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NO. 14

Written for the Banner of Light. PRIDE.

When persecution reigned on earth. The publican's and sinner's friend, When foes arraigned his peerless worth, Had none to comfort or defend. The multitude looked down the while, On one they held was low and vile.

To-day that legacy of pride, Which frowns on those who suffer loss With words enthrones the crucified. With deeds remands him to the cross. Yet men the quick denial urge That words and deeds can thus diverge

With trembling hand and humble pen I touch this problem of the day, And wonder if the hope of men. So long deferred or held at bay, Shall not ere long in triumph rise, And whelm the world with glad surprise.

Yet we, who dote on truth and love As gauge of purity on earth. And passport to a world above, Are deemed of questionable worth, Because we meet and fraternize With kindred spirits from the skies.

Oh! ye, who bask in Mammon's pride, And dare not upward look for fear Your idol-worship cannot bide The grandeur of a brighter sphere: Have you a hope to raze the past When Mammon disappears at last?

The truth and love ye hold in scorn, The pride and power ye worship yet-May smile on efforts to suborn The Justice that will not forget. Then what, oh! what in yonder sphere, When these recede, and those appear?

If truth is low, and love is vile, And purity a blemish dire; If wretchedness is free from guile, And hope a blot on man's desire; Then will I bless the vile and low, And wretched on my journey go.

If love is kind, and truth is true, And purity a crucial test; Then will I grapple them anew, As pearls that Malice cannot wrest From those who dare to use the gift That knowledge brings to human thrift. SADIE BEULAH

Written for the Banner of Light. The One Thing Needful.

BY E. W. GOULD.



1TH all the wants of Spiritualists there seems one thing more important than all else to insure their progress and ultimate success as a popular religious denomination.

In the few places in which the experiment has been tried to which I refer, there is good evidence for believing that this one thing is the key that will unlock the mystery involved in the failure of so many spiritual societies that start out under favorable auspices and high hopes of permanent success, but so soon collapse, or fail to succeed-viz.: the want of a pleasant, attractive and convenient house, devoted especially to spiritual teachings, and to the education of those who are searching for spiritual truths.

At first thought this may seem an inade quate reason for so many and frequent failures; but not when we consider the experience of other denominations of religionists, and the desire of all classes of citizens to be associated with the best, and realize, too, that at this day there are but few places so small and obscure that are not graced with one or more church edifices, made attractive and easily accessible to all who desire to associate themselves, and especially their children, with some religious society on Sundays, if on no other days. That such failures do often occur is too apparent to be questioned. And many reasons are given for the same. But the great and principal cause is seldom referred to. Even in large cities in the West and South it

is not an unusual thing to hear complaints made of the great falling off in the interest so recently manifested, and of the apathy now prevailing where but a short time since all was interest, and even enthusiasm. What can be the cause? Is it possible our spirit-friends are losing their interest in us, are abandoning our Cause? Not by any means. They always stand ready to help those who are trying to help themselves, but never those who are idle and indifferent.

I have already intimated what in my judgment will do more to prevent this falling off in interest, the indifference so often felt upon this subject, than all else. But in order to overcome this periodical depression, this apparent indifference, and insure a uniform, consistent, practical devotion to the great Cause of spiritual development and moral reform, a radical change in our conception of duty and modes of acting and thinking will be necessary.

All must admit the truth of what I claim, and yet there is no good reason why such a cause should be subject to periodical depression and inflation or lack of interest. Unlike Orthodox denominations, we are not subject to excitement, to appeals to our fears or our sympathies. Our reason, our common sense and our own experience are alone appealed to to satisfy us that we have at all times work to do, not only for ourselves but for those around us and within our reach. And we know, too, that our spirit friends are just as ready to respond to our calls one time as another. And while comparisons are often odious, I must be allowed at this point in my argument to refer to the immense advantage the church people possess over the great majority of spiritual so cleties in America in their ability to attract and entertain not only their own members but strangers, and especially children and the

younger classes. It is not necessary for me to make an argument to prove that the elegant and attractive churches of the present day, with fine choirs of vocal and instrumental music, and the polite and accommodating ushers to direct strangers to a beautifully furnished pew, will fail in their influence; and it is against this peaceful and harmonizing influence that Spiritualists are expected to advance their theories

and build up societies. Neither s it necessary for me to attempt a

comparison between the church edifice, as de- | culled from the wise teachers of almost every scribed, and the attraction presented by nine-tenths of the spiritual societies in America to day. The latter we usually find located on the upper floors of a public hall used for many purposes and furnished in a manner adapted to its uses, with none of the quiet, harmonious surroundings experienced in the church—no soul inspiring strains from cultured voices or organ, and often without the solemn invocation indicative to many of the solemnity of the occasion. Nor is it necessary for me to scribed, and the attraction presented by ninetion indicative to many of the solemnity of nant the occasion. Nor is it necessary for me to ence. dwell upon the comparison or the effect upon As strangers, or even upon Spiritualists, when contemplating the two positions. Until Spiritualists see and comprehend the

necessity of providing more convenient and accessible places of meeting and worship in churches, chapels or buildings devoted to spir itual purposes exclusively, they need never expect their Cause to continuously advance or to overcome the depression complained of. Experience shows that this great want, this necessity, cannot be supplied without some temporary sacrifices. All must recognize this

In order to popularize and build up spiritual societies, we must resort to the same means other religious bodies do, by building and dedicating suitable buildings to spiritual purposes.

