

BANNER OF LIGHT.



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NO. 9.

In Memoriam.

Written for the Banner of Light
TO ONE WHO HAS DEPARTED.

BY EDITH WILLIS LINN.

Cast in a grand, heroic mold,
As old-time warriors, bold and brave,
Thou hast waged the battle for the truth,
Men's souls from fear and gloom to save.

Not by the sword that conquest was;
A harder battle waged here—
A fight against the laugh of scorn,
And bigot's hate and cynic's sneer.

And now, as older warriors rest,
Thou liest in the earth's embrace;
No more as soldier nor as friend
We see thy genial, honest face.

Thy valiant soul had need of strife.
Oh! not for thee earth's flowers and wine.
I like to think that even now
The conquest and the toll are thine.

Dear friend, brave soldier, fare thee well.
Forget not earth and all her fears.
Let strength of thine renew our strength,
And ease our hearts and dry our tears.

From earth's ignoble, jealous life,
Thy soul hath risen into light.
Thy crown awaits thee; angel hands
Will wrap thee in thy garments bright.

Peace shall be thine that comes from power;
And victory thine that follows strife.
Our hearts are better for thy love,
The world is nobler for thy life!

A PROMISE FULFILLED.

BY MRS. L. M. WILLIS.

to the Editor of the Banner of Light:

As I sit by the lake-shore this glorious autumn morning, when sky, and tree, and bush are illuminated with a glory that comes only at the close of a summer, it would be easy to let the spirit take its flight to scenes that transcend the earthly, and to catch a glimpse of that region that is allied to the earth, and yet is called the heavenly. A friend for thirty years, who has just passed to that region, seems to form another link to draw the spirit there. And yet the thought comes back quickly; for this wish expressed many times that we would speak for him when his work was done, seems to vibrate yet.

It is over thirty years since I first knew Mr. COLBY. I was then engaged to edit the Children's Department of the BANNER OF LIGHT, which brought me for five years into correspondence with him. The noblest tribute I can give to him personally is that he was ever a reliable and faithful friend. Every one who has known of his public career knows that he was always true to his conviction of right and truth. He had buckled on "the armor of salvation," and he always felt like a captain leading souls forward against the hosts of error. To some of his co-workers, he seemed too aggressive, too sensitive; but he had labored so long and faithfully, and had suffered so much for truth's sake, it is no wonder that he felt keenly the misunderstandings that he had to encounter. It is one of the results of our American civilization that there is little respect for age and experience. The young feel that they know far better what the new time needs; but all must acknowledge that Mr. COLBY kept abreast of the times, and gave, in the BANNER OF LIGHT, the most candid *resumé* of the progress of the spiritual movement on the material plane that was consistent with his convictions. He devoted time and money to the cause he had espoused, and that he loved better than all temporal good. Even friendship and reputation, when weighed in the balance with duty, were found wanting.

Truth has been compared to a mighty river, rushing on with irresistible power, but it is instead like the sun: all things that it shines on are illumined, and reflect the glory in an infinite variety of forms. It is not possible for two minds to reflect precisely the same thought, although both represent its illumination. When all those who have been touched by this light shall be as sincere, as earnest, as single-minded as was LUTHER COLBY, then we shall recognize more of that "light that lighteth every man that cometh into the world." He will be always identified with that latest revelation of spiritual truth called, oftentimes deridingly, Modern Spiritualism, and he needs, and will need, no higher encomium. We believe he has already entered into the joy of his reward, and has become one of those laborers on the other side who, with extended experience here, are fitted at once to continue their work in wider scope.

LUTHER COLBY.

BY DR. FRED L. H. WILLIS.

To the Editor of the Banner of Light:

As my pen traces these lines, there comes rushing over me an almost overwhelming tide of memories connected with him to whom they refer.

Would that I could pay a worthy tribute to his memory. For thirty-seven long years, he was my wise counsellor, my firm, unflinching friend.

I never shall forget my first interview with him. It is as fresh in my memory as though it occurred but yesterday. It was one spring morning in April, 1857—about ten days before the publication of the first number of THE BANNER OF LIGHT.

He came to me at Cambridge, having heard of the gross injustice that had been done me by the action of the Faculty of the Theological School of Harvard University, in virtually ex-

pellling me from that institution—at the same time avowing they could not pronounce me guilty of the charge of imposture brought against me as a medium for the manifestation of psychical phenomena.

He found me broken in body, and crushed in spirit, just rallying from a fearful attack of brain-fever, the result of the intense excitement I had been laboring under, and the unjust verdict of the Faculty. I felt that my life was hopelessly wrecked.

Mr. COLBY was then in the prime of his life, full of mental and physical vigor, full of enthusiasm for the new faith whose facts and philosophy had been overwhelmingly demonstrated to him through the marvelous mediumship of Mrs. Fanny Conant and others.

He had just heard the decision of the Faculty, and burning with indignation came out to see the victim of it.

It was a memorable interview. His brave words encouraged and uplifted me. He convinced me that all was not lost, as I had imagined; that thousands of friends were rallying about me, and that the angel world was behind me to care for and protect me; and then, with the remarkable prophetic power he gave proofs of possessing, even at that early day, he mapped out my future career, and most accurately predicted the part I was to play in the New Dispensation being then in process of inauguration.

From that day to this, he has been my faithful, true friend. He revealed to me a side of his nature that he allowed but few to obtain glimpses of. There was a child-like, tender, loving side to his nature that his external manner seldom revealed.

To me he typified and illustrated the best phases of human nature in many respects. He was sympathetic with all suffering, generous in his impulses, cosmopolitan in spirit, claiming no right or privilege for himself that he did not wish to share with every child of humanity. His integrity was beyond question.

A just tribute has already been paid to his intellectual attainment. Although almost wholly self-educated, he was a remarkably scholarly man, well-read, and a vigorous thinker upon varied subjects.

Though devoted to all that pertained to the great movement that so absorbed his mind and heart, he watched with intense interest every discovery in the field of science and progress in all directions. He loved things that are pure and noble, and despised that which is mean and vicious.

For thirty-seven long years, I have been intimately and closely related with this man. During the entire period, when not residing in the same city with him, we have corresponded constantly. During the past five years especially, our correspondence has been very frequent. I feel that I know every phase of his character, and in rendering this tribute to it, I can truly say that he possessed in an eminent degree the essential traits of a noble manhood.

The services he rendered to Spiritualism cannot be estimated. He threw heart and soul into his work. THE BANNER OF LIGHT was to him what an idolized child is to a fond parent. His devotion to it was supreme. He toiled for it indefatigably, and until within two or three years of his demise, unweariedly. During the past year, notwithstanding his failing strength, and constantly increasing infirmities, his mental powers were as strong and his brain as clear and active as ever.

It was my privilege to be with him several days at intervals within a week of his passing out. When I entered his room the first day he extended both hands to me in greeting, and taking both of mine in his, he said, "Willis, the good God always sends you to me when I need you most."

I said, "Luther, are you going to leave us?" "Oh! no," he replied, with all his characteristic energy and emphasis, "my work is not done yet. I must have two or three years more of good solid work on THE BANNER. Then if they want me I will be willing to go."

This was on Wednesday, Sept. 26th. On Sunday, the 30th, I could sense a change in him. On that day, for the first time, I believe it was revealed to his external consciousness that he was going home. On that day I was compelled to leave him. He talked with me long and earnestly with regard to our beloved Cause, what we had suffered and endured in its behalf, and begged me never to lose my interest in the BANNER OF LIGHT. He talked so earnestly that I felt compelled to abruptly terminate the interview, fearing its consequences upon his feeble condition.

It was well said by Ruskin: "He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. The men who have this life in them are the true lords and kings of earth—they, and they only."

These words are certainly applicable to our friend. Notwithstanding the ravages of disease upon his nervous system, and the infirmities of his eighty years, it was evident to me from his letters, and from frequent conversations with him during the past two years especially, that his spirit was gradually "entering into living peace."

One of the recent editorials in THE BANNER contains these words:

"Nor need men fear the approach of death—the decay of the body. To die is not to suffer, but rather to be relieved. We have a perfect right to trust that that power which watched over us when we were born, and saw to it when we came here that we came into arms of expectancy and loving preparation, will see to it that when we take the next step up and on, we shall be equally well looked out for."

Thou hast taken the "next step up and on," dear brother and friend, and we close this im-

perfect, inadequate tribute to thy memory most fittingly with a paraphrase of Edwin Arnold's beautiful words:

"Farewell, friend, yet not farewell;
Where thou art we too shall dwell;
Thou hast gone before our face
A moment's time, a little space.
When we come where thou hast stepped
We shall wonder why we wept.
We shall know, by wise love taught,
That there is all, and here is naught."

Written for the Banner of Light.

"AT HOME":

OUR FRIEND, LUTHER COLBY.

BY FRED L. HILDETH.

And so the soul that through the long, long years
Stood first in Freedom's ranks—untrammeled, free!
Hath crossed the rainbow bridge to brighter lands:
While, as our eyes peer 'cross the mystic sea,
His feet tread onward up Progression's path,
Toward the far summit, crowned with sweetest
flowers

Culled by his hands amid earth's weary hearts,
And nurtured by his friends in angel bowers.

We turn his life's page back to years ago,
But fail to see, traced on the surface fair,
Aught that should leave a shadow on his name;

While the weird hand that pictures on the air
Hath traced but golden rays upon the blue

For him, our earnest teacher and our guide:
Unswerving by storms that swept his sore tried bark,
His fearless hand steered firm across the tide.

So we must say good-night, but not good-bye,
To one who bore life's load with willing heart.

The ties your noble deeds wove round our souls
Are only changed—we cannot let them part!

Grand, fearless soul! Life's mission well fulfilled—
A ripened harvest in the long-drawn years:
It would not dim the sunshine if my muse
Brought flowers to your grave in place of tears.

Good-night! my friend—the bells in angel lands
Ring a glad peal, a welcome kind to you;

And your garb, worn while toiling here with us,
Will change from earthly dark to brighter hue!

In many a land your dear old BANNER waves,
Bearing its buds of promise, sweet and bright:

Your buds have bloomed, and many a swelling heart
Bids you God speed! and kindest good-night!

Worcester, Mass., Oct. 14th, 1894.

Psychometric Reading of Luther Colby.

In the course of a casual examination—made since his decease—of some papers filed by Mr. Colby in his desk, the following sketch was discovered. It was made by the celebrated psychometrist, Mrs. C. M. Decker of New York (afterward Mrs. J. R. Buchanan), at the request (so the endorsement states) of Mr. Chas. R. Miller, on the 15th of September, 1879. Mr. Miller, being on a visit to the lady regarding some independent spirit writings, asked her to examine a letter he had just received from Mr. Colby—though he did not inform her who was the author of the letter. Mr. Miller transcribed her reading *verbatim*, and sent it to Mr. Colby, whose well-known modesty prevented a use of it during his earthly life; but now—as he who wrote and she who psychometrized have both gone to the home of the spirit—one may be pardoned in adding this spiritually derived leaf to the chapter of his memory:

"This is not a spirit [she had just been reading spirit-writing]. This man is largely spiritual. I feel a spiritual elevation. This person is developed in the region of the spirit. I feel that this is a man; a great amount of business talent; a great amount of writing talent. I should think he was a journalist, or newspaper man; he knows how to take care of himself. He is not to be thrust aside; when he wants to say or do a thing he says and does it—a fearless character. He writes better than he talks; he thinks rapidly, and writes better than he speaks. When he writes he is controlled by spirits, and is very mediumistic. This man has a great deal to do with people; has a great many subjects and people to deal with; he is well sustained, and has a great number of friends; he works hard.

I think he is an American, but, at the same time, his writing, correspondence and work extend across the water, and to other countries; his writings and labors are widely extended; subjects from his paper are read and translated into other languages. There is a great deal of spiritual faith and trust in this man. He has an advanced female spirit around him that does a great deal of good; he needs it too.

If you know this man, he is a good friend—he is a good friend of yours. This man is not dictatorial in his writings, rather mild and genial; he prefers not to mix up with the wrangle of life; he is sometimes drawn into it, but keeps as clear of it as he can; he is a character that most people like to deal with, as he throws around them a spirit of geniality and confidence. Nothing grieves this man more than to make a retraction from any misstatement that may have been given him. He would be likely to scold a little about that, but he has usually an equanimity of disposition. There is very much to the man; he is not a politician in the common sense; he would like to see good government, and to contribute to it; he is discriminating, and would not mix up with current politics; he would not use his pen in that direction. No.

His character is one that does not decide hastily on any question or problem that comes before him; he would revolve it in his mind and weigh it decidedly before publishing. This man as a publisher would consult all sources of information before deciding. He is exceedingly conscientious, and is a great stickler for the truth; he has not an enthusiastic nature—more earnestness than enthusiasm in his nature. Physically I should say this person was stout, solidly built. I see a form as large or larger than you are, and a man that would be likely to hold on to life for many years. I don't see any physical disarrangement, except a fullness about the head and back base of brain. This may result from overtasking the brain.

To sum it all up, this is a grand and good spirit, and one that is calculated to give and receive pleasure in this life. There seems to me some approaching change connected with him, but can't tell what it is. I see a long avenue before me; on the road I see a great many stumps, broken branches and ragged appearances, but on the other side is freshness and uniformity, which I interpret as indications of success and prosperity."

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 XI.

GETTING ACQUAINTED.

BERTHA from making my appearance at the breakfast table next morning. Little favor was to be expected from Miss Garland, already prepossessed against me; and I had no doubt that Addie's story had circulated by this time through the house, notwithstanding her solemn charge, "Now, girls, don't you tell as long as you live!" School girls' promises to secrecy are like many promises to pay at the present time—not very good negotiable paper.

The gong, that tremendous instrument of ear-torture (invented by the Chinese, it is said—a nation that sometimes punishes its criminals by noise and terrible sounds, till insanity is produced), called us all to the study-room, where Miss Garland read prayers, and from there we went to breakfast. As I passed out of the door, a young girl, the same who defended me the previous evening, came and drew my arm within hers, and said kindly—

"Miss Lee, as you are rooming with one of the teachers, you will have no one to walk with you in the morning; we are allowed a half-hour to walk, and if you will take me for a companion I shall be happy to go with you."

I was only too grateful to accept such an offer, and would have said more to her than the simple, "I would like to go with you," but at that moment I saw Mr. Calvin coming toward us, and I hastened to my seat before he came near enough to speak.

Anna looked a little surprised, and I was afraid she would think me rude; but I was more afraid that Mr. Calvin would ask me if I had listened to his tract.

We had griddle-cakes for breakfast, an unusual treat, it would seem, from Addie's remark, "Oh dear, girls, aint you sorry Mr. Calvin is going this morning? we must eat dry bread to-morrow. See, see," she said, nudging her nearest neighbor—"what a heap of sugar and butter on the dish nearest Miss Crooks—you know who'll have those. Would n't Mr. Calvin like to eat maminie's cakes? she has heaps of cream and sugar. There, now, it is too bad, there's no sugar on mine, only just on the top cake—never mind, I am provided," and she took from her pocket a huge lump of white sugar, which soon dissolved by the heat of her cakes. "I bought a pound yesterday," she said, "on purpose for Miss Crooks; poor soul, only look at her, she is eating crackers; she's afraid the cakes will not hold out. Such self-denial is worthy a greater reward. He takes all her good things as a matter of course, esteeming himself infinitely worthy."

While she was talking, her friend Miss Lincoln endeavored to catch her eye, but Addie rattled on very thoughtlessly, till she was brought to a sudden pause by the tinkling of a little bell, and Miss Garland said—"There is too much whispering at Miss Lincoln's table. I think I hear your voice altogether too often, Miss Addie Harper; you may exchange seats for to-day with Miss Crooks, and if there is not more quiet we must make the arrangement permanently."

Miss Lincoln looked grieved and mortified; she was an "assistant pupil," in other words a teacher without pay, receiving simply her board for a great deal of labor. Addie's bright eyes were full of roguery, as she rose to change her seat, and we knew Mr. Calvin's nice cakes would find more than one customer. As for Miss Crooks, her black eyes snapped angrily at Addie, and when she took her seat it was like a cloud concealing a bright little star. We had a very silent meal, but I was much amused as I glanced now and then at Addie, to see how much she was enjoying the cakes which had been so nicely prepared for Mr. Calvin. Twice I heard her say, "I thank you for some more of those cakes," and Miss Crooks heard too, and looked unutterable things. At the close of the meal, Mr. Calvin made an exhortation upon these words: "Knowing the terrors of the law." His words had a strange power over me, and when he drew his pictures of suffering and torture, I trembled and could hardly refrain from groaning aloud.

I was glad to get out in the fresh, clear air of a bright frosty morning. My place was in the junior class, the same to which Addie Harper, my newly-found friend Anna, and the group which had made me the subject of their remarks, belonged. We were under the special charge of Miss Lincoln, and took our walks under her superintendence.

I had put on my bonnet and shawl, and was waiting in the hall by the stove for Miss Lincoln and the girls, when Miss Crooks came to me and said that I was wanted in Miss Garland's room. I obeyed reluctantly, and found Miss Garland and Mr. Calvin conversing together.

"I send for you at Mr. Calvin's request," Miss Garland said; "he wishes to converse with you upon the great interests of your soul."

I did not raise my eyes from the carpet after Mr. Calvin began to talk. I would not for worlds have caught his eye.

"I am going away," he said, "for some weeks; and I cannot leave one so obstinate in sin, so bound in the chains of Satan, without an exhortation to repentance. I promised your mother (a most rare and godly woman, who seeks your good,) that I would be faithful to you. You did not come to my meeting last evening, which shows that you are still hardened and rebellious, and to such I have no words of peace. There is no peace to the wicked till they turn from their evil ways and repent. With such a faithful monitor as your mother, your case will be harder than many others, and your punishment, like those of whom it was said, 'It will be better for Sodom and Gomorrah in the day of judgment, than for you.' You are without excuse."

