1895**

THE most successful farmers and gardeners buy their seed directly from the growers; for this reason we raise largely the most risky kinds, especially Cabbage and Onion Seed. This latter is extra fine this season. No catalogue contains more varieties of vegetable seed, and none more of the new that are really good—see outside cover for an illustrated selection from our new specialties, which we will sell at half rates. Catalogue free.

J. J. H. GREGORY & SON, Seed Growers, MARLBOROUGH, MASS.

## RHODE ISLAND.

**Providence.**—Mrs. F. H. Roscoe writes: The People's Progressive Spiritualist Association commenced its first service of the New Year by having as its speaker on Sunday evening, Jan. 6, Dr. F. H. Roscoe, the celebrated medium of Providence. Dr. Roscoe chose for his subject his twenty-six years' experience as a public medium, and held his audience closely for over two hours; he certainly is one of the foremost orators in the Spiritualist ranks to-day.

He was ably assisted on this occasion by Mr. W. B. Phillips, Speaker of Boston, Mass., who gave one of his wonderful illustrated test séances at the conclusion of the Dr.'s lecture. The tests that he gave were of the kind that convince—being perfect portraits of those passed over; words and circumstances attending their last moments were also given and described. All in the hall were more than pleased with what they received, and felt well repaid for venturing out on such an inclement night.