There are over five hundred spiritual socie ties in America, and not one in ten of them has a suitable, if indeed a respectable or com-fortable place, to invite those who would often be glad to attend their exercises.

is it any wonder, then, we find it so difficult to keep up the interest and add to our members, and especially to raise the money to de-fray expenses? Men and women of means, except they are very enthusiastic, are not in-clined to resort to these uncomfortable places of meeting, even though Spiritualists, much less if they are only inquirers or investigators.

The few earnest, hard workers in this Cause have misapprehended the true mode of suc-They are anxious to make converts by producing satisfactory phenomena, and they often succeed. But how few of thousands that are convinced of the truths of Spiritualism are found ready to return and cooperate with the few that are struggling to build up societies. In the parable of the ten lepers that Jesus

healed, we have the illustration of the same sentiment. He said: "Were there not ten healed, and where are the nine? None save this poor stranger have returned to give to God the glory."

I have said it was necessary to make some temporary sacrifices to overcome this great obstacle to our success. We must deny ourselves of many pleasures and all luxuries, and devote ourselves assiduously to all legitimate means to raise the necessary funds to build scances in the necessary funds to build scances. I know materialization are grand, and just what the investigators and Spiritualists who have not studied the philosophy should exercise the necessary funds to build scances. I know materialization are grand, and just what the investigators and Spiritualists who have not studied the philosophy should exercise the necessary funds to build scance under my observation. The first ocor houses, devoted to spiritual purposes.

As a class, Spiritualists are poor, but not so poor that we cannot devote large sums of money every year to gratify a desire we have often enjoyed by visiting scances and other speak to her, and while we stood talking in the places of entertainment that could well be centre of the room, loud raps came on the floor dispensed with temporarily. A united, persistent effort for a year or two would give to every community where there are a small number of Spiritualists a comfortable, attract ive place of meeting of their own.

Then, and not until then, will Spiritualism take rank with other religious denominations, and receive support and membership with far greater facility than most other religious so-

Is not this the one thing needful? St. Louis, Mo., Nov. 12, 1895.

### Tribute to Lady Caithness.

To the Editor of the Banner of Light:

Boston dailies with reference to the life, character and faith of one of the noblest women of this century, permit me, as one who knew her intimately, to say a few words concerning her; not to indulge in fulsome praise, but simply to pay faint tribute to superabounding So as to correct, as far as possible, some pre-

vailing misapprehensions concerning the sincere belief of this glorious woman, I will at once state that her conception of her relation to Marie Stuart was that the gracious spirit who on earth was known as Queen of Scots, is now the special messenger of a bright and influential group of souls in the heavens whom Lady Caithness always alluded to as the Christ Circle and the Star Circle. Not for an instant did she suppose herself to

be the reincarnation of Marie Stuart, but she did regard that exalted spirit as in some mystical sense her guardian and mother; therefore she accepted for herself the title of Marie de Marie, and always lovingly and gratefully spoke of the presiding genius of Holyrood as the queenly director of the spiritual work sa-credly carried on within its palatial walls.

Though the excellencies of character perpetually displayed by this regal woman were too numerous to enumerate, all who really knew her found her singularly free from any touch of eccentricity, save such so called eccentricity as invariably accompanies genius, and is its inevitable concomitant. It has been my distinguished privilege to lec-

ture on many occasions in both of her homes in Paris, and on the occasion of my last visit during June of the present year, I was her guest for about ten days, and enjoyed the most delightful social converse with this truly dignified but ever gracious lady.

The rumor which was affoat soon after the transition of Mme. Blavatsky that Lady Caithness was to be H. P. Blavatsky's successor as head of the organized Theosophical movement was quite foundationless, as the Duchess de Pomar was herself the leading representative in France of a purely eclectic school of Theosophy, whose official organ, L'Aurore, has for several years given voice and form to the special phase of esotericism more than hinted at in "Serious Letters to Serious Friends," and
"The Mystery of the Ages," both in the English language, while the monthly periodical,
L'Aurore, is published in the French tongue.