As he spoke I trembled so that I could hardly stand. I began to feel that I was doomed to eternal misery, and I saw no way of escape; but this feeling was mitigated a little by the remark which followed.

"Go on," he said, "and when the day of reckoning comes, you must be separated from your mother, your teachers, and those who, like myself, have warned you of coming wrath."

It was wrong, perhaps, but the idea of such separation carried some comfort with it.

"Now kneel," he said, "and I will pray for you."

I did not move from my position, nor raise my eyes from the floor.

"Come here, my child," said Miss Garland, in a pleasant, persuasive voice; "kneel down here by me, and let Mr. Calvin pray for you. He is one of God's faithful ambassadors; you must not reject him."

I obeyed her; but the prayer was lost in the tumult of my own feelings, and I must confess that I was regretting extremely the loss of my walk.

When Mr. Calvin had finished his prayer, he offered his hand, but with a strange perversity I did not give mine in return; it seemed to me that our natures were so repellent that I could not return his apparent interest for my good.

Opposites, I know, in chemistry, often combine; but contraries repel, and as soda and acid cannot unite without effervescence, so I found my whole soul in commotion whenever this man came near me.

"My dear Mr. Calvin wishes to bid you good-by; shake hands with him," said Miss Garland.

I must obey, but my little, cold hand lay very passively in his, as he held it, and said: "When we meet again, I shall hope to find you a meek, submissive Christian."

I said nothing; but, as soon as released, sought my friends. They had all gone but Anna, who sat on the window-seat, reading the Pilgrim's Progress.

"They couldn't wait for you," said she, "because they have only a half-hour for walking, but we will go after school this afternoon; it will be warmer then. Come with me to my room—there are five minutes before the gong strikes for study-hour." Anna's room was very pleasant, being on the corner of the house, and lighted by two windows. She gave me a little rocking chair, and took off my shawl.

"You look warm and flushed," said she, "and if Mr. Calvin has been talking to you, I can understand your feelings; here, let me bathe your head in cologne; I know it aches, it is so hot. Miss Lincoln says that Mr. Calvin is terribly in earnest in his religion; he is a good man, she says, but I think she is quite as earnest a Christian, only in a different way. You must get acquainted with her, and she will lead you to be good, in a gentle, loving way—don't drive you with goad and spur, like Mr. Calvin. Everybody loves Miss Lincoln, and I guess—but you must n't tell anybody—that Mr. Calvin would give all he has in the world if she would only love him. He has written and written, and got down on his knees to her, but though she has shed gallons of tears about it, she'll never marry him in this world. She is my room-mate, but though she never talks about it, I guess out a great deal. Miss Garland does not like it very well, because Miss Lincoln refuses Mr. Calvin. He is her nephew, and she almost worships him, and poor Miss Lincoln isn't quite as much in favor with the Principal as she deserves to be. Do you know, Bertha, (I may call you Bertha, may I not?) that you look like Miss Lincoln?"

"Me look like her! You are making fun of me; she is so lovely in face and manner."

"Nevertheless, you would be like her very much, if you could only look calm and peaceful like her."

"But my step mother always told me that I was very plain, and had no claim to beauty."

"Your step-mother! Ha! ha! Just as I said; and so Mrs. Lee is not your own mother?"

"No, my own mother is in the grave," and here I broke down, and burst into tears; and which Anna said, "And so is mine"; and she drew my head toward her till it rested upon her shoulder, and we wept together.

The school bell rung, and the long-dreaded hour had come when I must make my appearance in the large hall, before all the school; but it seemed easier; a great mountain was removed out of the way now that I had a friend to go with me. The seminary building was situated a short distance from the boarding-house; and, as we went out of the door, we were joined by Addie, Miss Lane and our teacher, Miss Lincoln. The term had commenced only a few days before, and the school was not yet full; and as new-comers arrived daily, there were a few minutes devoted each morning to recording their names. We had to go to the teacher's desk, record our names, while she read them aloud to the school.

It was not very pleasant to do so, especially as my seat was at some distance from the desk, and I felt my cheeks burn as I walked back, every eye turned upon me, and these words ringing in my ears: "Miss Bertha Lee, Oldbury, Mass." But Anna took my hand as I seated myself beside her, and I soon recovered from the shock. Then, after prayers, followed an exercise which amused and puzzled me exceedingly. "You may all rise," said the teacher. In a second all were on their feet. "Those who were in bed by ten o'clock last night, and had their light extinguished, may take their seats." Nearly all seated themselves, and the few that stood were called to the desk, where a private explanation took place. Again they were required to rise. "Those who were up and dressed by five o'clock this morning may take their seats." Again a few stood, and an explanation was demanded.

All rose again, as required. "Those who have not spoken evil of any person since yesterday morning may take their seats." A few stood—among the rest our friend Addie, who went to the teacher, and not having secretiveness largely developed, spoke in a whisper so loud that she was heard all over the room: "I said she was a greedy thing to eat so many sweetmeats and griddle-cakes." There was a smile on almost every face, which was only renewed as Miss Garland replied, "You must take care, my dear; we are very apt to see those faults in others of which we are most guilty ourselves."

Poor Addie's face was scarlet, and her pretty lips were in a full pout as she made her way back to her seat.

Again the school was up; and this time poor little Abbie Clark's expression, "I am hungry all the time," was made plain.

"Those who have not eaten more than sixteen ounces of solid food, or drank more than twenty-four of liquid, may take their seats."

A few stood; and one, a fine-looking girl, somewhat twenty years of age, with a form round and full as a Hebe, and a fair, bright face, walked to the desk, and she, too, like Addie, seemed to dislike the secrecy, and spoke in an audible whisper: "I ate, ma'am, because I was hungry, and it is possible I ate more than sixteen ounces. I did not stop to reckon, and I do not like to do it. I eat what I wish, and never think of my food before or after a meal. If I did, I am sure I should not be as healthy as I am. I would like to be excused from the arrangement which requires us to calculate and measure our food."

I could see that astonishment was depicted on the face of nearly every scholar at the audacity of Miss Brooks, and they waited almost breathlessly for the answer; but we were all unable to hear it, though it lasted some five minutes.

There was a slight flush on the cheeks of Miss Brooks as she returned to her seat, but a quiet dignity in her manner as of one who would yield her opinion only for good and sufficient cause. There was nothing more said, and we passed on to other rules, till one hour was consumed in taking the record, and then division into classes followed. Now, for the first time, I began to feel reconciled to my lot and to my banishment from home.

Miss Lincoln was to be my teacher in a number of studies; Miss Crooks only in one—arithmetic; the dry technicalities of which were very pleasing to her, and I had no doubt she would be very thorough in that, and in its sister study, geometry, by the way she arranged matters in our room. Everything must be in straight lines. Hogarth's line of beauty was entirely unappreciated by her, and if a chair was left in any other position than with its back to the wall, it was very annoying to her sense of order. She did not like flowers in the room, because they made "litter," she said; nor boxes nor ornaments of any kind on shelf or table, for it took so much time to dust them.

My father sent me a little table with drawers, and a large bag attached to it, so that I gave up the other entirely to Miss Crooks, and the use of one of my drawers, on condition that I might have my work-box and other little keepsakes on my own table. My basket of oranges I shared with her; but I noticed that they disappeared just after breakfast, and I was confident that I saw something round and yellow peeping out of Mr. Calvin's coat-pocket, when he knelt to pray in Miss Garland's room.

"What did Miss Garland say? What did she say?" "How dared you stand up all alone?" were the exclamations of a number of girls that grouped themselves round Miss Brooks at recess. Miss Brooks's pretty lip curled a little at the expression "How dare you?" and she replied, "Would I dare sit in such a case?"

"I have no objection," she added, "to telling you what Miss Garland said. It was simply that she was trying an experiment, and that she was very doubtful herself as to the propriety of it; but she hoped that I, being one of the older scholars, would not throw my influence in opposition to the teachers. She thought the general good required the experiment, and she had no doubt I would consult my own happiness by yielding for a few days, at least. Now, my own mind is made up upon the subject, and I do not approve of this experiment; but, for Miss Garland's sake, I will submit to it; and therefore to-morrow morning you will see me giving due account of the ounces of food I eat, and it shall not exceed sixteen, for I will have it carefully weighed by scales."

"That isn't at all necessary," said one of the girls; "we have had all the different kinds of food weighed, and we know now that we can eat two small biscuits and one cup of

coffee for breakfast, a wee piece of meat, one large potato, and a half slice of bread, with a segment of boarding-house pie, which segment may be measured by the arc of a small circle—supper must be light."

"Thank you for your directions," said Miss Brooks, "but I shall use scales, and shall only be thankful if the experiment does not bring on the dyspepsia. I have a bachelor uncle, who, being well, wanted to be better, and so went to dieting and measuring his food, and after every meal he would sit down in a corner of the room away from any one, and would allow no one to speak to him, even on urgent business, for half an hour, because he was digesting his food, he said. Poor man! he has lost health and peace of mind. But come, girls, let us have a game of ball!"

No one wanted to play ball, it was too hoydenish; they would rather sit and talk. Addie would like ball well enough, if it were not too hard work. We were in school seven hours per day—from eight to twelve in the morning, and from two to five in the afternoon. At seven we entered the study-room, and remained, with a short recess, until half-past nine, and at ten we were all in bed. We were required also to study one hour before going to school in the morning. This made ten hours of mental labor every day, varied by the exercise of calisthenics a few minutes each daily session, and the privilege of a short walk either in the morning or evening.

The discipline was uniform and rigid, but the gentle, persuasive manners of Miss Garland were very effective in bringing any refractory pupil to her way of thinking; but they were in fact the velvet glove and iron hand.

The second day was rainy, but the succeeding one was bright and sunny, one of those days that sometimes occur in November, making us half believe that summer has relented and come back to linger awhile longer. Addie, Anna and myself walked together after school hours up Heartbreak Hill, and, sitting down on a huge stone to watch the sunset, began to talk with all the freedom of school-girls. Addie told of her beautiful mother that died the year before, and how desolate her Southern home had been ever since. Her father had closed up all the rooms which she had frequented, sent Addie North to school, and was now himself in Europe.

"Mammie" is the only one on the plantation that I care very much to see. The poor soul misses my mother and myself sadly—"you dear child," she says when I come away, "who will make honey-cakes and rusk for you? You'll jes pine away in that ar cold country, and your poor old mammie will go to the grave mourning."

I used to read the Bible to her every day, and that morning she asked me to read the story of Joseph to her. My father came in while I was reading, and I can see the dear, good, fat creature now, sitting in her arm-chair, and looking up to my father, her hands clasped—"Oh! Massa James, Joseph's not, and will ye take Benjamin also?"

Pastor—she tears came into his eyes; he too was going away that morning with me, not to return for some years. "Mammie" had been his nurse in his infancy, and was very dear to him. "Will you not miss me too, mammie?"

"Oh, Massa James, you know you're the light of my eyes, and when you're gone poor mammie walks darkly; but you're not like the poor lamb that has lost its mother; but God will bless you, honey," she said, "for the sake of my dear young missus in heaven, and let Mammie Jones bless you too." I knelt down and she put her hand on my head, and said: "God bless you, honey, and keep the dear child in all his good ways."

"Will you bless me too, mammie?" said my father, and he knelt down at her side, while she laid her old withered hands on his head, and said, "God in heaven bless my dear young master, and make him like Abraham in the holy book, that served God with all his household, and had a posterity like the sands of the sea." I never loved my father, said Addie, "so well as when I saw him kneeling there. I wish you could see him, girls; he is the handsomest man in Sullivan County—here is his picture, but it isn't half as handsome as he is," and she drew a miniature from her bosom and showed to us. It was a beautiful head, crowned with brown curly hair, and the face was handsome, though the lines around the mouth indicated the least bit of a tendency to indolent ease. "Sad as pa felt," said she, "there was a little quiver of his mouth, and a deeper dimple in his cheek, when mammie wished his posterity might be like the sands of the sea. Poor little I am his only child, but mammie has thirty or forty grandchildren, and she is very proud of her posterity. Oh girls! how I wish we had mammie here to make goodies for us!"

When Addie stopped talking to take breath, Annie asked me to tell her about my mother, which I did, only regretting that I could not tell more.

"And about that half-witted boy that your mother told Miss Garland about," said Addie. I told them all Joe's story, just as Auntie Towie had related to me, and the girls could not help weeping when I came to the part where Pine Higgins abused the little boy.

"The poor, dear soul!" said Addie; "I wish I could see him—how mammie would pet him." "Don't forget to tell us about the widow's son," said Anna, "that you like so well, and that your mother thinks so unworthy of you as a companion."

Addie's eyes sparkled, and her round, plump face was full of fun when I told of reading his notes during my confinement to my room, and told her of his hiding behind the chimney.

"You must not let him come here, Bertha, or I shall certainly steal him from you. Heigh-ho! He's the man for me! But how will you live without his promised letters? Our Secret Club must take this matter under consideration, Anna."

We all yearn for sympathy, and perhaps none more so than young girls sent from home to a large boarding-school. The associations formed there affect the character for life, and mother should beware how they trust their loved ones in such a miscellaneous gathering.

It was fortunate for me, perhaps, that Rockford Seminary was so well governed by rigid but conscientious teachers. It was a great alleviation to my home-sickness to find sympathy and friendship—at least what school-girls call friendship—which is generally a sudden falling in love, and sometimes as sudden a falling out of it.

CHAPTER XII.
MY PRECIOUS LITTLE RETREAT.

OW dear this garret corner has become to me—it has spread out into the large boarding-house, where so many bright-

eyed, merry girls did congregate. I am living over again these days of sunshine and shadow—days when we are all young again; and Addie, with her laughter and fun, Miss Lincoln, with her sweet gravity, Anna, with her love and sympathy, Miss Crooks, with her everlasting black bow, and her aspirations for Mr. Calvin—and a great many others, are all with me now. They are here in this garret; some have passed from this world to another; but they return to me now. One laughing little Hebe peeps at me from behind that rough raft; Miss Garland is sitting, in her quiet dignity, in that large, old-fashioned arm-chair; Miss Lincoln is kneeling, with her hands clasped and eyes upturned to heaven; a stray sunbeam has found its way through the little window on the west, and turns to gold her soft, brown hair; Miss Crooks—ah, Miss Crooks! I wish it were no vision, but a flesh-and-blood reality, that I see sitting on that old chest, and weeping as if her heart would break because Mr. Calvin is going to be a missionary to India, and as yet has not asked her to share his destiny! Poor, disappointed Miss Crooks! I wish, indeed, you were here. Your devotion was worthy a better reward than the neglect you received at his hands.

Anna, too, is here; she sits by my side, and leans her head on my lap, and whispers: "How dark seem the shadows on my future life! When I leave Rockford whither shall I go?" And then we lay our plans to live together, and be all in all to each other, and never marry; and Addie hears the resolution and laughs, and declares she'll make no such promise. She will marry somebody with dark blue eyes and dark, wavy hair, and who is strong, and brave, and generous, and loving! That makes me think of Charlie Herbert, and already I am beginning to be jealous of Addie; but no, down with such a feeling—did n't she get my letter for me, and run great risk in so doing? It was in this wise: The Secret Club decided that I had been greatly wronged by mother, because she would deprive me of Charlie's letter, written under the express sanction of my father, and they passed a resolution that, if possible, my letter should be obtained. There were but three mails in a week in those days from Oldbury to Rockford. I was sure Charlie would write by Saturday. That was Miss Crooks's day for going to the post-office. Miss Crooks and Miss Lincoln took turns in going to the office for the letters, and no scholar was allowed to go, under the penalty of close confinement to her room for the day, and on the repetition of the second offence to be reprimanded before the school. Addie had already suffered the first penalty, and shrunk from undergoing the second. But the letter must be had, she said, and she would see what could be done.

On Saturday evening, while Miss Crooks was busy in Miss Garland's room, Addie made her appearance in mine, so completely disguised that I did not recognize her. She had the black puff, the bow, the mourning calico, and now came for bonnet and shawl. She was a wonderful mimic, and convulsed us with laughter to hear the sharp, quick, harsh tones of Miss Crooks coming from the little rose-bud mouth; then the gait was perfect—the heavy, decided tread, and bold, authoritative way of carrying the head. "Now I'm off!" she said, and glided out of the door, with eyes full and running over of fun. Not ten minutes afterward she came, breathless with haste, and laid the little letter-bag on the table. "Quick!" she said, "select yours, and come with me!" There was one post-marked Oldbury. I was not long in finding it—my father's precious, familiar hand-writing, a double letter, too. I seized it and ran, while Addie hung Miss Crooks's bonnet and shawl in the usual place.

My father's letter was brief, but kind. Charlie was four pages long and closely written, telling me all about the family at home, how Joe missed me, and had saved a box of the nicest apples for my use; how Willie had been ill, but was now better, but wanted to see me very much; the kittens were doing well and growing fat under Joe's care. But what interested me most was the fact that Charlie was going to Boston to be clerk in an important store. Uncle Gomez had obtained him the place; the head of the firm had been in the West India trade for many years, and was an intimate friend of Mr. Gomez.

"I hope that I shall soon be able to help my mother," he said. "I would rather study law, but my purse is not long enough," he added.

It made me feel sad to have Charlie leave Oldbury, though I would not be at home myself for some years; but I loved to think of Mrs. Herbert as there in her pleasant little house; it seemed like taking part of our own family to have them leave. He would go, too, before our vacation; but then he should come through Rockford, and would stop and see me. This was pleasant to anticipate.