All who desire to learn first hand of the reatness of this royal-hearted dame who in the midst of earthly grandeur and excitement ever kept herself true in thought, speech and conduct, to the highest spiritual ideal of noble womanhood, and whose philanthropy was proverbial, cannot do better than carefully peruse that greatest of all her books, "The Mystery of the Ages," which goes to the very root of esoteric philosophy, and in condensed form presents before the public a compendious review of theosophical teachings Boston and New York.

known country.

ence.
As the BANNER OF LIGHT Publishing Co. keeps on hand the writings of Light Calthness, and her literary productions are her abiding monument wherever the best literature circulates, I can but call upon all the read these imperfect lines to emulate the table example of a life fully consecrated to it highest conceptions of truth and duty. The hath done what she could," and she hath indeed done much and wrought glorionsly.

what she could," and she hat indeed done much and wrought gloriously.

May we all be as faithful as she has been, then can we hear with rejoicing the Master's word in our own souls: "Well done, good and faithful servant."

Yours sheerely,

COLVILLE.

## A Médium's Testimony.

To the Editor of the Banner of Light: HE editorial in The BANNER of Nov. 2, on the witings of Mr. Wm. Tebb of England, in reference to living burials and death certificates, attracted my attention, and was read with great

interest, from the fact that, on account of there being much agitation on the subject (because of evidence that so many have been buried alive), quite a number of friends are urging me, for my future work in the Cause, to hold myself in readiness to respond to the mourner's call, and visit the earthly home of the departed spirit, and give it a chance, if strong enough, otherwise for a near spirit friend, to rap upon the casket that holds the mortal remains, and thus assure the bereaved ones that the spirit is not only separate from the body, but with them still, this evidence to be in private, not at the funeral, and to satisfy those who believe in spirit-return, that there is no danger of the dear one being buried alive. I wish some interested friends would write me what they think of the proposed work,

edly came under my observation. The first occurred some four years ago at Onset: Mrs. Hattie Stafford, now Stansbury, was in her private room, dressing to go out. I went in to speak to her, and while we stood talking in the at our feet. I asked Mrs. S. what they meant, and a spirit whispered, "It is Alice—don't move." Then we heard a scratching sound, Then we heard a scratching sound, and looking down saw a gray vapor, which soon turned to a white texture like lace, and as it grew in size it became a firmer substance until my friend Alice B. Sampson stood before me, conversed a moment or two, then gradually de materialized, talking all the time, until nothing save the head was visible, close to the floor, where she stood, and that became the same

vapor as at first, then disappeared.

The next occasion was over a year ago, when I was sick and helpless in bed. One night my mother suddenly stood in the middle of the room materialized; she came to my bed, placed her hand upon my head, and kissed me, then A VING seen the brief allusion to the passing on of my highly esteemed friend, Marie Caithness, Duchess de Pomar, in your issue dated Nov. 17, and observing that you did but cull from one of the pushed the door wide open, took hold of the sleeve of her dress, and shook it, to let me know she knew it was there, and was pleased. My head ached badly, and I said I wished I was strong enough to get up and put the light out. Mother at once walked to the bureau, and turned the light down, and blew it out, doing it as well as if she had been in her earthly

> These instances are facts, and although I know many more, these are sufficient to prove materialization—to me it is absolute knowledge

Yours for truth, Annie Lord Chamberlain. Mattapan, Mass., Nov. 16, 1895.

The Proposed International Congress.

The Council of the London Spiritualist Alliance have had before them a considerable number of letters received in response to a circular addressed by the President to leading Spiritualists abroad, on the question of the proposed International Congress to be held in

London.
With scarcely an exception the replies were decidedly in favor of the proposal, but there was a large preponderance of opinion that the Congress should not be held sooner than 1897, and from an influential quarter came the very pertinent suggestion that 1898 would be the most appropriate time, that year marking the Jubilee of the origin of the modern spiritualistic movement. This suggestion met with the full approval of the Council, who will accordingly take the necessary steps for its successful realization, in which they confidently hope to have the cordial cooperation of their friends in all parts of the world.

Suggestions, offers of papers, etc., proposals to attend and all other communications may be addressed to the President of the London Spiritualist Alliance, 2 Duke street, Adelphi, London, W. C.-Light, Nov. 23, 1895.

THE FUNERAL OF A FRIEND,-"I looked down at the cloak of a body he had thrown off, the well-used garment he had worn so many years, and which had served him well, but which he no longer needed, and my heart was light with joy. I was so fond of him I could only rejoice with my whole soul for him; for I knew he was safe with his dear ones, unfettered, untrammeled, happy, and that he could not forget us, and would be sure to be ready with welcome when we escape in our turn Pardon me, dear friend, if I weary you with this talk, but my heart is so full of it, death seems such a different thing from what it used, such joy, such comfort, it is so sweet to look forward to; and for those who have gone on I have only rejoicing, and the consciousness of their well-being makes it easier for me to bear the loneliness without them...Ah! how divine it is to think of! It is no dream, no fancy. I do not think it—I know it is true."—From the "Letters of Celia Thaxter." Houghton & Co.,



### EMMA ROOD TUTTLE.

Although Mrs. Tuttle is a singer of songs and a dreamer of dreams she is eminently a practical woman. She is no idler in any position in life, and always aims to do whatever she attempts the very best she can-it may be feeding a bird, or it may be making a book, but whatever it chance to be, it will have her close attention until done. The countless small tasks of life are to her as necessary and sacred as the few supreme efforts which come into almost every life. She has given expression to For something which could compensate my dire cathis feeling in her poom entitled

LITTLES. Busied all day, I sit at last
With folded hands to rest;
Another of life's days has gone
Adown the reddening west.
How very little have I done, And yet how very much; No great success was ever won In twenty thousand such!

But great discomfort had been wrought If I had falled to do Even the littles love's eyes sought And gladly labored through, So as I sit alone to-night And overlook the day.

I think I feel far more delight Than had I now to say:

"I wrote a splendid song, whereat The world must offer praise,
I slighted duties, and all that
To walk in flowery ways.
But what if loving eyes did plead For many little things,
And hungry hearts grew faint indeed? I gave the sweet song wings.' Or if I sat with brush in hand,

Shut-eyed to all about, And on my canvas wrought to bring Ideal beauty out,
I should not sense that peace of soul, That heaven brought very near, As when I feel love makes me whole, Doing for those most dear. And it may be that in the end The things which seem so small.

May sum up greater than we hope With God who knoweth all. Then let me do the little things-Of life so large a part—
And if you cannot call me great, Oh! call me kind of heart!

She is not unduly ambitious for fame, although she began writing for the press when a schoolgirl at Farmington, O., where she was a student in the Western Reserve Seminary. The first publicity given to her poems was on Composition Day" at that school.

She likes appreciation, either from personal friends or those who only know her afar off. Her heart is sympathetic, and responds to generosity of kindly expressions. She often says part of God's universe, and shall change so soon! To day I am a struggling mortal trying to do a little toward lighting the world; to morrow—ages hence, I may be star-dust on some other coast line of time, my work and name forgotten. Results not the sound to the star dust on some other coast line of time, my work and name forgotten. Results not personal in the cup-and-pitcher method of conducting meetings, the speaker acting as pitcher and the audience as cups. The Lyceum method, which calls out the best thoughts of all, seems to insure more rapid growth to adults and children. She is an earnest worker in the cup-and-pitcher method of conducting meetings, the speaker acting as pitcher and the audience as cups. The Lyceum method, which calls out the best thoughts of all, seems to insure more rapid growth to adults and children she is an earnest worker in the cup-and-pitcher method of conducting meetings, the speaker acting as pitcher and the audience as cups. The Lyceum method, which calls out the best thoughts of all, seems to insure more rapid growth to adults and children she is a cup of the cup-and-pitcher method of conducting meetings, the speaker acting as pitcher and the audience as cups. The Lyceum method, which calls out the best thoughts of all, seems to insure more rapid growth to adults and children she is a cup of the cup-and-pitcher method of conducting meetings, the speaker acting as pitcher and the audience as cups. The Lyceum method, which calls out the best thoughts of all, seems to insure more rapid growth to adults and children she call the cup-and-pitcher method of conducting meetings, the speaker acting as pitcher and the audience as cups. The Lyceum method, which calls out the best thoughts of all, seems to insure meetings, the speaker acting as pitcher and the audience as cups. name forgotten. Results, not names, are the most permanent. Let me work, in my quiet way, to make this world a more comfortable place for all God's creatures. Emma Rood was married to Hudson Tuttle

when nineteen years of age, and they have lived all their married life on the farm where he was born, at Berlin Heights, O. Three children, two daughters and one son, comprise their family. Rose, the eldest, married and went "West," and it was after she had been home on a visit with the first grandchild, Emma Clair, whose life on earth was only one year, that Mrs. Tuttle wrote:

MY LIGHT IN THE WEST. Strange what a vastly vacant feeling Haunts my heart for a little thing! Sad as if in a grove in summer Every song-bird should cease to sing; Under our roof-tree, since the May time,
Twitter and coo and chirp I've heard,
When suddenly, off in the chill November,
Vanished the young with the mother bird. Was it a bird in the roof-tree cooing?

Was it a bird in the root-tree cooing?

No, but a baby fresh and sweet
From her puffy fists with their finger-dimples
Down to the velvet pink of her feet.