I was busy reading my letter in Anna's room, when Miss Crooks knocked at the door. "Is Miss Lincoln here?" she said. "No; she is with Miss Garland," was Anna's reply. "Has she been to the post office?" "I think not." "Is that you, Bertha Lee?" "I believe so," I said, blushing and trembling lest my precious treasure should be discovered.

"Have you been to the post-office?" "No, I have not." "Well, somebody has, for the bag is on my table, and I'll go right off and see about it; some trick or other of the girls, I know."

Off she marched that bleak, cold evening, full of zeal to detect the offender. The postmaster himself had not been there, but his son and another young man were present. They assured Miss Crooks they had given the letters to herself; and she angrily told them it was no such thing.

"Indeed, madam, I am too familiar with your voice not to recognize it," said one of them. "And I am sure," said the other, "it is the same bonnet and cloak."

Poor Miss Crooks was angry with the boys, and a little puzzled, too.

"I say, boys, I have not been in this office before during this evening, and I wish to know who came and received the letters."

The son of the postmaster had had his suspicions aroused somewhat; he knew Addie very well, and admired the bright face and pretty form—at a distance, only, as one admires a "bright, particular star." He had seen the little, white, plump hand, with its diamond ring on one of the fingers, stretched out for letters, and he fancied a ruse. Now he was sure it was Addie, and tortures could not have drawn the secret from him.

"It is not strange, ma'am, that you should forget that you came; you have so much care, and are so absorbed in your studies and duties."

Pardon me if I insist upon it that that same shawl, bonnet, and I should think, dress, though I cannot swear that the same dress had been here; the hair was pulled in the same way, and altogether, ma'am, if it was a case in court, and you wished, an 'alibi' could be proved for you."

Miss Crooks was silenced, but not convinced. I was in my own room when she came in.

"I declare, it is the strangest thing that ever happened to me," said she, "that I should go to that office and not know it. There's not another person dresses in mourning in this house, or I wouldn't believe it was myself."

(No other did dress in mourning; but she had given one of the servants a cast-off calico dress, as pay for some service performed, and the girl had hung it in the garret, where Addie had procured it.)

[To be continued.]

PROCEEDINGS

OF THE

Second Annual Convention of the National Spiritualists' Association, Washington, Oct. 10th, 11th, and 12th, 1894.

(Reported for the Banner of Light by our Special Correspondent.)

SECOND DAY'S SESSION.

At precisely ten o'clock President Barrett called the Convention to order. After music, an invocation was offered by Mrs. Cora L. V. Richmond, following which the business of receiving the reports of the delegates was proceeded with. Milan C. Edson, in making his report, created much enthusiasm by stating that a fund was being collected for the building of a temple which shall serve as a permanent home for the First Society of Washington. He announced that Mr. and Mrs. Storey of Washington, D. C., are ready to give \$1,000 for the new temple. C. C. Stowell gave an interesting report of the condition of the societies in Cincinnati. Mrs. Richmond's statement of the plan of reorganizing the society which she presides over was among the practical suggestions of the morning. Every society was heard from. Hon. L. V. Moulton presented a succinct account of the work in Michigan, stating that it was the best organized, as far as society work was concerned, of any State in the United States. Mr. E. B. Woodbury made an exceedingly interesting report of the Massachusetts State Association. At the conclusion of the delegates' reports, a recess was taken until two o'clock.

AFTERNOON SESSION.

Immediately following the calling to order of the delegates at two o'clock, Mr. F. B. Woodbury, of the Massachusetts State Society, requested that the opening hymn be a memorial service for Mr. LUTHER COLBY, of the BANNER OF LIGHT, whose funeral services were taking place in Boston at that hour. In response to his request, the delegates joined in singing the hymn, "We Cannot Die." All assembled very glad to testify in this way to the love and esteem they bore to the veteran of our ranks, who had gone to swell the "silent majority."

The next business was the adoption of amendments to the Constitution. This was the most exciting session of the Convention. Many important amendments were discussed, but the one receiving most attention was an amendment relating to the per capita tax. Strong objections were urged against a continuance of this tax by various delegates, who thought that a fixed sum from each society would be the better plan, as it would do away with the collection from individual members. Mrs. C. L. V. Richmond was decidedly in favor of the tax being retained. Mrs. R. S. Little also spoke in its favor. Mrs. M. E. Caldwell objected to it on the ground that while one hundred dollars could easily be collected, many objected to paying the tax, which left the Society responsible for those who neglected their share. In every society members object to the tax, but if a fixed sum called dues (the sum to be determined by the number of members in each society), could take the place of the per capita tax, more money could be obtained. Each society would then know how much it must contribute to the support of the National Spiritualists' Association. Many others spoke for and against this measure, some thinking the per capita tax must be retained. The amendment was not adopted, nor was the amendment offered, to charge each society five dollars annual dues, adopted.

The date of the Convention was changed until the third Tuesday in October, instead of the second Tuesday of this year.

An amendment was also adopted "recognizing mediumship as a susceptible gift or channel for inspiration, progress or power, furnishing evidence of the power of Spiritualism."

An amendment changing the basis of representation of State Associations was also adopted. The amendments to the constitution brought the parliamentarian ability of the Chairman into play. It seemed at times as if no power could prevent an entanglement; but, thanks to our Chairman, the amendments, etc., were safely carried through. One reporter said to THE BANNER correspondent, "I had no idea your people were so well versed in parliamentary law."

Early in the afternoon it had been voted upon to set aside the special order of exercises for the evening, on account of the pressure of important business. To the credit of the delegates it must be said that no entertainment could allure them from the business of the Convention.

Before adjourning the afternoon session, Mrs. M. E. Caldwell, of Philadelphia, introduced a motion to the effect: "That as the evening session had been advertised extensively, and as a special train had come over the B. and O. Railroad filled with the Maryland delegation, for the especial purpose of attending the sessions of the day, it did not seem the proper thing to disappoint all those who would come expecting the regular evening program. Therefore, it was moved by Mrs. Caldwell that the delegates repair to the large auditorium and hold their business session, and leave the auditorium to the visitors, and that the regular program be carried out. This motion was carried unanimously, and much satisfaction was expressed on every side from the visitors who were present.

EVENING SESSION.

At 7 o'clock the delegates met in the large ante-room, the subject receiving especial attention being the discrimination exercised by the railroads toward Spiritualist lecturers. All the delegates were instructed to make any complaints coming under their notice to the incoming Board of Directors, who would see that they received proper attention. The President was then instructed to appoint a nominating committee, in order to facilitate the work of the Convention. This business having been disposed of, the delegates then adjourned to the auditorium, where the regular evening session was in progress.

The musical director had charge of the evening program until the business session was completed, and had opened the exercises with music, followed by an invocation by Mrs. C. M. Nickerson of Buffalo. Mrs. Rachel Walcott of Baltimore delivered an earnest address, and was heartily applauded. Mrs. R. S. Little, who made no introduction to the audience, followed. Her address was replete with the effective and soul-inspiring words which mark all her discourses. The local press reporters were again requested to suggest the subject for the improvisation. This they did,

and pronounced it equal to the one of the previous evening. It was a lesson to the press, and your correspondent feels sure that, at least in Washington, the work of the Convention has made itself felt, especially through the labors of Mrs. Richmond and Mrs. Little in their improvisations.

Mr. F. Corden White of Chicago was then introduced, and for the space of half an hour, message after message from spirit-friends attended the audience. All were recognized, and hearty applause followed his remarks.

The address of W. J. Colville closed the evening's program, with the exception of a joint poem, rendered by Mr. Colville and Mrs. Richmond. Mr. Colville's address received the closest attention. It was an exhaustive presentation of his faith in Spiritualism, and his reasons therefor. He received quite an ovation at its close. The poem rendered jointly by Mr. Colville and Mrs. Richmond was a gem of inspiration.

THIRD DAY'S PROCEEDINGS.

The third and last day's proceedings commenced precisely at ten o'clock in the morning, music and an invocation by Mrs. C. L. V. Richmond were the first exercises. Pres. Barrett announced the Committee on Nominations, appointing one from each State represented in the Convention. A motion was made and carried that hereafter delegates bring written reports to the Convention of the condition of their societies.

Mr. W. H. Bach of Minnesota called attention to the proposed International Convention of Spiritualists to be held in Europe, and suggested that we send delegates to the same. As it was found that the Convention would not take place until 1895, no action was taken.

It was moved and seconded that a vote of thanks be tendered Mr. R. A. Dimmick for his earnest work on behalf of the National Spiritualists' Association during the past year. Unanimously carried.

The report of the Special Committees now being called for, the Auditing Committee reported that the Treasurer's and Secretary's books were found correct, and that proper vouchers were on hand for all money paid.

The special committee on the President's report announced that the committee sustained the President in the various recommendations made to the Society. This approval of the most important work of the Convention, the appointment of an organizer, that the National Spiritualists' Association continue in its policy of leaving the matter of ordination to the local societies; the committee also recommended that the President's office be a salaried one. Other recommendations of minor import were made.

The Committee on Resolutions, by Hon. L. V. Moulton, Chairman, submitted a series of resolutions, reaffirming the declaration of principles adopted at Chicago last year, declaring the continuity of life, the progressive advancement of spirits, and their power to communicate after transition. A resolution rebuking certain railroads for their discrimination in regard to spiritualistic lecturers was introduced, as well as one denying in the most emphatic manner that the National Spiritualists' Association intends to dictate or in any way interfere with the management of local societies. Every society must decide all matters pertaining to its own management of local affairs.

AFTERNOON SESSION.

After the usual opening exercises, Pres. Barrett called attention to the winter camps at Lake Helen and Pensacola, Fla. Reduced rates had been secured, and a large attendance was looked for.

On motion of Mrs. Richmond, it was unanimously voted to ask the mediums throughout the country to contribute to a relief fund for mediums.

A report was made from Cassadaga Camp regarding the work in that direction. During the summer a number of mediums had participated for the benefit of the special fund for mediums. Including the contributions to the special fund, the sum of \$429.00 had been subscribed at that Camp for the National Spiritualists' Association, and it was earnestly suggested that all camps make a like attempt to secure funds.

Dr. G. W. Adams, Chairman of the Finance Committee, reported that money was needed for the printing of the reports of the Convention. He subscribed \$5.00 himself, and was quickly followed by others, who made the amount swell to the sum of \$106.00.

Dr. Adams then took the rostrum for the benefit of the treasury of the Association. He started the subscription by handing a \$100 bill to the delegate who had been appointed to receive the subscription, Mr. B. B. Hill of Philadelphia, and Mr. T. J. Mayer, did likewise. One after another handed in their names, and the enthusiasm reached its height when B. B. Hill announced that he would be one of three to raise \$1000.00. In a moment more Dr. Adams and Mr. T. J. Mayer had met Mr. Hill's offer, and the three were pledged for that amount. Besides the \$1000 subscribed by these gentlemen the subscription amounted to nearly \$1500, making the total amount subscribed during the Convention about \$3,700.

To Dr. Adams, Chairman of the Finance Committee, is due great praise for his untiring efforts to place the National Spiritualist Association on a proper financial footing. In the hearty applause that followed his report, and the unanimous vote of thanks tendered by the Convention, the appreciation of the delegates was manifested.

A resolution was offered thanking the local press for its courteous and fair treatment, and correct reports of the Convention. It was unanimously adopted.

A vote of thanks was tendered Miss Minnie-belle Coffey, stenographer of the Convention, Mr. W. H. Richmond, Assistant Secretary, Mr. J. H. Altam, and Miss M. J. Mayer, Miss Mamie Julien, accompanist, and Mr. Henry Steinberg, who had charge of decorating the hall, for their efficient services.

The Board of Directors of the past year—President, H. D. Barrett; Vice-President, Mrs. Cora L. V. Richmond; Secretary, Robert A. Dimmick; Treasurer, Theo. J. Mayer; Milan C. Edson, Hon. J. B. Townsend, Marion H. Skidmore, Olive A. Blodgett and B. B. Hill—were also tendered a unanimous vote of thanks for their labors of the year.

W. H. Bach of Minnesota and others discussed the advisability of establishing a contributory membership to the National Spiritualists' Association.

The spiritualistic press received cordial thanks for the courtesies extended to the National Spiritualists' Association during the year, and for what it was hoped they would do in the future.

On motion, the President was authorized to appoint an Honorary Board of Missionaries, one in each State, to prosecute the work of the National Spiritualists' Association.

ELECTION OF OFFICERS.

The business of special orders being concluded, the Chairman of the Committee on Nominations read the following report: For President, H. D. Barrett of New York; Vice-President, Mrs. Cora L. V. Richmond, Chicago, Ill.; Secretary, Francis B. Woodbury, Boston, Mass.; Treasurer, Theo. J. Mayer, Washington, D. C.; Trustees, Milan C. Edson, Washington, D. C.; B. B. Hill, Philadelphia, Pa.; Hon. J. B. Townsend, Lima, O.; Hon. L. V. Moulton, Grand Rapids, Mich.; and Olive A. Blodgett, of Davenport, Ia. The report was received, and it was moved to consider the report *seriatim*.

President H. D. Barrett was unanimously elected, and, as amid the ringing cheers that followed, he rose to thank the delegates for the mark of their appreciation of his services in the past, a band outside was heard as if tendering him a serenade, and he was compelled to pause in his speech until the music was over, to the amusement and delight of the delegates, who took it as a good omen of the wisdom of their choice.

The Vice President, C. L. V. Richmond; Secretary, Francis B. Woodbury; Treasurer, T. J. Mayer, and Trustees Milan C. Edson, B. B. Hill and Hon. J. B. Townsend, were also elected by acclamation, and hearty applause followed the announcement of each name. There were two candidates for the office of fourth trustee, the Hon. L. V. Moulton of Michigan and Mrs. Marion H. Skidmore of Cassadaga, N. Y. This resulted in a vote of forty to seventeen, and Mr. Moulton was declared elected. Mrs. Olive A. Blodgett was unanimously elected to the office of fifth trustee.

Mrs. Marion H. Skidmore was elected by ac-

clamation to the office of Honorary Vice President.

Mrs. R. S. Little of Melrose, Mass., and Mrs. M. E. Cadwallader were also elected Honorary Vice-Presidents.

The delegates then adjourned until evening EVENING SESSION.

The third and last session of the Convention was called to order at 8 o'clock and was largely attended. The exercises opened with a piano solo by Miss Hattie Klein, entitled "The Dying Poet." Mrs. C. M. Nickerson of Buffalo made an invocation, and Miss Madden sang "The Ferry for Shadow Town," accompanied by Miss Julien.

Hon. Milan C. Edson was then introduced to the audience, and congratulated the Spiritualists of the United States on the success of the National Spiritualists' Association as shown by the work of the Convention. His address showed earnest thought, and received hearty applause.

The next speaker was Mrs. M. E. Cadwallader of Philadelphia, who began her address by saying that while Mrs. R. S. Little and herself thanked the delegates for the mark of appreciation of their work, as evidenced by their unanimous election to the office of Honorary Vice-Presidents, still they felt that their co-workers were justly entitled to the same honor. She, therefore, in the name of Mrs. Little and herself tendered their resignation, only asking to be enrolled among the other earnest workers for the success of the National Spiritualists' Association, to which they were devoted, and would work for as earnestly, even if not officially connected with the Board. Mrs. Cadwallader further stated the source of her remarks. "I leave a message with the people of Washington. It is a request that you provide a Temple during the coming year, that when we assemble next year we may be received in our own hall. One hundred thousand dollars would give us one to be proud of, and is really a little thing to ask of you."

At the conclusion of the address Mr. Edson arose and announced that possibly Mrs. Cadwallader's letter might be complied with, as a Col. Smith had offered to sell a lot at the cost to himself, and promised to donate \$1,000 of the price to build a temple, and that Mr. and Mrs. E. J. Storey of Washington had subscribed another \$1,000 toward the building fund. Much laughter and applause followed these remarks.

Mr. George A. Bacon of Washington was called for, and responded in a few brief words of encouragement and hope for the success of the work.

Mr. J. H. Altemus of Washington was the test medium of the evening. All the spirit messages were recognized, and at the conclusion of his remarks a telegram was read from THE BANNER OF LIGHT asking for a special report of the proceedings. A special vote of thanks was tendered that paper for its courtesy.

A special vote of thanks was also tendered to Mrs. Dickerman of Baltimore.

Mr. J. H. Altemus also favored the audience with several fine selections. His singing was one of the charming features of the Convention.

The final address of the evening was made by Mrs. Cora L. V. Richmond, who said, "It has been left for me to garland the flowers that have been strewn, and gather up the sheaves that have ripened under your care. The theme of our address will be Spiritualism. It is the theme which brings you here. It is the theme that inspires your labors. It is that which crowns your life. It is the hope of the world to-day." She continued by saying that it was no longer necessary to talk of the labors in the Convention. These have been successfully accomplished and the mechanical work completed for the year. But with another year added, and added knowledge they desire other mechanism, every one in the Convention was ready to make such changes in the organization as were deemed necessary for the advancement of Spiritualism.

At the conclusion of Mrs. Richmond's address, a subject, "Thought," was handed up for improvisation. Mrs. R. S. Little and Mrs. Richmond improvised, and the verses were beautiful, and beautifully rendered, and elicited round after round of applause. A magnificent basket of La France roses was then handed up to Mrs. Richmond, Mrs. R. S. Little and Mrs. M. E. Cadwallader also receiving exquisite bouquets of red and white roses.

President Barrett, in behalf of the Board, thanked the delegates and friends for their earnest work during the three days of the Convention. He expressed his hope that they would endeavor to still be worthy of the high honor they had bestowed upon him by choosing him as their President, which office he would fill to the best of his ability, feeling sure that with the co-operation of the spirit world much good would be accomplished for the cause of Spiritualism.