Kissing her seemed like kissing flower-lips
Cool and silken, one fears to blight,
But cannot leave in their unsoiled beauty
While they bloom in our bungry sight While they bloom in our hungry sight How we laugh at the little nothings

Born of the efforts the wee things make;
They pick at an eye ball, only winning
A nose they have rosted up to an ache.
Plucking hairs from our heads by dozens,
Tearing our ear-rings almost through, Pulling laces and crushing ribbons— Well, what else can the dear things do

It is bubble, bubble, toll and trouble,
Life is crested with foolish strife.
Baby is practicing little lessons—
Strengthening up for the work of life!
Let her pull at the "flock of teethies"
Back of their curtain of laughing lips.
Let her learn that the things we covet Often slip through our finger tips, Just as the birdling, which in summer

Cooed and laughed in our roof-tree boughs,
Flew away when we longed to keep her,
Making music about the house!
Tearful eyes watched her white robes flutter,
Bright with the mixty gold of her crest, ntil they faded on lake and prairie, Off in the boundless, beautiful west.

Now when he days don their evening dresses Now when he days don their evening dresses, Scarlet or gold be their drapery.

I can always see in the land they are walking Something more bright and dear to me;

'T is the tender face of the blue-eyed baby Lighting the sky of the glowing west.

And her guardian angel aweeping earthward Coming to watch above her rest.

It might have been the disappointment and sorrow over the death of this little blossom, so early removed to the care of the angels, which evolved that poetic bundle of baim leaves which is so often quoted as embodying the doctrines of Spiritualism concerning.

GROWTH IN HEAVEN.

The mother sat in thoughtful mood, and watched fair Claribel
Standing among the garden flowers, pure as a lily bell.
The floating gold about her face, and white robes, made Like some young angel, brightening a brief mid-sum-

How blest the mother heart to rear so fair a child, I said, "Oh! if you could but see the two! the living and the So near alike my infants were that never one could The which it was one stooped to kiss, Clarine or Claribel.

"They seemed like Paradisal flowers down drifted from the skies Upon my pillow, all the lore of God's love in their eyes! eyes! But when they grew so large their teet chimed music on the floor.

One died. The preacher said 'henceforth ye know her life no more.'

That fateful day death's presence stood between my pretty pair
I scarcely dreamed that any hope could lighten my
despair;
It seemed so recklessly unjust Clarine lay dumb and
chill
While Claribel, her counterpart, lived, warm and laughing still.

What though I writhed in agony, and loathed to draw my breath!
Though I should die, and all things die, she could not And so at length, by slow degrees, my soul began to

lamity. "And lo! this truth flashed like a star athwart my spirit's gloom;
The growth of all unfinished lives beyond the silent I knew as Claribel's sweet life unfolded in my view.

As surely, and by such degrees, Clarine was growing 'Ah, joy! no mortal tongue need say its ley words to I know as well as soul can know, they walk in company.
And that as Claribel has grown from bud to perfect bloom Clarine has grown to womanhood beyond the char-

"If I were called to heaven this day my ready soul would meet A daughter like my earthly child, serenely wise and And so I thank you doubly much for all the praise you I wish your eyes could see the two-the living and the dead!"

Our early dead! so safe-so safe from every sin and wrong. We mourn a broken strain we thought would swell into a song.
We feel a hush which left unsaid a volume sweet and grand.

But life and growth in heaven, as here, march onward hand in hand.

Although Mrs. Tuttle has been for many years actively engaged in public work her home has always been to her the dearest spot on earth. The successful home maker is in her opinion the highest artist. She is generous in her friendships, and quickly recognizes those whom heaven has made her friends by a bestowal of fraternizing and sympathetic qualities. They are found among all classes, and need not be labeled by any sect, ism or set. In her own town she is esteemed, and is a coworker with all who aim to advance its interests. She is an elocutionist, painter and writer, and is always ready to aid the young people

about her in their efforts in these directions. She is an enthusiast on the benefits of THE CHILDREN'S PROGRESSIVE LYCEUM, and believes it the most powerful means of producing clear thinkers and intelligent workers of any reformatory organization. Because of her faith in it "THE LYCEUM GUIDE" is in existence, making the organizing and conducting of Ly-

paring a book of recitations on this line which will give explicit directions for managing the Angell Prize Contests to advance humane education. These contests are named in honor of Mr. George T. Angell of Boston, whose reputa-tion is world wide in connection with humane work. A new edition of her poems "FROM SOUL TO

Soul" is just published, and those who wish a more intimate acquaintance with her will find her soul in the lines of her book. Meanwhile here is one of her aspirations culled from its CASTLES OR HOVELS?

"It is better to build castles in the air than hovels in the

I like not icy winter, dreary browns, nor ghastly whiteness Stretching o'er the lifeless landscape, like a mourner's garb thrown by, But I'm fancy free to wander to a land of warmth and

brightness. And to build myself a castle where the snow-fiakes never fly. I would build my fairy castle on some lily-circled

Where the sullen jar of discord never shakes the flaky blooms,

And the angels hover o'er it, sweeping down from heavenly highlands.

To a murmurous hush of music, and a waft of faint

And my castle shall be builded by my own and best

endeavor, Not by slaves to want and labor, fainting for the boon of rest. It would never yield me comfort if my ears were ringing ever With the hollow hum of workers, poorly paid and sorely pressed.

I will make one room for mother, who has dwelt so iong in glory
That I sometimes think her spirit will be like a silvery mist; Yet, if void of earthly features, love would re create its story,
And the mother soul will find me in my castle fair, I

There shall be one fair apartment, tinted soft as skies of summer, With the souls of earth's lost roses floating vaguely in the air, Haunting guitar, once sung to by a beautiful young

To the earthland, whence she vanished upward like a holy prayer.

I will fashion this for wooing of the early dead, whose voices Bank to silence ere the harshness wrought by pain

and wrong crept in:
Whose young fingers reached for roses, missing all
their dewy choices,
Clasping only what the mourners, on their funeral day, brought in.

And the children! oh! the children! I can scarcely frame in rhyming How I long to bid them welcome to my castle large and fair: Heaven can have no sweeter music than their angel

feet inchiming.
And my dearest thought of glory is the face of baby Clair.

If by mystery of longing comes mysteriously the hav-I shall have again my dumb pets, loving till their

latest breath,
Whose great patience, faith, affection, understanding,
and all-saving
Language, made me hope existence for them ended
not with death.

Those who must may build their hovels fashioned of

dead limbs and ashes.

They may chant the sad word "finis" when the hody enters in.

But for me I choose a castle where the sun in glory

flashes On the emerald-tinted landscapes past this world of

## 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 depart-

### Colorado.

DENVER.-Robert Ward writes: "The Spiritualists' Union met on Sunday afternoon, Nov. 17, at 2:30 P.M., in Odd Fellows Hall, Champa street.

Quite a large audience assembled for the Quite a large audience assembled for the purpose of adopting a constitution and by-laws, Mr. Cason presiding. The meeting opened with singing by the audience, followed with an invocation by Mr. Marshall. The first order of business was the reading of the minutes of last Sunday's meeting by the Secretary, Mr. Kates; they were approved. Then came the adoption of the new rules and by-laws, which were discussed and ratified by the meeting. Song by the audience, followed by the ing. Song by the audience, followed by the

speakers and test mediums.

The first speaker was Mr. Kates, who spoke for ten minutes on organization. Then Mr. Gravendick followed on the same subject, after which Mr. Murray gave quite a number of tests. The next speaker was Dr. Lucy Barnicoat, of Boston, who gave her farewell address. The audience passed a vote of thanks for the able manner in which she has administered the doctrine of Spiritualism to the peo ple of Denver during her two and a half months' stay, and recommended her to all so-cieties. The next speaker was Mrs. Kates, who spoke for ten minutes. Then came the speaker of the afternoon, Mrs. Edith N. Musk, who gave a ten minutes' speech, also tests for ten minutes, all recognized and appreciated by the audience. Another song by the audience followed, with the benediction by Mrs. Kates, and then the meeting adjourned to next Sunday afternoon.

Sunday evening, Nov. 17, at Plimmer's Hall Charles Block, at 7:30 P. M., Mrs. Edith Nick-less Musk gave her usual Sunday evening lecture and tests to a large audience, Mr. Cason

The meeting opened with singing by the audience, followed by an invocation, and a piano solo by Mrs. Minnie Stanley. Then came the lecture, on subjects given by the audience, which were all spoken on and fully explained to those present. A vocal solo by R. Wood, by request of the audience, received a hearty en-core. Then Mrs. Musk gave tests for thirty minutes, all recognized and appreciated, fol-lowed by a number of psychometric readings from articles that were laid on the table, and answered mental questions. Those are the three phases through which she gives her tests, and were all satisfactory to the audience.

Mrs. Musk is making many converts to the cause of Spiritualism, and her audiences are increasing every Sunday evening.

Spiritualism is growing in Denver. There has never been such an interest in Spiritualism here as there is at the present time. We expect to have a great revival before long. Mrs. Musk is just the woman to do it. She is the right woman in the right place.

There are several other societies here that are doing a good work. Mrs. Morris has been conducting a society in Stout street for five or six years, and she is doing a good work every Sunday afternoon and evening. She is making many converts to the cause. Her meetings are well attended.

Mr. and Mrs. Kates are holding services every Sunday evening at Odd Fellows Hall, and are having large audiences. They give both lectures and tests, and are convincing many skeptics of the truths of Spiritualism, and their week-night circles are crowded."

### New York.

WATERTOWN .- F. N. Fitch writes: "Services were resumed at the Temple, after the annual vacation, with the ministrations of Moses Hull, the most erudite of scholars and eloquent of speakers. His audiences were large, and consisted of reading and thinking people, no one of whom, after hearing him once, would omit to go again. For wit, as well as profound wisdom, and most complete knowledge of the Scriptures, I am certain Watertown never saw his equal. I hardly need to say that the society reengaged him for his earliest open date—a full year hence. His amiable and accomplished lady aided him the last

tew weeks of his stay.