After a benediction by Mrs. Richmond the services closed.

THE BANQUET.

Happier faces were never seen than the ones around the banquet table in the Masonic Temple at the close of the evening services. The large U-shaped table, laid for one hundred guests, decorated as it was with choice cut flowers, beautiful palms and wax tapers, all in honor of the National Spiritualists' Association, was a sight long to be remembered. Words of congratulation were heard on all sides. Business had given way to the time for socializing. The toast-master of the evening, Mr. Frank Walker of New York, in a pleasing manner gave out the toasts, and called on those who were to respond. The toasts were as follows: "Our National Association," President H. D. Barrett; "Our Arisen Friends," Mrs. Cora L. V. Richmond; "The Spiritualist Press," C. C. Stowell; "The account of the Convention," Mrs. M. E. Cadwallader; "The future of the cause," Mrs. R. S. Little; "Our Mediums," Mrs. A. M. Glading; "Our Younger Workers," Mrs. M. E. Cadwallader; "Spiritualism—the East and the West—the North and the South," Hon. L. V. Moulton; and "Our Old Workers," Mr. George A. Bacon.

Other speakers were on the program, among them being Mr. R. B. Baugh, Dr. E. W. C. Gordon White and Mr. T. M. Locke, but owing to the lateness of the hour were omitted, the banquet lasting until after 1 o'clock.

President Barrett moved that a unanimous vote of thanks be tendered Mrs. M. E. Cadwallader of Philadelphia, Chairman of the Reception Committee, for her untiring labors in behalf of the delegates, and stated that the delegates were indebted for the success of the banquet to her. The banquet was now enjoyed, the entire arrangements having been made by her.

It was unanimously carried, and Mrs. Cadwallader responded by saying that she was amply repaid for all the labor and trouble it had cost her when she saw the satisfaction expressed on every countenance. She hoped to be able to render many years of service to the good of the National Spiritualists' Association.

Before closing this report your correspondent wishes to express a cordial appreciation of the manner in which the local press of Washington, D. C., reported the proceedings of the Convention. During the entire session of three days' duration, *The Post*, *Times*, *Star* and *News* had representatives present, who rendered the people, not only of Washington but of the entire country, a just and impartial report of the work done. This will be appreciated everywhere by the large body of Spiritualists, and their example will perhaps be followed by the "Press" all over the country.

The deliberations of the Convention are over. As a body the Convention was composed of earnest and thoughtful Spiritualists. The results of the deliberations will be felt in the years to come.

After a most harmonious session, and amidst the hearty congratulations of the delegates and friends assembled, the Second Annual Convention of the National Spiritualists' Association passed on, to take its place as one of the stepping-stones in the pathway of Spiritualism and into history.

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Mrs. WINSLOW'S SCOTCH SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is a remedy for Diarrhoea. Twenty-five cents a bottle.

Banner Correspondence.

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

Massachusetts.

SOUTH DEERFIELD.—Mrs. Mary A. Fisher writes: "Mrs. Eva Hill of Greenwich, N. Y., gave three very fine musicals at my home, the first week in September, which were much enjoyed; she will always receive a hearty welcome at South Deerfield. Mrs. May S. Pepper of Providence, R. I., gave a fine lecture on the columns of the Banner Oct. 9th; the lecture was followed by tests; she will be with us again in November."

Mrs. Ida P. A. Whitlock of Boston was with us Oct. 15th and 16th, and gave two eloquent lectures from subjects volunteered by the audience. They were "If Spiritualism is True, What of It?" and "Abraham Lincoln." I have engaged her for a lecture in April.

We have an organized society in this place, but we have had eighteen lectures here, and people are getting interested. I enjoy THE BANNER OF LIGHT very much, and I read every word of it; hope I shall be able to have it as long as I am in the body."

BOSTON.—Alonso Danforth writes: "Many are the encomiums called forth by the transition to spirit-life of our standard-bearer and co-worker, LUTHER COLBY. Who has done more than he to prove the undeniable certainty of a continuous life, though the columns of THE BANNER OF LIGHT very much, and I read every word of it; hope I shall be able to have it as long as I am in the body."

May the life of LUTHER COLBY be an example for our children; may his name be kept in grateful remembrance by all who knew the work he accomplished, and when we read the shining list of the honored names of those who fought the good fight bravely and well, LUTHER COLBY's name shall not be missed."

New York.

BUFFALO.—J. W. Dennis writes: "The Spiritualists of our city have been blessed with a new society, under the name of 'The Unity Society of Spiritualists of Buffalo.' They have rented a fine hall, have a choir of singers, and have begun the good work in earnest. J. W. Dennis is President, Dr. J. F. Sell is Vice-President, Mrs. Flora Robinson, Secretary, Mrs. Cora Robertson, Treasurer. All are good and true workers in the cause that they love so well. Our plan is to attempt to educate our people up to a higher standard of thought in regard to spiritual matters, by encouraging them to speak and write for themselves, instead of employing a speaker to do the work for them. We hold an hour of a social, one hour for platform work, and one hour for medium tests, or allow the controls to talk. We hold a meeting every Sunday afternoon from 2 to 5 P. M., and will continue to do so for the fall and coming winter. May the Cause flourish, is my best wish."

Maine.

ROCKLAND.—F. W. Smith writes: "We have just experienced a genuine spiritual revival. Joseph D. Stiles has entertained our people two consecutive Sundays, in a manner most convincing to skeptics. At the last meeting (Oct. 21st) our hall was filled with eager, thinking people. Mr. Stiles gave a new poem, which reviewed the Bible, also many prominent persons through the history of the world to the present time, including spiritual workers. This poem occupied thirty minutes in its delivery, and was a most wonderful production."

Following this came a list of two hundred names of persons in spirit life, who had formerly lived in this vicinity, with recitals of personal history to help identification. Mr. Stiles had never been here before. Our people were delighted with his efforts, and will be glad to see him again."

Synopsis of Address by J. W. Fletcher.

On Sunday evening, Oct. 21st, Mr. Fletcher delivered an interesting and instructive lecture on the subject, "Does not this Age Demand a New Revelation? or, Is the Bible in its Present Form Sufficient?" He took the position that there had never been any direct revelation from God to man; that the Bible was a compilation of the opinions of certain men, who, with the best intention and an imperfect knowledge of life and natural law, had arrived at conclusions which subsequent ages had idolized until they had created personalities, not justified by the records themselves, and had finally fallen down and worshiped their own creations.

The Bible was really a revelation in any true sense, then whatever was stated therein would be in accord with the demonstrations of nature and not diametrically opposed. Geology has disproven the statements in Genesis; astronomy has done precisely the same thing, both of which are interpretations of what nature tells regarding herself.

While the ethical, religious and moral teachings of Luke, Mark, John or Paul are in keeping with the rule of life which governs the present and higher form of civilization, the wisdom of Solomon seems puerile compared with that of those reformatory teachers who have carried humanity forward, and will continue to until every wrong is righted, and universal justice and love rule the world.

What is needed is a deeper, fuller intelligence to comprehend natural law, an intelligence that shall eliminate superstition, overcome prejudice, conquer ecclesiastical authority, and leave man in direct communion with the higher self which links him with natural life around and thereby with God himself. Spiritualism reveals this law, defies all opposition, elevates the soul, gives dignity to life, magnifies its purposes, and is destined to make every human being free by revealing its inherent and God-like possibilities.

[At 108 West 3rd street, New York, before the Spiritual Thought Society.]

To Banner Readers in Connecticut.

The medical law of Connecticut is probably about to be made more effective by the Legislature that is about to be chosen. The various medical organizations, learning to look out for themselves from the experience of previous medical legislation, have succeeded in protecting themselves this time. But those who are not included in the number, who are not shielded by such distinctions as *Regular*, *Eclectic*, *Homeopathic*, are virtually committed to the tender mercy of the medical wolves. There are many of these in Connecticut—doctors, "scientists," "metaphysicians," etc. Upon the merits of their methods we do not care to pass judgment; but they are themselves grandly sincere and confident in the utility of their procedures. If their patrons did not believe their peculiar treatment beneficial, they would not be employed. It is in violation of personal and civil rights, and of the State and Federal Constitution, to interfere with them. Yet this is done, and it is contemplated to make the statutes more stringent and cruel.

Those interested in this matter to secure anew their rights, should bear in mind that it is a little use to appeal to a Legislature after its committees have been packed against them. This was apparent at the session of the last General Assembly, when the friends of free exercise of the healing art thronged the capitol, and employed able and eloquent counsel to plead their cause. It was labor wasted—money thrown away! The members of the committee

before whom they appeared, paid not the least heed to their pleas and representations. If money and labor are to be bestowed to convince the men generally elected to a Legislature, they must be used in a way far different. The Connecticut State Board of Health understood this matter well.

The friends of freedom, whether Spiritualists, scientists or simply friends of fair usage, should place their hands upon the lever that controls legislative machinery. They will do well to form organizations, and establish "vigilance committees" at all available points. They should refuse to vote for any member of Legislature or candidate for Governor who is in favor of the obnoxious legislation. This policy two years ago would have saved Connecticut; it may be possible to redeem her now. It is a small matter which political party shall carry Connecticut in November; but it is a vital question whether the result of that election is to be the enlarging or restricting of the freedom of her citizens.

Will the readers of THE BANNER in Connecticut take heed to this? A. WILDER.

[From Light, London, Oct. 6th.]

Count Tolstoy on Compulsory Vaccination.

Mr. William Tebb, having sent to Count Tolstoy the copy of a communication from Adin Ballou, one of the early pioneers of Spiritualism on the true source of happiness, has received the following reply:

Dear Sir—I am very thankful to you for Mr. Ballou's letter to your wife on "True Happiness." I did not know of it before, and have found great interest and profit in reading it. The works of A. Ballou, his "Commentary on the New Testament," as well as his "Treatise on Socialism," are known to me, and I have copies of them. I greatly sympathize with your work against compulsory vaccination, as I do with every struggle for liberty in any sphere of life whatever. The obligation of parents to let their children be subjected to operations deemed necessary by doctors seems to me as great an outrage as the obligation of parents to subject their children to school teaching imposed upon them by the Government, which in tendency may be opposed to their views. I wish you success in your work, and should be happy if I could have the opportunity of helping you in it. Yours truly, LEO TOLSTOI.

AMONG THE FLOWERS.

The garden gate swung to and fro,
Then came a whisper, soft and low;
And said the lily to the rose,
"That is her lover, I suppose."
Says Rose: "He comes here every day;
I wonder what they have to say?"
They don't see us," the jasmine sighs,
"Each looks into the other's eyes."
"He loves her so!" the rose replied.
"Oh! here they come!" the violet cried.
"He holds her hand," the pansy said,
"And, like the rose, she blushes red."
And rose remarked: "It is not right
For us to listen—nor polite—
To all their vows—and tender sighs—
Oh! dear—he kissed her—shut your eyes!"
—Exchange.

November Magazines.

THE QUIVER.—"The Way that Father Comes," is a pretty frontispiece for the current issue. The beautiful child-faces make a lasting impression. "An Unfashionable Slum in Liverpool," tells about Richmond Fair, and is by Arthur G. Symonds. "Friends" is a cute story of a little miss and master, and is by Mabel E. Wotton. "Both Sides of a Story," by Mary E. Bellars, is of the lighter vein. "At First Sight," by Kathleen Watson, is a pretty love story. "Men of Splendid Endowment" is an inspiring sketch. Of the serials, "Good-for-nothing Cousin" comes to an end, and "A Prince's Part" is continued with much interest. The Cassell Publishing Co., 31 East 17th street, New York.

CASSELL'S FAMILY MAGAZINE.—"Confidants" is a very pretty picture as a frontispiece: "Sunrise in the Moon" is by J. Munro; "Clearing of the Mist" has a fine installment; "How London Gets its Gas" is one of F. M. Holmes' best; "A Six Weeks' Wooing," a pretty story, is by Sydney C. Grier; "The Parliaments of the World" has its second part, and is well told by Alfred F. Robbins. The ladies will find much to please in the departments devoted exclusively to them. The Cassell Publishing Co., 31 East 17th street, New York.

THE MAGAZINE OF ART.—"The Photographure of 'Girl with Flowers,'" as a frontispiece to the current issue, will strike the reader in most favorable light. "Glimpses of Artist-Life," by M. H. Spielmann, tells about the famous "Punch" dinner. "Prof. Fred. Brown" is one of MacCall's best, bringing out several copies of the subject of the sketch. "The Wonder of Siena," by Lewis F. Day, is continued in its closing part. "The Town and Cloth Halls of Flanders" is exceedingly interesting, in that it reproduced the several Hotel de Villes, and other pleasing data. In the "Illustrated Reviews" are four fine illustrations. The other parts of the magazine are well illustrated and described. The Cassell Pub. Co., 31 East 17th street, New York.

THE THEOSOPHIST.—(October.) The opening paper of "Old Diary Leaves" continues to increase in merit and interest, and ends the first series. "The Theory of Clairvoyance," from the German of Dr. Carl du Prel, has another liberal installment. "Black Domino" is the story of a "spook," "Zoroastrianism" is written by Walter R. Old. There are various matters relating to Theosophy well worth careful perusal. Theosophical Headquarters, Madras.

THE COMING DAY.—"Mr. Gladstone on the Atonement," as spoken at Croydon, is the opening paper. "Holiday Glimpses" is a romance of the Alps. There is a choice assortment of miscellany, closing with a lot of "Hawthorne Buds," quotations from the great novelist. Williams & Norgate, London.

MISCELLANEOUS NOTES AND QUERIES.—The last issue of this magazine is diversified in quality, embracing subjects in history, mathematics, art, science and mysticism. S. O. & L. M. Gould, Manchester, N. H.

Mothers, Watch Your Daughters.

"Nature has provided a time for purification, and if the channels are obstructed, the entire system is poisoned, and misery comes."

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These lead to nervous prostration, paralysis or insanity. You run a terrible risk in neglecting any of these symptoms. You can be cured now. If you neglect yourself you will soon become a hopeless wreck, as Mrs. W. A. Thakham of Stowe, Vt., did. She writes the following about herself:

"About six months ago I found myself in an extreme nervous condition. This had been gradually growing upon me for several years, and I cannot tell what I suffered, it was beyond description. I got no rest or sleep nights, and my work was done in constant agony."

"I imagined there was some impending evil constantly hanging over me, and could not rid myself of the idea that insanity was in store for me. I knew better than to do lots of things that I did do but could not help it."

"I was indeed a wreck, and was on the point of giving up in despair. I employed physicians who did me no good, and my condition continually grew worse."



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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important personal 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 of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 3, 1894.

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Before the coming light of Truth, Creeds tremble, Ignorance dies, Errors decay, 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 Spiritualists' Opportunity.

The BANNER OF LIGHT gives thanks sincerely to Mr. W. J. Colville for the appreciative and friendly words spoken by him at Baltimore on its behalf, in connection with his eloquent memorial address on the occasion of the transition of LUTHER COLBY, its founder and veteran editor. The tribute so feelingly paid to him could not consistently omit or slight the paper to which he gave the last thirty-seven years of his long and laborious life, or forget to make a most earnest appeal to the great public of Spiritualists for its continued sustenance by means of their united and resolute endeavor. "We urge upon the Spiritualists of the United States," said Mr. Colville, "the erection of an abiding monument to LUTHER COLBY: not a statue in a public square in Boston, though that would be by no means inappropriate, and certainly not a useless expenditure upon a memorial urn or column in the cemetery where his ashes rest; but the liberal endowment of the paper to which he gave his best years, his time, his thought, his love, his talents; that it may be in the future not only what it has been in the past, but even vastly more efficient and truly representative."

The idea of supporting the BANNER OF LIGHT as the real and enduring monument to Mr. Colby's memory is to our thought the most fitting and impressive suggestion that could possibly be made. To testify in the most practical manner to a proper appreciation of his great worth in the station to which he was called; to perpetuate the memory of a truly heroic man and always devoted Spiritualist; to take up and carry forward his work in the spirit that animated him from the early beginning; these are the true and real monumental methods that, while performing memorial service continually, would be actively working the largest benefit for the Cause which all love together, and to which his life was but a continuous devotion. A monument that contains a living principle as well as a faithful memory is of all others the one to fitly commemorate the character and services of a man like the venerated Spiritualist who has only departed out of our sensuous sight. In this way the honored paper acquires additional meaning, and therefore accumulated influence and power, becoming at once what it should—a monument and a minister.

In what way shall this best be done, is it asked? We answer without hesitation—let those good and worthy Spiritualists who are possessed of substantial means make donations outright to THE BANNER's support, never questioning that they are doing what the spirit-world would have them do in trust and sincerity. Such donations should be made direct to the publishers of THE BANNER, and thus lay securely and broadly the new foundation for its uninterrupted service to the Cause. Next, let each and every existing subscriber to THE BANNER proceed without the delay of a single day to double the present subscription-list of the paper, which can very readily be accomplished if every individual will firmly and fixedly resolve to obtain one additional subscriber. And finally, let every one, man or woman, who is a believer in Spiritualism, begin forthwith to do a practically good turn for THE BANNER by speaking favoring words for it everywhere on all convenient and appropriate occasions, giving it advertising support,

and enlisting the interest of friends and neighbors of whatever creed or religious persuasion. No reader or friend of THE BANNER requires to be told that the past years have been years of an unusually severe experience to all classes of business and industry the country over, and this paper has had its share in common with the rest. In fact, for the last two years preceding Mr. COLBY's demise neither himself nor his partner, Mr. RICH, received one dollar for personal services. Wishing to devote such funds as were at their disposal to the remuneration of long-trusted employees, the BANNER OF LIGHT publishers have served faithfully on, during this period, without salaries, and have borne other costs of continuing the establishment at the expense of their own individual pockets.