The first Sunday of this month the regular pastor, Mrs. Carrie E. S. Twing, resumed the rostrum.

It seemed to her admirers that she had hardly come when she had to go again-only three Sundays here-because some one of the many societies of which she is President and Secretary had changed the date of its meeting because Thanksgiving had been appointed a week earlier than they expected.

Gracefulness of manner and fluency of diction do not comprise all there is of this extraordinary lady, for she manages to keep up with current literature and learning, so that she has prepared a profound scientific treatise in which she enlarges most interestingly on the inventions probable this coming century, advancing new ideas which will doubtless attract the attention of inventors and experi

menters the world over During December Mrs. Celia A. Nickerson will minister to the Society. She is very pop-

ular, this being her third engagement here.

Mr. and Mrs. Abel Davis, venerable and venerated, who donated the Temple to the Society, are well."

C. H. Mattison, Sec'y, sends a report which has already been covered by F. N. Fitch, with the exception of the following regarding Mrs. Twing's work: "She has done good service in Watertown, and the people should endeavor to always bear this in mind and appreciate it, not only in building up the Temple Society, placing it upon a better financial and spiritual foundation, but one year ago last February she organized the Young People's Helping Hand Society, who have now, from a small beginning of three books, in less than two years estab-lished a library of over one hundred and sixty volumes.

Mrs. Twing is always engaged for two months

every season with the Society.

The following is the list of speakers and mediums thus far booked for the coming winter: Mrs. Celia Nickerson, December; Mrs. Helen Stuart-Richings, January; Mrs. Twing, February; March is yet unengaged; April, Mrs. A. M. Glading, and Edgar W. Emerson during May."

NEW YORK-CARNEGIE HALL.-M. A. N. writes: "Prof. W. F. Peck spoke as usual Nov. 24. His morning lecture was a surprise to himself and his audience, as he was powerfully Nov. 22. Sewing in the afternoon, supper controlled by one of his guides, who laid aside ' served at six, entertainment in the evening.

the few notes Mr. Peck had prepared upon the subject, and proceeded to deliver one of the most eloquent and striking discourses upon The Lights and Shadows of Spiritualism. Mr. Peck being in a semi-trance condition dur-

ing the entire lecture.

The controlling spirit claimed to be the late Harry Edwards, an actor and scholar of great ability. The discourse was very forcible, and was delivered with great dramatic power. No synopsis could do it justice. The afternoon meeting was largely attended

as usual, and tests and speeches were given by Mrs. Rogers, Mrs. Henderson, Dr. Roscoe, Mr. Stryker, Mr. Peck and others.

The evening lecture, upon 'The Religion of Jesus vs. Modern Christianity,' was listened to be a lease and lease and lease and the second street of the second s

by a large audience, and was a clear comparison of the teachings of Jesus and the creeds of the church, in which it was plainly proven that the great majority of the dogmas and doctrines that are now considered fundamental to Christianity had no foundation in the teachings of the Nazarene, but are of Pagan origin, dating back many centuries before the birth of

Connecticut. DANIELSON.-De Loss Wood writes: "The Connecticut State Spiritualist Association is supposed to meet quarterly. The time has passed for the last quarterly meeting, and many prominent Spiritualists in the State are inquiring the reason for such negligence Never in the history of the Association has there been such important business to be con sidered as at present. I refer to the work of putting a State Missionary in the field. By laws have been printed by Mrs. Chapman of Norwich, and everything is in readiness to have the Convention called and positive action

Mrs. Chapman tells me if the Convention can be held in Norwich, that the hall and speakers will be furnished free. If this matter of State speaker is adopted it will bring into

existence at least twenty new societies in the State in less than a year. By the plans proposed, any person or society that will pledge five dollars per month will be furnished a speaker. The Massachusetts State Association has adopted the plan entire, and as soon as the plan is understood other States will adopt it, and we think it would be a good plan for the National Association to adopt it. When prominent Spiritualists in the State

are anxious for this State Association to hold its quarterly session, it is hoped that the proper officials will see that it is called, and thus enable the work of putting a State speaker in the field to be accomplished."

NORWICH.-Mrs. J. A. Chapman, Sec'y, writes: "Two grand addresses were given before the Norwich Spiritual Union, Sunday, Nov. 24, by that stanch and reliable worker in the cause of Spiritualism, Dr. George A. Fuller of Worcester, Mass.

The afternoon address dealt with the science and philosophy of Spiritualism in a convincing argument, proving that as it was the culmination of all philosophy, it must and would remain a blessing to humanity through all coming time.

The evening address upon 'The Needs of the Hour' was an able effort. An appeal was made to Spiritualists for combined and earnest effort. The speaker also recommended societies should renew the Spiritual Circles of the early days as a means of advancing our Cause and one of the 'Needs of the Hour.' (In re sponse to this we shall open a Saturday Evening Circle at our home, No. 21 Fairmount street, free to all.)