Now when the dawn of a new prosperity throughout the nation begins to appear, and while the present tone of sympathetic feeling prevails in consequence of the event that causes all hearts to melt and overflow, it seems to be indicated by the same spirit-world in which THE BANNER had its origin and birth that the Spiritualists of America, and other countries, should come together as in a united fellowship and brotherhood, and actively resolve to upstay the hands of those to whose care it has been entrusted, and carry it still at the front of what constitutes the highest knowledge and the most liberal thought of living man.

It surely is no mere appeal for charity that is implied in such a request, though it be made with the utmost earnestness of human speech. That cannot be solicitation which is rather the call to duty through timely assistance. There is no confession of weakness, far less of unworthiness, in presenting to others the reminder whose omission would have caused them only regretful grief. We fully believe, on the contrary, that the great and unnumbered body of Spiritualists will sincerely thank us for thus bringing their great opportunity to their eager and sympathetic attention.

And so let it be accepted and understood. It is the continued life and prolonged service of THE BANNER that at this present time is at stake. How much that means not all Spiritualists may instantly apprehend or realize. It would never again be the same world to them with THE BANNER gone; a change would occur whose meaning they have not measured; the toiling, sacrificing, suffering mediums would soon realize the loss of their much-needed support; phenomena would more and more be pushed out of sight and mind; narrowness and arrested growth might take the place of progressive expansion, and events might finally shape themselves whereby authority would silence freedom.

The Ideal "Salvation."

The soul-currents flow from within outward, or they become stagnant. Character and service form the basis for the heavenly condition. No man liveth to himself, and no man dieth to himself. Dogmatic theology continually enjoins upon us to save our own soul, but forgetfulness of the "own soul" in devotion to the general soul is the most ideal salvation. The essence of salvation is the death of selfishness. In a sense we incarnate ourselves in those around us. A friend is defined as "one soul in two bodies." Man's spiritual ideal is to be a channel through which the divine life and love may flow out to his fellows. Life is one, and so-called death is but an incident. The spiritual world is as truly here as in a future condition. The vital test is moral quality, not time nor location. Christ uncovered the "image of God" which had been buried by traditional rubbish and sensuous materialism. It is supposed that hereditarily brings evil as well as good, but evil being negative, and having no Godlike basis in the real, loses its vitality by the "third or fourth generation," while good goes on even to the thousandth. The healing streams of altruism run out until they lose themselves in the ocean of eternal love. Man cannot live to himself, because he is crystallized into a great organic unity. The comprehensive love which unifies divinity and humanity is the great law which includes all other laws.

Good Words for The Banner.

M. K. Grute of Youngstown, O., in renewing subscription to THE BANNER, writes these encouraging and appreciative words: "At this period of hard times, when money becomes almost a tradition of the past, and like some of the dogmas of the day, seems to be fading from view, one is compelled to pick and choose reading matter, retaining only that which is essential to one's well-being and happiness. Consequently, while other periodicals are relegated to the shade, the old BANNER still waves above the family altar. It has been an honored and well-beloved guest at our fireside for many years, and is likely to remain as such while we ourselves inhabit the mortal form. I wish you unbounded success in the continuance of your greatly-beloved and much-needed paper."

Sign Your Reports.

Once more THE BANNER is obliged to remind those sending reports of meetings, etc., to this office, without signatures, that, for self-protection, at the least, we cannot entertain anonymous contributions.

Mr. William Brodie, Secretary of the First Association of Spiritualists of New Orleans, La., made a pleasant visit on Monday, Oct. 20th. He reports the Society as prospering; during the heat of the past summer it maintained its meetings at 59 Camp street, its regular hall for years past. It has made all its engagements for the present season excepting the month of February, '95. We wish our Southern friends every success in their work, and should be glad to receive reports from New Orleans.

Boston is at present well supplied with mediums for the presentation of the phenomenon of materialization. Mr. Albino's séances, (Mrs. Martin, medium) and those of Mr. Tabor, Mrs. Bliss, Mrs. Stafford, Mrs. Hull, Mrs. Sawyer, Mrs. Fay and Mrs. Crane, are now in full operation; the latter lady announces that she will receive calls to visit other localities in her medial capacity. Address her, Adelaide E. Crane, 403 Shawmut Avenue, Boston.

The remarks of the guides of W. J. Colville concerning the inutility of the disgusting practice of vaccination, and the plain injustice involved in making it compulsory by law—to be found on our sixth page—are to the point, and worthy thoughtful perusal.

We regret to learn that the veteran Spiritualist and European publisher, Hon. Alexander Aksakoff, is, in very poor health, and has become nearly blind.

Unknown friends in North Grafton, Mass., will please accept our thanks for a donation of choice flowers to our spirit-chorale table.

Written for the Banner of Light.

OUR DANNER.

BY H. AUGUSTA WHITING.

Shall it not wave again?—BANNER OF LIGHT, With record so glorious, with prospect so bright? Oh! shall it not rise from that smouldering pyre, Where it sank overwhelmed by the demon of fire?

Shall it not wave again?—BANNER OF TRUTH! Consoling our aged ones, guarding our youth From dangers that lurk 'neath the falsehood and guile

Of sirens that mock and of tempters that smile? Shall it not wave again?—BANNER OF PEACE!— And love that is brotherly? Say, shall it cease Its angel-blessed guidance and help to bestow

On the lone ones that wander in darkness below? Shall it not wave again?—BANNER OF JOY! That darkness and death have no power to destroy

That patheth the mourner beyond the dark tide To the brightness in store on the evergreen side? Shall it not wave again?—BANNER OF HOPE! Still leading us onward with error to cope;

To battle all tyranny, strong in the right, That shall conquer at last in the struggle with might.

Yes, it shall wave again! Safe from the tre, The wide-wasting wrath of the demon of fire, Our Phoenix shall rise like a purified soul, That through trial and triumph attains its heart's goal.

Yes, it shall wave again! Breezes more fair Than ever yet waited its folds on the air Shall caress it, when, risen from ashes and flame, It shall shine like a gem on the breastplate of fame.

Again shall its "Light" reillumine the glad earth With bright rays of knowledge, with teachings of worth; For the word has gone forth over mountain and sea, Our "Banner" shall wave! 'Tis the will of the free!

*As is well known, the BANNER OF LIGHT establishment was utterly destroyed by the great Boston fire in 1872. Nothing was left but to begin anew; but owing to the generous responses, peculiarly of the Spiritualists of this and other lands, the paper was resuscitated, and once more went abroad among the people. At the time just preceding its re-issue in full size the publishers brought out a half-sheet called THE BANNER OF LIGHT APPEAL, in the number of which for Nov. 25th, '72, appeared the above poem. The stirring prophecy then made by its author was fulfilled to the letter. Almost a quarter-century has since passed, and THE BANNER greatly needs the subscriptions and financial assistance of Spiritualists everywhere to-day! Will they kindly reply, and fulfill once more the prophecy of the lines above, thus strengthening the hands of THE BANNER publishers to do more and better work in the quarter-century to come?—Ed.

Decease of Dr. Crowell.

A private telegram from Mr. J. Wm. Fletcher of New York, informs us that Dr. Eugene Crowell of that city passed away on Oct. 29th. Dr. Crowell was an ardent Spiritualist in the years that are gone; he was the author of that grand work, "The Identity of Primitive Christianity and Modern Spiritualism," and for a time published *The Two Worlds*, devoted to the Cause, in New York. He was 78, and his death was primarily due to old age.

Rev. S. Well of Bradford, Pa., will soon close his labors with his Church and devote his time to lecturing on Spiritual Philosophy, toward which he has been tending for a long time. He will also spend a portion of his time in writing books similar to his latest, on "The Religion of the Future." In an interview reported by *The Bradford Era*, Mr. Well declares that he has outgrown the environments of Orthodoxy and is in favor of advanced ideas.

A Washington correspondent informs us that Hon. L. V. Moulton, Grand Rapids, Mich., and Hon. A. B. Richmond, Meadville, Pa., propose, in the interests of the N. S. A., to test in the courts the legality of the action of the University of Pennsylvania in re the "Seybert Fund."

Mrs. W. P. Thaxter has returned to Boston; she was to recommence her work as a trance test medium at her room, No. 4, 83 Bowdoin street, Nov. 1st.

Onesimus Templeton.

Whenever Mr. Colville writes anything he writes it with his whole soul enlisted in his work. This was never truer than it is regarding Onesimus Templeton. The right key is touched when he produced a book which will interest young people, for this is a romance with a bright, romantic plot, deep, clear and pleasing. Mr. Colville takes his readers into very remarkable situations, and does not leave them any in doubt as to the ideas and statements which he wishes to convey. It may be invidious to particularize, but the description of "A Parisian Sunday" is intensely readable. The character of Onesimus Templeton is true to life, and is as noble as it is interesting and uplifting. He shows a breadth of growth and purity in his thought which is inspiring and health-giving. The book is sure of having a large sale, and will take high rank with any of the recent publications.

*A Psychological Romance, by W. J. Colville. Cloth, pp. 254. New York: Edward Lovell. For sale by Colby & Rich.

The Newest Dictionary.

It is with much pleasure and satisfaction that announcement can be made that the second and concluding volume of the new Standard Dictionary is in type, and will be ready for delivery in a few weeks. Those persons who have had access to the first volume will receive this intelligence with delight, as no similar work has received heartier commendation. And it deserved all that has been said of it. No less eminent a novelist than A. Conan Doyle speaks of it in the highest terms, and has tried repeatedly to test it, always with success, no matter how new the word. It is not surprising that the sales are already enormous, and that the second volume will even increase them. Funk & Wagnalls Co., New York, are the publishers.

BORDERLAND.—Editor Stead could not have done more gratifying act to please his many readers than that of inserting into the sixth number of his able and interesting magazine a counterintuitive presentment of himself. It shows him in his study, writing, and looking up from his manuscript as if for a new thought. The portrait adds to the value of the current issue, the contents of which are excellent. "The Census of Ghosts" is the report of Prof. Sedgwick's committee. "Telepathy" has a liberal installment, ably written. Madame Blavatsky's portrait is included in the gallery of borderlanders. "Haunted Houses" will be read by lovers of psychological research. "The Lost Dauphin and the Peasant Serf" is a romance of the French monarchy, by Georgina Weldon. "The Welsh Lourdes" tells of the healings at the well of St. Winefrid. "The Occult Side of Freemasonry" is by Arthur Little. "Spiritualism," "Palmistry," "Astrology" and "Anæsthetics" are all ably treated. In the department of miscellaneous papers are many pleasing things, notably, "Retrospect of an Octogenarian" by Rev. George E. Ellis, D.D., alluding to the future life. More about "Crystal Gazing" is a practical talk with oracles. "The Problem of Personality" will command attention and cause a good deal of comment and reflection. "The Chronicle of the Quarter" contains much interesting data. The *Borderland*, 125 Fleet street, London, E. C.

SPIRITUALISM IN WASHINGTON.

Spiritual Meetings Resumed; Mrs. Richmond—Mrs. Conant—National Convention; The Press; Criticisms; Dr. Kent's Editorial, Etc.

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

The mention of spiritual facts before a body of Spiritualist readers is always in order; their pertinent relation is generally welcome, while the purpose they serve is designedly helpful.

The month of October has waxed and waned, and its events have become lessons of history. Spiritual matters in this city have recently received a decided impetus, which is no less welcome than needed, and which is doubtless needed elsewhere and everywhere as well as in Washington.

The First Spiritualists' Society here resumed its regular meetings on the 7th inst., under the ministrations of that queen of the platform, Mrs. Richmond. The Second Spiritualists' Society, Mrs. Conant, pastor, to its credit be mentioned, continued its services all through the warm weather—a fact which can be said of but few spiritual societies anywhere, or churches, even, in this vicinity at least.

Mrs. Richmond's discourses are purely spiritual. Primarily they appeal to one's higher nature. Their influence permeates every department of life, and invariably tends to the enlightenment and betterment of her hearers. Free from every element of sensationalism, they are the teachings of advanced minds in the higher life concerning truths of which the world stands sorely in need, and the prevailing style in which they are given are marvels of literary merit. The elevated character of her inspirations, the quality of thought, the grace of diction, poise of manner and charm of delivery, are consistent throughout and happily blended. All is in keeping; the law of adaptation obtains; everything is in unison. The following topics indicate the range and character of her inspired utterances: "The Spiritualists' Harvest"; "Human Responsibility in the Light of the Soul"; "The Present Spiritual Outlook"; "The Personality of Truth, or Principles vs. Persons"; "The New Religion"; "The Influence of Spiritualism on Human Life, Society, Religiously and Politically"; "The Spiritual Cosmos," etc.

The exercises on Sunday evening, the 14th inst., were rendered additionally interesting by the ordination services of Mrs. Clara A. Field-Conant, through the good offices of Mr. Richmond, who for many years has been a regularly ordained minister. The bestowment of this charge and address was of special appropriateness and pertinency.

Mrs. Conant is favorably known throughout the East as an old-time laborer in the spiritual vineyard. Taking advantage of her presence here at this time, the National Spiritualists' Association, by proper means, duly empowered her with authority to serve as a missionary wherever she may be called to labor; and now the First Spiritualists' Society of this city, of which Mrs. Conant has been a member for four years, has regularly ordained her, with all the authority that this legally chartered Society possesses, as a minister. The privileges and rights thus conferred will doubtless prove of service to her in her public ministrations.

The National Spiritualists' Association, as all your readers know, recently held its second annual Convention here, lasting several days, and the result will probably appear in book form for future reference. I was an interested attendant, and could but note how "history repeats itself." That the Convention was a pronounced success as to the number of delegates; the representative character of many of its members; the amount and dispatch of business; the generally encouraging reports of work accomplished in various localities; the measures outlined for the future; the character of many of the speeches; the enthusiasm of the delegates; the prevailing spirit of unity and harmony even amid divergent views; and finally the amount of funds voluntarily raised to carry on the good work—that the Convention as a whole was a notable success—delegates, members and attendants are agreed.

Published particulars of the Convention by the spiritual press preclude the necessity of more than a general mention here of its doings. The Convention was prompt and hearty to recognize the influence for good wrought by that Nestor of Spiritualism, LUTHER COLBY. Every allusion to him throughout the meetings of the Convention evoked spontaneous and reverent applause.

The local press, which in the main treated the Convention with quite unusual fairness, each issue of the several papers here giving a general synopsis of the proceedings, was appropriately thanked by the Convention for its reportorial notices. I am glad the resolution of thanks passed unanimously. Had I been a delegate, I should have voted for it, but not until I had first called attention to several items that needed mentioning in that connection, to wit: In the first notice of the Convention that appeared in the leading paper of this city, the following excerpt shows what "eccentricities" are sometimes possessed by certain would-be-smart reporters, who fancy that the minds of other men are on a dead level with their own individual ignorance; it further shows how these penny- liners, basking in their own sense of superior wisdom, happen to regard a representative body of acceptors of a national religion, numbering millions of adherents in this country alone, including many of the leading geniuses of the century—a class of thinkers and believers who have outlived nearly fifty years of such determined, persistent misrepresentation, vilification, prejudice, conceit and ignorance as never yet marked the progress of any similar body of reformers known among men.

One of these ardent reporters, who was evidently expecting something quite foreign from mankind generally, in his initial commentary on the Convention, sagely remarked that "apart from a few eccentricities of ideas expressed in the course of the speeches, there was little to distinguish the gathering from an ordinary convention of ordinary people!" This oracular quill-driver may be a direct descendant of those English Tories who, till long after the close of the Revolutionary war, seriously believed that the people of the colonies were but a degree removed from savages.

As the same paper, in its effort to report the closing exercises of the Convention, as to the excellent exhibition of public tests that were given to total strangers, who testified to the entire correctness of the related facts by the medium, thus instructs its readers: "Several mediumistic tests were performed, that were regarded as successful by the initiated." And of the exceedingly happy, original double poem, given inspirationally through Mrs. Richmond and Mrs. Little, alternately, upon a subject submitted in writing at the very moment of delivery—this paper states that "the poem was jointly prepared by these ladies, and read at the closing number of the program!" Is such reporting entitled to unanimous thanks, especially when on the previous evening the reporters themselves were unexpectedly called upon to furnish the subject for an impromptu poem, which they wondrously did, and the poem, with characteristic felicity and perfectness, was immediately given in their hearing, at which they greatly marveled.

When for more than forty years, inspirational poems by thousands, not a few of the rarest merit, have been given by spiritual mediums throughout the land, and apart from which, neither in Church nor State, in universities nor among scientific bodies, none other than Spiritualists can furnish such credentials of intellectual spontaneity, such evidences of spiritual influx for a recognized leading public journal whose columns every week abound in advertisements of Spiritualists' meetings, to wantonly ignore certain overwhelming facts, and under such circumstances to openly misrepresent the truth, warrants, it would seem, other treatment than generous commendation.

Again: During the very week of the Convention another of the leading papers here regaled its Sunday readers with a half-column contribution by a writer, whose lamentable ignorance of the subject of Spiritualism is only equalled by his utter want of heart, as the following unmistakably proves. I quote his opening and closing sentences: "Say, Gist, let's go up to the spiritualistic meeting to-night, and have some fun."... Having liberally indulged his penchant to make appear ridiculous in describing that of which he had not the slightest comprehension or appreciation, and which makes the judgment solely

weep, he thus concludes: "Having satisfied our curiosity, we hastily slipped out, being well pleased with our evening's fun, and voting, with one accord, that if there was even a fake or humbug, it was Spiritualism!"

In wholesome contrast to this, *The Times* of this city, an independent, progressive and successful organ of the people, in its issue of the 21st inst., has for its leading editorial an article by Rev. Dr. Alexander Kent, pastor of the People's Church, wherein he discusses, in a hopeful spirit, the beneficial effects of the late National Spiritualists' Association.

Though this letter of mine is getting to be unduly long, try to find room for Dr. Kent's concluding sentence.

"The continuity of life; the powerlessness of death to effect change in character; the possibility and actuality of intercourse between spirits in the body and those who have passed out; the close and intimate relation between the life of every to-day and every to-morrow; the final triumph of the spirit; under the government of infinite goodness, over all that obstructs its unfoldment and progress, and its ultimate entrance into the beatific life of love and harmony; these are the great thoughts under the power of which the Spiritualists of this country are coming together, and organizing themselves for missionary endeavor."

The church of to-day, in all its branches, is no doubt indebted to the Spiritualists for the bright and cheerful views with which hosts of its people are able to speak and think of death. This great land-side of the church toward the Spiritual Philosophy is not an accident in the providence of God; it is the conviction of souls toward truths which the church in its blindness suffered to fall into obscurity and neglect. We welcome the new organization to the great sisterhood of workers for the truth and the right.

Washington, D. C., Oct. 30th, 1894.

A Haunted Warship.

It is said that the big monitor, the *Montanmoh*, which lies at the Brooklyn dock yards, is haunted by some ghostly presence which is giving the officers and men queer feelings all down their backs. The ghost does not make himself visible, but rings the bells, knocks at the doors, turns on and off the electric lights, and performs other such eerie pranks. The first performance of the ghost was the ringing of the bells in the engineers' room. The engineer heard them ring out several signals, and went to see what was the matter, but he could discover nothing. The next night the ghost knocked at ship's writer Turner's door. The gentleman opened it, but could find nobody. Several times the fire alarm has been rung, and even while a man was watching the bell, and not once, but twice, the electric lights on board have been set aglow, though the current was turned off.—*New Orleans (La.) Picayune.*

Mr. Jerome Hopkins gives the last of a series of three lecture-concerts in Steiner Hall, Boston, Wednesday evening, Nov. 7th. Mr. Hopkins has lately returned from a successful professional tour of the principal cities and towns of England, Scotland, Ireland and Wales. A gifted American composer, a brilliant pianist and skilled organist, all lovers of music should avail themselves of this opportunity to attend this unique public entertainment.

There is a good opportunity to assist a worthy person to start in business in a small way. Stuart L. Rogers of Kingsville, Ashtabula County, Ohio, can, with a little help, get an article which will find a ready sale. He deserves the asked-for aid. As an earnest of what we say, THE BANNER subscribes \$3.00, and asks its readers to add their mite to this object.

Dr. H. B. Storer of Boston says: "Dr. Bland's book [How to Get Well and How to Keep Well] is the most concise and practical guide to health any family can possess. I fully endorse its medical prescriptions, and its hygienic advice is most admirable. It is in all respects a thoroughly sensible book." For sale by Colby & Rich, Boston.

Charles J. Budlong is investigating the spiritual phenomena, and writes that he would feel grateful for any literature sent him at Box 171, Ashaway, Washington Co., R. I.

W. L. Jack, M. D., spiritual medium, is now located at Springfield, Mass., where he can be addressed professionally.

See the notice issued by Mrs. M. Howes Reed, Boston—on our fifth page.

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

Geo. A. Fuller, M. D., lectures in Worcester, Mass., Nov. 4th and 25th; Portland, Me., Nov. 11th; Greenwich, Mass., Nov. 18th. Address 7 Mason street, Worcester, Mass.

E. J. Bowtell lectured at Faneuil Hall, Boston, Oct. 25th. He is rebegged Nov. 11th. Speaks at Stoughton, Mass., Nov. 18th. Societies desiring his services as inspirational speaker and psychometric reader, can address him at 338 Tremont street, Boston, Mass.

Prof. Charles Augustine (so a correspondent writes) solicits engagements with spiritual or liberal clubs and societies in any part of the United States, especially East. Subjects relating to the condition and welfare of humanity, past, present and future, and treatment by him. Can also read readings of strangers present desired. Address No. 284 East Market street, Indianapolis, Ind.

Jonnie Hagan-Jackson lectured in Battle Creek, Mich., the Sundays of October; will speak Nov. 4th and 11th at Flint, Mich.; 18th and 25th at Lansing; the Sundays of December at Sturgis, Mich.; January and February will visit unengaged. Grand Rapids, Mich. Mrs. Jackson can be engaged for week evenings and funerals. Address 399 South Lafayette street, Grand Rapids, Mich.

Mrs. Tillie U. Reynolds of Troy, N. Y., has completed her engagement with the Providence People's Spiritual Association, and will lecture Nov. 10th in Knickerbocker Hall, New York City, and Springfield, Mass., Nov. 11th, 18th and 25th.

Dr. F. H. Roscoe of Providence, R. I., will lecture for the Cadet Hall Society of Spiritualists in Lynn, Mass., Sunday, Nov. 4th and 11th. He will be accompanied by Mr. W. H. Spencer of Boston, illustrated test medium.

Mrs. M. C. Morrell is now located at 330 West 60th street (between 8th and 9th Avenues), New York City, where she will be glad to meet her friends and the public.

Giles B. Stebbins spoke on Psychological Science on the night of Oct. 28th—bringing in the Spiritual Philosophy, as he always does—before the Unity Club, at Unitarian church lecture-room, Detroit. Mr. Stebbins is a veteran worker who will continue his spiritual societies in the East. Address him 143 Fitcher street, Detroit, Mich.

Mrs. Abbie N. Burnham of Boston spoke in Malden Oct. 28th; will speak in Manchester, N. H., Nov. 4th. She is engaged in Providence, Lawrence, Salem, Meriden, Conn. Would like to fill last two Sundays in November; last two in January. Please address 350 Salem street, Malden, Mass.

Mrs. M. E. Williams's address at present is in care of *Le Reve Spirit*, 24 Rue Des Félons, Champs, Paris. An interesting account (from the pen of Mary A. Gridley) of the testimonial tendered Mrs. W. on her departure from New York for Europe, was put in type for this issue, but from lack of space must be carried over to next week.

Nov. 4th Mrs. Nettie Holt-Harding will lecture afternoon and evening in Stoughton, Mass.

Barlow Davis, the platform test medium, will be in Meriden, Conn., Nov. 11th, to fulfill an engagement with the Spiritual Society. Societies desiring his services should communicate with him at 211 East 14th street, New York City.

Miss Abby A. Judson has terminated her monthly engagement in Worcester, Mass., with great success. The audience the last evening exhausted the seating capacity of the hall, her subject being "The Location of Heaven and Hell." She will return to Worcester a month next year. During November she will speak in Norwich, Conn., and in New Bedford the first two Sundays in December. She is engaged in Lynn, Mass., during January, and in Philadelphia for February. She has open dates for the last three Sundays in December, and after March 1st, 1895, when she will return to New England. Until the Camps, she will be happy to make engagements for single Sundays or longer. For the season of 1895 to 1896 she will make only monthly engagements, for she feels that she can do better work in a community by remaining at least a month in a place. Frequent change in locality, she feels, exhausts the physical strength of the speaker and hinders effective work; while remaining several consecutive weeks in a place makes him (or her) better known, and thus makes personal influence more potent. Miss Judson spoke Sunday afternoon, Oct. 28th, in Worcester, on "Recognition of Friends After Death." We are promised a synopsis of THE BANNER.—Ed.]

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

NEWSY NOTES AND PITHY POINTS.

Modern war is very expensive. It is said that the cost of the Japan-China war, so far as Japan is concerned, amount to \$1,000,000 a day. The \$50,000,000 loan, which the Government negotiated some two months ago, is about all spent, and the Mikado is getting hard up for cash. The Diet will be asked to authorize a foreign loan immediately.

A gang of men are operating in this and neighboring counties, and are collecting the unsuspecting farmer in great haste. Their scheme is to show a pile of good goods, which they carry with them, consisting of calico, and kindred goods, and offer the same at fabulously low prices. They offer \$15, \$20 or \$25 worth at the low price of 60¢, 75¢ or 80¢, and then do not even want the cash, but accommodate the farmer by taking his note payable in sixty or ninety days, with the promise that the goods will be forthcoming by express in a few days. Several farmers who have been deceived by this scheme, from banks stating that they have their notes for \$50 or \$60.—*Parsons (Kan.) Sun.*

Two score or so of the female students of the California State University have pledged themselves to come out in a reform dress as soon as the rains begin, and wear it regularly on the streets thereafter, rain or shine. It consists of skirts reaching a little below the knee, with leggings and a jaunty jacket, all very picturesque, to judge by the accepted design.

["A PARO-DEE."] I've the finest line in town, Sweet Lady, And a trumper of renown, You'll agree. For her hair good style all show, She will please you, that I know, And ne'er elsewhere you will go, Sweet Lady, Finest trimmings I'll show you, Sweet Lady, "Loves of bonnets" you'll see too, Sweet Lady, Anything you'd wish to wear— Prices all—lowest and fair, At Miss C's, south side of Square, Sweet Lady.

Charles P. Cocks of Brooklyn sends us what he considers a most successful experiment. He says in effect that Pierre Keeler last summer gave upon a slate correctly one of the numbers on the case of a watch, and within one figure the number on the inner case of the same watch. The answer has been photographed, and is being circulated by Mr. Cocks.

Miss Quero, the detective, will lecture in Boston in November on "Who are the Fallen People?"

At a meeting of the Massachusetts Historical Society immediately following Dr. Holmes's death, a striking poem in his memory was read by Dr. Wm. Everett. This poem appears in the November number of the *New England Magazine*, occupying two pages. It is a noble poem, by far the finest poetical tribute which has appeared since Dr. Holmes's death. Dr. Everett is a genuine poet, and this is a poem such as Dr. Holmes himself might have written for such an occasion. Warren F. Kellogg, Publisher, 5 Park Square, Boston.

THE ITALY OF AMERICA.—Fifty-seven carloads of raisins left San Francisco Oct. 27 for New York. Up to Sept. 30th the following shipments of California fruits to eastern points were made: Raisins, 280 carloads; other dried fruits, including prunes, 1100 carloads; green fruits, 5500 carloads; canned fruits and vegetables, 1000 carloads.

The first agricultural fair ever attempted by Indians took place recently on the Onondaga reservation, seven miles west of Depew, Wis. The show opened with more than two hundred entries, including a fine display of fruits and vegetables. The Indians controlled it entirely.

Which I wish to remark, And my language is plain, That for making a lark Of a Chinese campaign The smooth little I am free to maintain, Which the same I am free to maintain. —Chicago Tribune.

"Five-Minute Object Sermons to Children," by Sylvanus Stall, D. D., issued in book form some four months ago, has, it is said, proven of especial interest and value. Several editions of the volume have already been exhausted. Published by the Funk & Wagnalls Company, New York.

A bushel of corn is worth fifty cents. It made into whiskey it makes four gallons, which, sold over the bar, brings \$24. The government gets \$4.40 of this, the railroads 40 cents, the distiller \$4, and the saloon-keeper all but the remainder, the farmer got when he sold the corn. This is not the only transaction in which the price received by the farmer and that paid by the consumer is a long way apart, but there is no other transaction that can result in less good to the country, and no worse use that corn can be put to.—*American Farmer and Farm News.*

The Presbyterian Messenger enters upon its second volume, after a year of marked success and satisfaction to the editor Gibson and those connected with him. The paper appears in a new form and dress, and has a portrait of Prof. George T. Purves, D. D., one of the best-known clergymen of the Presbyterian denomination. We join with many others in wishing for the *Messenger* greater success and more extended influence.

Jack and Jill went up the hill To fetch a pail of water; Jack, he was the milkman's son, And Jill the milkmaid's daughter. —Detroit Free Press.

Too much care cannot be exercised in the examination and inspection of water used for drinking purposes. In many suburban towns the selling of spring water has grown into an industry, the inhabitants fearing the common source of supply.

Man is the only animal that finds fun in killing—the only animal that kills others for fun.—Our Dumb Animals.

Visitor—"Can Mrs. Croesus be seen?" Saman/hu Wayback (who has just answered the bell)—"Ken she be seen? Well, I rather guess she ken—she's six feet high and four wide! My sakes! You can't see much of anything besides when she's around."

The feeling in Western Kansas, says *The Dighton Herald*, in favor of irrigation is spreading and assuming definite shape. The experience of those who have tried irrigation, even upon a small scale, is favorable to its ultimate adoption. We are glad to note the interest farmers are taking in this matter. An individual pumping plant that will water from five to ten acres is within the reach of almost any one.

Tommy (studying his lesson).—"I say, pa, where does the Meritonia rise, and into what sea does it empty?" Pa—"I don't know, my son." Tommy—"You don't know? And to-morrow the teacher will look me on account of your ignorance."—Hartem Life.

Children's Progressive Lyceum Entertainment.

To the Editor of the Banner of Light: On Tuesday evening, Oct. 23d, the young people of the Children's Progressive Lyceum gave their first entertainment for the benefit of the Lyceum at Red Men's Hall, which was patronized by its fullest capacity, and netted a handsome sum to the Lyceum fund. Mr. N. B. Austin acted as chairman, and the following were represented in the program: Master Louis Bachner, piano solo; Carl Leo Root and Winifred Ireland, duet, "The Dandy Courtship"; Mr. Frank A. Kennedy, violin solo; Miss Cora French, pianoforte; Miss William James Williams, reading; Fred A. D. Coule and Miss Alberta Felton, mandolin duet, accompanied by Prof. Schaler; Miss Louise Horner, banjo selection; Mr. Mark Abrams, reading; Juliette Carle, song; choral costume; "The Glen"; Miss Grace Dyer, reading; Theodore Walker, Mark Abrams, Louis Morganster, Aaron Task, Louis and Ben. Peysar sang "Johnny Schmoker."

"At the conclusion of the last number the floor was cleared for the grand march, which was led by Mr. Benj. G. Russell, 3d, and Miss Alberta Felton. A very pleasing diversion in the order of dances was a fancy dance given by Misses Helen Higgins and Justine McNaughton, two young members of the Lyceum. This entertainment was managed exclusively by the young people of the Lyceum, and met with such success that they take pleasure in announcing a future evening's entertainment, to be given at Red Men's Hall, on Tuesday evening, Nov. 13th. Come and hear the children.

IRVING PRATT, Sec'y of the Committee.

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

W. J. Colville's Work.

On Sunday last, Oct. 23th, Mr. Colville gave three farewell lectures in Baltimore—in the morning for the First Spiritual Church, Saratoga street, and in the afternoon and evening for the Religio-Philosophical Society in Raine's Hall, Baltimore street.

The subject in the afternoon, "Why Am I a Spiritualist?" called out the largest audience this season, which was a truly representative gathering, among whom were many of the professors and students of Johns Hopkins University. The lecturer, who was evidently highly inspired, brought forward proof after proof of the rationality of Spiritualism, and the unreasonableness of the pretended arguments presented in defiance of its claims; the address was concluded with brilliant elevation, recasting remarkable visions of spirit-life wherein the condition of the highly developed and also of the earth-bound was vividly described.

At 8 P. M., when the hall was again filled to repletion, the topic was, "A Comparison Between Ancient and Modern Spiritualism, and the Attitude we Should Take Toward Oriental Religions."

Swami Vivekananda and Mr. Colville have worked together on several occasions in perfect harmony, and as the former has been quite a drawing card in Baltimore, as well as wherever he has visited, the Oriental religious and Aryan customs, as interpreted by a missionary from Brahman India, is a decidedly popular theme.

Mr. Colville spoke glowingly of the good accomplished by a study of all religions, and a comparison of all faiths, and while stating that Eastern religions have many lovely features, did not hesitate to speak of drawbacks also. Oriental magic was compared with Western Spiritualism, and the views of Dr. Heinrich Housselt (who has created quite a stir in Washington) were disparagingly reviewed. The conclusion reached was that every age and nation requires a demonstration of spiritual truth specially adapted to its peculiar needs; therefore no one revelation is all sufficient, or necessarily superior to any other. We should all seek to so cultivate our own psychic faculties harmoniously that we can individually receive whatever is best adapted to our needs.

The *Washington Star* of Oct. 27th gave a report of the exercises at a Spiritualist Lyceum, partly the truth and partly a caricature, and in referring to that article Mr. Colville spoke strongly in favor of so presenting our Philosophy to the public that the rigid test, under the outcome of deliberate malice or wilful misrepresentation, could no longer exist. Modern Spiritualism has its crudities; so had the Spiritualism of olden times; and it is the place and work of all its present advocates to so endeavor to present its claims intelligently and in an elevated and wide manner, that we be led to see that to commune with the immortals means to elevate character, improve reason and conduct to well-being on every plane of existence.

The platform was heavily adorned with flowers; and the speaker said "farewell" and many expressions of hope that it might not be forever.

Dr. Fred L. H. Willis is expected to teach in Baltimore very shortly.

Mr. Colville's lectures in the Universalist Church, Washington, Oct. 26th and 27th, were attended by the most influential people in the city. A portion of the proceeds of these two singularly successful efforts was given to the Mission School of Cookery and the Unity Soldiers' Mission, both excellent and useful charities.

All letters, etc., for him may be addressed in care of the BANNER OF LIGHT.

MEETINGS IN MASSACHUSETTS.

Lynn.—The Spiritualists of Lynn held services in Providence Hall, 21 Market street, Sunday afternoon and evening. Fine musical selections were given by Mrs. G. D. Merrill.

At 2:30 P. M., Mrs. Dr. Dowland presiding, a full house greeted Mrs. A. H. Luther, whose object of look for a subject, "Spiritualism has Proved Itself Worthy of the Most Learned and Approved by the Intelligence of the Age." The main point of the lecture was devoted to specifying the good in Modern Spiritualism, beginning with its coming and its effect on mankind since its inception, scientifically and philosophically. She concluded her address with a fine improvisation on "Spiritualism."

At 7:30 Dr. Charles F. Walker presided. Session opened with service of song led by Prof. E. F. Pierce. Mrs. Luther spoke on "Our Present National Darkness and the Way Out." She handled the subject in an able and intelligent manner.

Next Sunday, Mrs. Helen J. T. Brigham of New York will lecture at 2:30 and 7:30, followed by tests by Dr. Wm. Franks and others.

A large house greeted Mrs. Luther Friday evening, in the Unitarian Church at Marblehead next Friday evening at 7:30.

She will lecture again in Marblehead next Friday evening at 7:30.

Cadet Hall.—The platform of the Lynn Spiritualists' Association was occupied last Sunday afternoon and evening by Mrs. Sarah A. Byrnes of Dorchester.

The subject for the afternoon was "The Possibility of Spiritual Unfoldment." In the evening, "The Primary Lessons of Spiritualism."

This is the last Sunday we shall be able to hear Mrs. Byrnes in Lynn this season, but we shall look forward to her coming again with much pleasure. She was ably assisted by Mrs. James Kelly, Secretary, whose agency raps on a fan held in the hands of the medium came loud enough to be heard in all parts of the hall, answering many mental questions correctly.

Dr. R. H. Roscoe of Providence will be with us on days Nov. 4th and 11th, assisted by Hilary Spencer, the spirit-artist, who has given such satisfaction here.

The following Board of Directors for the ensuing year has been elected: James Kelly, President; Jas. Sample, Vice-President; George T. Purves, Secretary; V. B. Stevens, Treasurer; G. W. Herriek, Jas. Brown, O. S. Adams, G. H. GREEN, Sec'y.

22 Whittier street.

The Children's Progressive Lyceum held its regular session in Providence Hall, 21 Market street, Oct. 28th, Mrs. E. B. Merrill, Conductor, presiding.

The day's lesson, on "Kindness to Animals," was explained by our Conductor, the pledge was taken, and readings followed by James Grant, Isabella Grant, Margie Grant, Jennie Grant, Stella Powers, Laura Metzger, Edward Whittier; remarks, Mr. Woundy, Dr. Furbush, Mrs. J. F. Hayes; readings, Mrs. Jennie M. Whittier; the Banner March; singing by the school.

Lyceum Circle at No. 50 Park street, all cordially invited to attend.

J. F. BLANEY, Sec'y.

23 1/2 Commercial street.

Salmon.—Sunday, Oct. 28th, we had a conference meeting in the afternoon, at which several mediums and speakers took part. We had with us Dr. Wm. Franks, and C. A. Abbott of Charlestown, also Mrs. H. A. Baker of Marblehead, and Mrs. G. R. Knowles of Salem. The meeting was very interesting.

In the evening Mrs. H. A. Baker of Marblehead lectured and gave tests, before a good audience. Her lecture was well-received, and her tests were good, and readily recognized. The singing was fine as usual. We had as singers, Miss Amanda Dyer, Mrs. Annie S. Hall, Messrs. Pauline LeGrand, Kennedy, Davis and Glazier. We were favored with a very fine solo in the afternoon by Mr. C. A. Abbott of Charlestown.

Last Friday evening, Oct. 26th, Messrs. Walker and LeGrand gave one of the fine entertainments at Cadet Hall, under the auspices of the First Spiritual Society, for the benefit of the building fund of the Society, at which a good audience was present.

At the conclusion of the evening, the floor was cleared for the grand march, which was led by Mr. Benj. G. Russell, 3d, and Miss Alberta Felton. A very pleasing diversion in the order of dances was a fancy dance given by Misses Helen Higgins and Justine McNaughton, two young members of the Lyceum. This entertainment was managed exclusively by the young people of the Lyceum, and met with such success that they take pleasure in announcing a future evening's entertainment, to be given at Red Men's Hall, on Tuesday evening, Nov. 13th. Come and hear the children.

IRVING PRATT, Sec'y of the Committee.

Business meeting at 8:30 supper and social as usual. It also holds its annual Fair on Nov. 8th and 9th at U. V. T. Hall, 600 Main street.

Mrs. D. M. Lown, Cor. Sec'y.

628 Main street.

Haverhill and Bradford.—The addresses before the Spiritual Union were given last Sunday in Red Men's Hall by C. F. Anselm Allen, and were able expositors of the spiritual philosophy. Attendance good.

Next Sunday the speaker and illustrator of mediumistic communication, Mr. Joseph D. Stiles, will officiate at 2 and 7 P. M.

RHODE ISLAND.

Providence.—Spiritualist Association, Columbia Hall, No. 248 Weybosset street. Services every Sunday at 2:30 and 7:30 P. M. Progressive Lyceum and adult class at 12:30 P. M. Sunday, Oct. 28th, Mrs. Ida P. A. Whitlock gave two eloquent and instructive lectures, listened to by appreciative audiences. Both lectures were followed by convincing readings and recorded tests.

Sunday, Nov. 4th, Mrs. Clara H. Banks, Haydensville, Mass., will be with us; lectures followed with tests by Mrs. May S. Pepper of this city.

The Progressive Aid Society met Wednesday, Oct. 24th, with Mrs. Hanson, afternoon and evening. At the evening conference singing, speaking, tests and spirit messages were given. The first Wednesday of November this Society holds a social in Columbia Hall.

Mrs. M. L. PORTER, Sec'y.

39 Lyman street.

The People's Progressive Spiritualist Association.—Last Sunday, afternoon and evening, Mrs. Tillie U. Reynolds of Troy, N. Y., occupied the platform, to the satisfaction of all.

(Owing to the late hour at which this report was received, it necessarily was condensed to its present form.—ED.)

Mrs. Burbeck speaks next Sunday.

Mrs. F. H. ROSCOE, Cor. Sec'y.

Pawtucket.—On the evening of Oct. 28th, Mrs. Nellie L. Burbeck addressed the people in Clan Frazier Hall; she followed her lectures with excellent tests and readings—so writes "An Interested Observer."

CONNECTICUT.

Norwich.—Mrs. Alice Wilkins of Cambridgeport has been holding musical and test sances at No. 21 Fairmount street, which have been very satisfactory; her musical gifts are very remarkable, four distinct voices being heard singing in perfect harmony and melody. The little Indian guide, "Sunshine," also gives many convincing messages. Mrs. Wilkins may be addressed at No. 14 Northampton Avenue, Springfield, Mass., for the month of November.

Mrs. J. A. CHAPMAN.

SOUTH DAKOTA.

SioUX Falls.—M. A. Barney writes: "For about two months Mr. Frederic Cushman has been giving eloquent and instructive lectures. I have never heard the philosophy of Spiritualism more clearly explained. He has done good work as a trance speaker, but in my opinion he has done still better work as a private test medium, ranking high with the best."

[A fuller account regarding Mr. Cushman will appear later.—ED.]

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Spiritualist who is not a regular subscriber.

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 three or four 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, 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.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

THE TRUTH SEEKER. Published weekly in New York. Single copy, 5 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE SPIRITUALIST. A Spiritualist weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE SOWER. A Monthly Magazine devoted to the interests of Mediumship, Spiritualism, Liberalism, etc. Single copy, 10 cents.

SPECIAL NOTICES.

Dr. F. L. H. Willis was addressed at Glenora, Yates Co., N. Y. Jan. 6.

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

J. J. Morse, 20 Osanburgh street, Easton Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 50 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to be forwarded by country express in the *Universal Postal Union*, or by other means outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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.

Writing PLANCHETTES for sale by Colby & Rich. Price 60 cents.

DISTRICT OF COLUMBIA.

Washington.—Owing to the rapidly increasing business of the National Association of Spiritualists, the officers have found it necessary to secure larger and more commodious quarters for the year next ensuing, at 600 Pennsylvania Ave., Southeast, at no advance in rent. We now have two elegant rooms, one of which is used for the general office, and the other for a library and reading room.

The National Convention empowered the Association to issue certificates to contributing members, and any Spiritualist in the United States, be he or she a member of a local society, or so situated that he cannot enjoy this privilege, will be enrolled upon the register of the National Spiritualists' Association as a contributing member, upon payment of any and all sums over one dollar. These certificates are nicely gotten up, and the holders thereof will be pleased to present them to their friends.

The Association has received a donation of one hundred copies of the life-work of that wonderful woman, Mrs. J. H. R. Matheson of Buffalo, N. Y., entitled "The Occult Physician." This work contains remedies for every disease to which mortality is heir, and by a careful perusal of its pages, the Spiritualists of the nation can enjoy the blessed boon of continued health, which means wealth and life-long prosperity. Copies of this work can be obtained of Secretary Woodbury for the low price of \$2.00 per volume, which goes to assist the Association in its work.

Mediums and speakers who desire to affiliate with the National Association in order that they may enjoy the cooperation of the National office local society, chartered under its auspices, for papers of ordination, copies, not the originals, of which papers should be filed with Secretary Woodbury at the National office. I sincerely hoped that there will be a prompt response on the part of all Spiritualists in the United States and Canada to this appeal of the National Spiritualists' Association.

FRANCIS B. WOODBURY, Sec'y.

600 Pennsylvania Ave., S. E.

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A Complete Stock

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MRS. M. HOWES REED, Spiritual Healer and Psychometrist, Clinical Medium and Psychometrist, Tuesday and Thursday, 3 P. M., Hotel Hoffman, Suite 15, 212 Columbus Avenue, Boston. Hours 10 to 5. Take Elevator. 1w

MRS. G. CUPPER, Magnetic. Graduate of the Massachusetts School of Magnetic Healing, 311 West 55th street, near 8th Avenue and 53rd street Station, New York City.

CHART FREE by Astrology. Send for a chart of your life, showing your past, present and future. Address GEO. WELLES, Box 28, New York.

RECEIVED FROM ENGLAND.

Raphael's Almanac: The Prophetic Messenger and Weather Guide, FOR 1895.

Comprising a Variety of Useful Matter and Weather Predictions of the Events and the Weather That will Occur in Each Month During the Year.

A LARGE HIEROGLYPIC. By RAPHAEL, the Astrologer of the Nineteenth Century. Seventy-Fifth Year, 1895.

CONTENTS. Seventy-Fifth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every-Day Guide. The Farmer's Breeding-Table. The Astrologer's Almanac. Table of the Moon's Signs in 1895. Symbols, Planets, Moons' Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Covent Garden Measures; Fish Table. Ready Reckoner and Weather Table. Farmers' and Gardeners' Tables. Building and Income Tables. Marriage and Divorce Tables, etc. A Calendar for 200 Years. Tide Table for the Principal Ports. States, Taxes and Customs. Good and Bad Harbors, etc. Sizes of Tanks, etc. Eventful Calculations, Marriages, Annulments, etc. The British Empire, Foreign Food Imported, etc. Religious Dominations. Slavery and Slaves. Prime Ministers, Digestion and Nutrition Tables. Yield of Wheat, The National Debt, etc. Value of Minerals, Population, etc. Agricultural Returns, etc., etc. Where the Money Goes, Education, etc. Postal Information. Eclipses during 1895. Best Periods during 1895 for observing the Planets. General Prognostic for 1895 for gathering Medicinal Herbs. List of Herbs Under Certain Planets. The Crowned Herbs of the Zodiac. Explanation of the Hieroglyphic for 1894. Fulfilled Predictions in 1894. Hints to Farmers. Hints to Gardeners. Legal and Commercial Notes. Table for Farmers Abroad, etc. Reviews.

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SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its aid and our behalf.

COLBY & RICH, Publishers.

SPRITUALISM DEFINED AND DEFENDED. Being an Introductory Lecture delivered in the Metropolitan Hall, Melbourne, by M. PEEBLES. Paper, 10 cents, postage free. For sale by COLBY & RICH.

The Magic Touch

OF Hood's Sarsaparilla

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

SPRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida L. Spaulding, 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, so disposed, to place natural flowers upon our message-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.

SPRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Seance held October 12th, 1894.

Spirit Invocation.

Thou Infinite Father of Love and wisdom, we would come unto thee at this hour, invoking thy presence and blessing. We ask that thou wilt send thy ministering angels unto the children of earth who need thy aid. We thank thee, oh! Father, for life; we thank thee for the trials and sorrows thou hast sent unto us, as well as for our many blessings. When one of the loved ones of a household is removed from the material plane, teach thy mortal children that the separation is but for a short time, and that in spirit the translated one is still near them, aiding them, sympathizing with them in their joys and sorrows, and seeking to bring about them an atmosphere of peace and harmony.

Teach us, oh! our Father, to realize more the purpose of existence here on earth. May we see in each event of our lives the means to higher advancement in spirit. May each sorrow be accepted in such a spirit that its effects shall be to soften and mellow our natures, until we shall be indeed fitted to become denizens of the higher life ere the summons comes for us to pass to the bright and beautiful Summer-Land.

We ask that thy divine blessing may rest not only upon each one here to-day, but upon all humanity now and evermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

John Pierpont.

As Spirit-President I desire to make a few remarks on the present occasion before opening the Circle, for the benefit of those spirits who have gathered here to send personal messages to their loved ones on earth.

Our beloved brother and late co-worker on the material side is present with us in spirit to-day. William White, William Berry, Prof. Kiddie, Dr. Gardner and many other old workers in the Spiritual Cause are also assembled here to give our newly arisen brother strength, and when he gains sufficient power he will speak for himself. He desires me to say for him this morning that he is perfectly satisfied with all the arrangements, and that his wishes were carried out to the letter.

Shed not a tear, for your brother is still with you, and will still use his influence for the up-building of the Cause he loves so well. It is his wish that these meetings be continued, and he promises that spiritual forces shall be brought to bear here that shall cause you mortals to realize more of his spirit-presence from day to day.

Brother Colby sends his warmest regards to Brother Rich, Brother Day, and all connected with this establishment, as well as to all friends everywhere who have so kindly remembered him. John Pierpont.

Moses Aldridge.

Good morning, Mr. Chairman. [Good morning.] I esteem it a great privilege to be permitted to speak for myself here to-day, if only for a moment.

I will remember when in the form of many conversations I held in regard to spirits, Spiritualism and mediums. I could not understand why spirits needed a medium. I understand now that we must have wires to send our messages over, as much as you must have wires over which to send a telegram from here to New York. You would not for a moment think you were going to send it with a thought. Some mediums have been given one talent, and some another; some have the gift of healing, others of seeing and hearing, and others still have the gift of prophecy. Let each accept what the Father has bestowed, making the most of his talents, and believing that God doeth all things well.

In St. Albans, Vt., I was well known. I cannot say that Spiritualism was really my belief, and I cannot say what my belief was. I hoped that after the uneven journey of life we should be conscious beings, living in heaven, for surely no one wishes to be in an unhappy state after death.

When I did pass on I found the heaven my life built—my life furnished the mansion that was given me by my Father. I found spirit-life a great school, in which we are taught by those in advance of us.

It is a pleasant thought to mortals, but it is a knowledge with us that we meet again where sickness is unknown, and where inharmonious finds no foothold. Then who of us would ask to return to earth to stay? Not one.

My name is Moses Aldridge.

Milo Porter.

I think I must differ a little with the gentleman in regard to having had a previous knowledge of spirit communion. I thought I knew a great deal in regard to the subject while here,

but it was only the rudiments that I had grasped, as I found on entering the higher life. When conversing in regard to spirit-return on earth, I was proud to say I knew whereof I spoke; and I assert now that what I gained while here aided me a great deal when I crossed the river of death—so termed.

I opened my eyes upon the glories of heaven while sinking back into the arms of some one whom I did not know, until the vision became brighter and I saw it was my own daughter. The cord was soon snapped asunder that held me in the material form; but I cannot say, dear children, that I felt sad only for you, as the hot tears coursed down your cheeks. "We cannot have you go, father," were the thoughts that I received from your spirits, and I tried to answer, but no sound came from my lips.

Isa, my darling, you are doing all in your power with the many precious talents given you. Go on, remembering that you are never alone. I would not single out one, but to you all I would bring a father's blessing, and say that I am happy, and that I am fulfilling the mission given me to aid mortals.

I am pleased to receive a kind invitation to speak here to-day from your good Spirit-President, Mr. Pierpont. Dear faithful soul! he has stood by through all trials and changes.

[To the Chairman:] Your lately translated editor is present with you to-day, and as he takes his seat he casts a glance over the spirit assembly of which he is a part on this occasion.

My dear children, one and all, when you are summoned to cross the river of death we shall be ready to meet you on that blissful shore where partings and good-bys are unknown.

I am satisfied that I passed on as I did—that the Angel of Life came to me quietly and said, "All is ready; come to thy spirit-home."

Milo Porter is my name. I lived in Lombard, Ill.

Carrie Louisa Tower.

[To the Chairman:] Please, sir, the Spirit-President said I might speak.

You didn't know me, did you? [I don't know until you tell me your name.]

I lived in Brooklyn, N. Y. I was nine years old when I went to the Summer-Land, and the loveliest lady came for me. My papa and mamma didn't know when I went away that that lady came for me, and they don't know I can come here and speak. Isn't that very strange?

I was nine when I went away, but I'm older now. Grandma Tower says she thinks I'm twelve or thirteen.

I go to school, and I enjoy it very much. My teachers are very kind, and teach me spiritual truths now. We have books, just the same as we had here, and we have houses in which we live. I'm taking lessons in music and painting from Miss Little Blair—she's a lovely lady; and I'm taking music of Mr. Forsyth—he was a professor of music in New York.

Ethel Grant comes with me, and one of my teachers, Miss Annie Thompson, but they're only here to listen.

My name is Caroline, but mamma called me Carrie. My whole name is Caroline Louisa Tower.

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.

Oct. 12 (Continued).—Leander Holmes; Lewis B. Wilson; Charles C. Dudley; Sam Small; Martin Haynes; Oct. 18.—Horace M. Richards; John Smith; Bertha Margareta Peterson; Jeremiah Hall; Walter S. Phillips; Elizabeth Dawson; Henry W. Passaworth; Charlotte Taber; Richard Dubois; Harriet E. Parkhurst; Dr. Charles B. Shaw. Oct. 26.—Hannah Finch; Daniel S. Shaw; Josephine Sawyer; Samuel A. Cole; William White; Hannah E. Burke; Benson Sewall; Mrs. John M. Wilson.

Verifications of Spirit Messages.

IN THE BANNER OF SEPT. 29th, 1894, is a communication from JAMES MASON of this place. It is very like him, and as he used to talk. A part of the message is almost identical in words with a conversation he had with me one of the last times that I remember talking with him on the street here.

Mr. Mason was an old Spiritualist, and had been a subscriber to THE BANNER for many years. I am glad Bro. Mason has returned to your Circle Room, and hope he will call again. It seems strange to me that more people who call themselves Spiritualists do not take THE BANNER.

D. C. WILSON.

Farmington, Ill., Oct. 15th, 1894.

I recognize the message which appeared in THE BANNER OF AUG. 25th, of REV. LYSANDER FAY. I was well acquainted with him. When in earth-life he was a Baptist elder in Athol, and was very sincere. F. G. HOLDEN.

Tully, Mass., Oct. 13th, 1894.

I noticed among the spirit messages of June 22d a communication from CAPT. RICHARD FREEMAN. I knew him well, as did many about here. He was, as he says, always called Captain. He was very successful as a sailing master in the fishing interest, and was one of the old landmarks of this place.

Wellfleet, Mass. Mrs. M. S. BROWN.

IPSWICH.

In Ipswich nights are cool and fair, And the voice that comes from the yonder sea Sings to the quaint old mansions there Of "the time, the time that used to be"; And the quaint old mansions rock and groan, And they seem to say in an undertone, With half a sigh and with half a moan: "It was, but it never again will be."

In Ipswich witches weave at night, Their magic spells with twilight glees; They shriek and laugh in their demon flight From the old Main House to the frightened sea. And ghosts of old come out to weep Over the town that is fast asleep; And they sob and they wail, as if they creep: "It was, but it never again will be."

In Ipswich riseth Heart-Break Hill, Over against the calling sea; And through the nights so deep and chill Watcheth a maiden constantly— Watcheth alone, nor seems to hear Over the roar of the waves near The plentiful cry of a far-off year: "It was, but it never again will be."

In Ipswich once a witch I knew— An artless Saxon witch was she; By that flaxen hair and those eyes of blue, Sweet was the spell she cast on me. Alas! but the years have wrought me ill, And the heart that is old and battered and chill, Beeth again on Heart-Break Hill: "What was, but never again can be."

Dear Anna, I would not conjure down The ghost that cometh to solace me; I love to think of old Ipswich town, Where somewhat better than friends were we; For with every thought of the dear old place Cometh again the tear-drawn face Of a Saxon witch's pretty face, As it was, and is, and ever shall be.

—Eugene Field.

Vivisection is not a question which is to be settled by the two sects of scientists—it is essentially one of moral principle and religious obligation; and even if scientific men were unanimous, which they certainly are not, the last word would not have been said on the subject.—Newton Lovatne.

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Hence its great popularity.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By W. D. Wood, Danielsonville, Ct.] Does vaccination prevent, in any degree, smallpox? What is the effect of vaccination on the human system? Do statistics speak in favor or against the practice? From a medical standpoint, what is the strongest argument against it? Please treat these questions at length if possible.

ANS.—We would gladly treat this subject at length in the columns of THE BANNER, did we not know that Dr. Alexander Wilder of New Jersey has said almost everything in its pages that we could bring forward to refute the monstrous claim that compulsory vaccination is legitimate, and no infringement upon the rights of American citizens.

Vaccination presupposes that the diseased matter taken from a beast is a protection against a disease (smallpox) which could be effectually stamped out in a very few years through the agency of rational sanitation. Smallpox is a needless epidemic, and is a direct result of uncleanness.

The strongest argument against compulsory vaccination is, that if unvaccinated people are a danger to the vaccinated, vaccination is a self-confessed imposture. If vaccinated people are safe, then the unvaccinated cannot contaminate them.

As to the effects of the vaccine virus in the system, it either corrupts the blood and vitiates the entire frame of a delicate, susceptible child or adult, or, in the case of a singularly robust, healthy person, its action is counteracted by constitutional vitality, so that it is rendered both innocuous and useless. Healthy people do not usually "take" the disgusting lymph until they have submitted to repeated attempts to vitiate them. The Anti Vaccination Society in England, presided over by William Tebb, has published an immense array of unimpeachable evidence to its detrimental effects upon the community. Many eminent German physicians have shown how vaccination induces diphtheria as well as syphilis, and many other painful disorders in families which heretofore were strangers to them.

We consider it necessary to collect statistics in every neighborhood of cases where diseases and even death of children can be traced directly to vaccination, and then make it impossible that a compulsory vaccination act can hold its own a day longer in a self-respecting, liberty-loving community. Medically, smallpox can be successfully treated by simple hygienic processes.

Q.—[By J. F. B., Alameda, Cal.] If the alleged miracles of the Yogi and Mahatmas of India are facts, can the theory that the universe is governed by law, and therefore a miracle is impossible, be true?

A.—We do not see that the reality of any miracle calls in question the immutable character of universal law, because our theory of miracles is that they are performed in harmony with immutable law and are direct results of its operation.

There are two ridiculous theories of miracles still in vogue among the unenlightened with regard to psychic science. The ancient orthodox supernatural theory is repugnant to science, and will certainly find no place in the radical spiritual religion of the twentieth century.

That theory presupposes that man's past and present limited knowledge of natural law embraces perfect information concerning it, therefore whatever takes place of a character to discredit this supposed knowledge must be due to intervention of an extra-cosmic energy which sets aside the law. When this theory is pushed to its logical finality, it means that God, who was the author of nature's law, in the beginning, so constructed nature that its machinery needed stopping or altering whenever its author wished to do some great deed or manifest his majesty. The materialistic assertion that miracles are impossible is, when pushed to its logical limit, even more absurd than the supernatural idea, because the Materialist (not the Agnostic) files in the face of any amount of evidential testimony and declares that hallucination on the part of the witness is the only explanation of the supposed miracle.

It was very easy indeed for orthodox religionists to controvert Strauss's "Leben Jesu," and also Renan's romantic concept of a non-miraculous Christ; equally easy is it still for the orthodox defenders of miracles to controvert Hume and Mrs. Humphrey Ward, who is frequently Hume's echo. Paine's "Age of Reason," and the satirical thrusts of Voltaire, are by no means difficult to answer in so far as they are attacks upon the so-called supernatural. The Psychological Research Society is demolishing the old skepticism in quarters where it long found its greatest entrenchment; but to-day the supernatural theory, if defended at all, must meet and refute the arguments of the new naturalism and radicalism, which are frequently a decided Spiritualism. Theosophists, Mental Scientists and other increasing bodies of unorthodox intellectualists are united on one position, and that is the position of the great bulk of avowed Spiritualists.

So-called miracles are only such in the true sense of the word, according to its original derivation. A miracle excites astonishment, not because a law is repealed in its production, but because the action of law in its production is beyond the observation and comprehension of the spectator.

We see no reason whatever for questioning the intelligence and veracity of those numerous European and American travelers in India who have declared most solemnly and with the utmost unanimity that they have witnessed ex-

hibitions of an occult power triumphing over all usual material things, to a degree which would appear incredible were it not for the marvels of the laboratory and the amazing progress made every year by experimental electricity in the very strongholds of physicalism.

The law of the universe is absolutely changeless in essence and in mode of operation. The relation between cause and effect is absolutely immovable. These are uncontroverted and we think incontrovertible postulates of the oriental philosophies. Orientalism denies the possibility of setting inexorable law aside, and it is in the Orient that these astounding miracles are most frequently produced. What is the palpable inference? Adepts and their disciples know more of the law than most people do, and they use their knowledge.

Q.—[By S. W. Bradford, Pa.] Will you kindly express your opinion of the following statement in "The Soul," page 67, by Mrs. Richmond, in reference to the relative degree of progress possible in the spiritual state following the earthly life: "The one, however, who has made no conquest of temptation while in the earthly state, where temptation really exists, cannot win that victory in the spiritual state. So one who passes into the spiritual state of existence, passes only to the spiritual completion of the solution of the problems already commenced, not to a moral renovation." May I ask that all the implications in this paragraph be explicitly stated, because lecturers on Spiritualism generally teach that whatever man has failed to acquire on earth, he can just as well acquire in the hereafter.

A.—We accept the quotation as it stands as a perfectly truthful, reasonable and lucid one. What explanation does it require, seeing that it speaks for itself?

Our answers to previous questions are in no way at variance with the excerpt from that book. We teach that every soul begins a certain round of expression with an earthly nativity; that this expression continues in spirit-life, and though moral renovation, radically speaking, does not take place in the spirit-world, but only through an experience to be gained in a future embodiment, all the effects said to proceed from spiritual causes are genuine effects, and the reformatory processes which are really conducted in spirit-life—as all Spiritualist lecturers and mediums teach—are perfectly in accord with the law of moral expansion and expression.

The purpose of will is not changed, but the will is appealed to and made manifest through spiritual overtures.

Orthodox Christianity, and even Swedenborgianism, has taught that those who are in the hells from choice will remain there forever. Theosophy denies this, and declares that reclamation will be effected through another terrestrial embodiment. The annihilation of the finally impenitent is taught by many theologians who deny semipternal torment, and though that view is far better than Calvinism, it is by no means correct.

Wrongs deliberately committed on earth to gratify greed or avarice cannot be atoned for on earth by whoever has been guilty of them. There is no vicarious atonement, there is no remission of penalty, but there is forgiveness of sin. Sins must be given up by the individuals themselves who have been the sinners. Mistakes must be rectified by those who have made them, as they are themselves brought again into the same surroundings and given the opportunity to wipe out the error where it was planted. No victories can be won by proxy, and no one can gain a crown by shifting a discipline or evading a lesson in the school in which it can be learned.

If any of you are satisfied with a state less glorious than one procurable through further effort, you will be permitted to remain as long as you please in the comparatively inglorious paradise which for the time contents you. All states which can be described in human language are of course relative. There are always heights beyond the highest any of us at present perceive or desire. As the idea of simple rest in the hereafter appears singularly attractive to many, that ideal can easily be attained negatively; but such higher states as represent conquests won, and are rewards of noble work accomplished, are not thus passively gained. Outward experiences are not in all cases identical, but they must be equivalent in all cases where equal results are reached. Every one need not be a dressmaker or a car conductor, but every one must be tried and tempted at every point before receiving the crown of attainment which cannot be appreciated until it is fully earned.

New Publications.

OUR JOURNEY AROUND THE WORLD. By Rev. Francis E. Clark, D. D., President of the United Society of Christian Endeavor, with Glimpses of Life in Far-Off Lands, as Seen Through a Woman's Eyes. By Mrs. Harriet E. Clark. Cloth, pp. 641. Hartford, Conn.: A. D. Worthington & Co.

With such authors as Dr. Clark and his estimable wife, how could the record of a year's journey of forty thousand miles through India, China, Japan, Australia, Egypt, Palestine, Greece, Turkey, Italy, France, Spain, and other countries, fail to be interesting? It had such attending conditions, too, to help it all, that the journey could not fall short of being one of the most interesting and successful of modern pilgrimages. Added to the great wealth of description, are many choice made portraits, engravings and maps, and very many hitherto hidden places are presented with a clear idea of what they are, while others have clearer representation and more faithful depiction. The new imperial map of the world, occupying a full quadruple page, is not only an addition to the work, but is an attraction and inducement to a large sale.

The book is not a journal to extol the writers, and thus make it egotistical and wearisome; but it is one of common sense, interest, instruction and authenticity. It talks plainly, clearly, tersely. While the story is recited continuously, it is not told in a way to tire the reader, and though members of Christian Endeavor Societies will be especially drawn to the work because their President and his family are personally connected, yet the ordinary individual will read it to great profit and pleasure.

I AM WELL. The Modern Practice of Natural Suggestion, as Distinct from Hypnotic or Unnatural Influence. By O. W. Post. Cloth, pp. 148. Boston: Lee & Shepard.

This is a treatise on the system of mental healing. Vitality and strength are shown to be instantaneous results of the process of mental healing, when man discovers his true connection with eternal energy, and that knowledge brings with it a portion of the power of the supreme.

Whatever one may think of the system advocated, it cannot be denied that the book is written attractively and mildly. The arguments which are used in support of the system are in a truly original and vigorous style. As an authoritative exponent of the science of life which it presents and champions, the work is sure of wide circulation.

"There's wan 'laundry sign," said Mr. Dolan, reflectively, as he glanced at a laundry sign, "that ol' miscreant the Chinaman put." "That's that?" asked his companion. "For learnin' to spake their own language."—Washington Star.

The Value of Good Bread

Is appreciated by every one, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable. By using Borden's Peerless Brand Evaporated Cream you will overcome this difficulty. Try it.

Old Boston in England.

[By the Cathedral Route through the Tennyson and Dickens Country and the English Homes—Old Boston and "Boston Stump."]

IT does not seem, at this late day, that anything new could be written regarding England and its attractions. And yet the American tourist will now find that one of the most interesting districts has recently been opened. Until lately the journey from Liverpool to London was by one of two routes. There is now another, which is the more fascinating of three.

It traverses East Anglia, that old-world district which played its striking part in the making of England, and the making of America.

The route takes in four of the finest cathedrals—Lincoln, Norwich, Ely and Peterborough—and the University of Cambridge. It can truly be called "The Cathedral Route."

It includes Boston, in Lincolnshire, for which in 1630 Boston, in America, was named; Wiltoughby, the home of Captain John Smith, and the birthplace of many famous founders of Virginia and New England.

It includes Tennyson's country, his early home in Somersby, and specially does it include places immortalized by Dickens—Yarmouth, Pegotty's home; Blunderston, the birthplace of David Copperfield; Ipswich and Bury St. Edmunds, where Pickwick and his friends, as related by Sam Weller, made memorable history.

The American tourist, looking for rest and recreation, can pass several days, with much profit and pleasure, in this historic, cathedral district. It gives a pleasant introductory taste of "old" England, on the way to busier scenes; it forms a last pleasant memory to bring away, and, best of all, it is inexpensive in every particular.

Through the kindness of Percy Lindley, of 379 Broadway, New York, we are permitted to present illustrations of some of the principal points of interest. First, and dear to many a heart, is Boston, with its vast church, the third largest parish in the whole of England, St. Nicholas, Great Yarmouth, and another being slightly larger.

The enormous tower, over 300 feet, stands like a giant erect, and can be seen for miles across the fen-lands. There is a sense of architectural proportion in the great length of the nave and the height of the tower. The church does not look old. The lines of the stone-work are almost as clean-cut as the present time as if they had only left the mason's yard a short time ago.

St. Botolph's, as the cathedral is known, is an almost pure example of the best decorated period. Its foundations were laid in 1300, but it was not finished till early in the sixteenth century.

The interior strikes the visitors because of its soaring lines and lightness. Entering by the south porch, and bearing toward the porch, one sees a copy of Rubens's "Descent from the Cross."

The large perpendicular west window is third in size in the kingdom. A notable feature is the carved stone vaulting of the tower, open to the belfry stage, a height of 160 feet. The pulpit, the actual one used by Dr. Cotton, dates from 1620.

The chancel possesses the most complete and interesting set of stalls in England, sixty-four in number.

Leaving the church by the south porch, one notes that while the tower overhangs the river Witham, the chancel penetrates far into the market-place.

This market-place bears the peaceful air of most English towns. On ordinary days it is empty, save for a stray wagon or a farmer's "trap," and the small knot of men in white jackets, who stand near the foot of the bridge, with their hands in their pockets and pipes in their mouths. In days gone by, when the big cargoes of corn were to be loaded, owners of vessels came there to look for extra hands, and always found them.

On Wednesday and Saturday it is market-day. All the rest of the week people take life more or less quietly; but on Wednesday they rouse themselves, put on their Sunday best and prepare for "business." The great open space is covered with stalls; all is noise and bustle. There are shouts from drovers, cries of the sellers of every imaginable article—from boots to butchers' meat, from vegetables to sailors' wares; there is the babel of the butter market, where the farmers' wives sit, all in their Sunday clothes, with clean baskets of butter, eggs and fowls in front of them. And all of this is "under the droppings of the sanctuary."

Of Boston town, it can be said that it had its day before the New World was discovered, and before the Liverpools and Birmingham began to make a noise. It once did a thriving trade with Germany and Flanders, and stood third in the list of English ports, earning for itself the title of capital of the Fens. In King John's time Boston was sending its ships to German, French and Spanish ports, bringing back the good things of those countries, and its streets were crowded with merchants and traders from all parts of England.

Boston of to-day is an odd compound of the ancient and modern. Old warehouses of foreign merchants, timber-built, with overhanging upper stories and quaint-carved beams, face new granaries on the way down to the new docks. In and around the tortuous street leading to these docks from the east end of the parish church, one meets with the old Boston that remains.

[To be continued.]

A man's time, when well husbanded, is like a cultivated field, of which a few acres produce more of what is useful to life than extensive provinces, even of the richest soil, when overrun with weeds.—Hume.

When so many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It will build you up. Hood's Sarsaparilla will make you strong.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. Try a box.