The collection was taken for the National Spiritualists' Association at the close of the address, which resulted in \$11.08."

### Rhode Island.

PROVIDENCE.-E. A. Shannon writes: One of the most interesting and remarkable mediums has just completed his engagement at Columbia Hall. I speak of Dr. Harlow Davis of New York. His tests and diagnoses of dis-ease created much enthusiasm, even among old Spiritualists. His pleasing address and superior gifts have made for him a host of friends in Providence." [The faithful worker Mr. Joseph D. Stiles was to follow Dr. Harlow Davis.]

ASHAWAY. - Charles J. Budlong writes: "I desire to state through the ever-blessed BANNER that on account of having some time since embraced the glad truths of Spiritualism, I have been persecuted in many ways by the defenders of the old theology.

A dear brother in South Gardiner, Mass. about a year ago kindly sent to me a large box of copies of the BANNER OF LIGHT, and these have read and distributed broadcast about here, in the hopes of thereby doing good, and I believe good has thus been done, and if any readers of this journal possess any books or literature bearing upon Spiritualism, and will send same to me by mail or express, I shall be glad to distribute them gratuitously, and where they will be likely to produce good fruit.

There is a public library and reading room at Potter Hill (the village just south of this) that has just been opened, and I would be glad to place some standard works treating on our aith therein. This is not a begging letter, for I would almost as soon starve as to beg, but it is a simple statement of fact, and if any of the well-to do readers of The Banner feel disposed to aid me to any extent, or in any way I am sure I shall be one of the most thankful beings on the face of this 'terrestrial globe,' and will cheerfully acknowledge all relief, or it may be sent to the BANNER OF LIGHT for me. If no one cares to help me, why, I will bear the burden and the heat of the day in as philosophic a way and as best I can.

And now just a word in praise of THE BAN-NER: I have derived more solid benefit from a careful perusal of its columns than I have from every other agency combined. I wish a copy could be sent free to every clergyman and to every student in the land. The mastery of the contents of a single volume is in itself an education. There is no paper on earth so valuable for general reading as is this same BANNER OF LIGHT. I wish its circulation might reach the million point within the next five

### Massachusetts.

LOWELL.-Ed. S. Varney writes: "We lead two lives this side of the grave-the earthly life and the soul life; that in which worldliness and materiality predominate, and that in which the moral and spiritual attributes are in the ascendant. In the earthly life we are controlled by self-

ish interests, by transitory phantoms, by evanescent enjoyments. The spiritual life is guided by a higher, more enduring power—the power of the soul. Although there are many things in the material world which have bene fited humanity, noticeably in the line of invention, yet the realm of morals, of philanthropy, of soul unfoldment, of spiritual quickening, is each in a higher plane than that of mere worldly progress. And let us hope and pray for that millennial day, that period of universal peace and good-will and joy, when there will be no earth-life; that is, the life swayed principally by selfishness, vainglory and passion, but that all will be soul-life; the life of noble motives; the life of devotion to principle; the life of the spirit; the life within a life; the life that develops the better self—that blesses others; the life that is loving compassionate and considerate. Let us do all we can for the ushering in of that millennial day when 'the lion and the lamb shall lie down together'; when 'peace on earth, good-will to men' shall universally prevail."

FITCHBURG.-Mrs. E. O. Pierce, Cor. Sec'v. writes: "During November Oscar A. Edgerly has filled a very successful engagement with our Society. We cheerfully recommend him to all societies desiring the services of an eloquent speaker and accurate test medium."

CAMBRIDGE. - Mrs. A. F. White, Sec'y, writes: "The Spiritual Industrial Society held its regular meeting in Cambridge Lower Hall, Piano solo, Miss Burnett; remarks, Mrs. N. J. Willis; violin, Mr. Bradshaw, accompanied by Mrs. Sawyer; remarks by Mrs. Whesler, Mrs. Looke, Mrs. Dr. Johnson, Mrs. Ackers, Mr.

Society meets second and fourth Fridays."

WAKEFIELD. - A correspondent writes: Mary E. Thompson was invited to speak at Wakefield, Mass., Sabbath evening, Nov. 22.
The hall was well filled. Mr. Wells, Chairman (of Melrose). Excellent music and singing added much to the occasion.

A deep interest is being awakened in Wakefield."

### Texas.

DALLAS.-W. J. McConnell says: "Think ing that a few lines from Texas might interest your readers, I take the liberty to offer a true and correct account of a séance held in Dallas on the evening of Nov. 5, at the residence of Mrs. E. M. Gilman, medium.

On this particular occasion we were to sit for manifestations through her daughter, Miss Susie Smith, a lass of only fourteen summers, a fine little medium. Twelve sitters having arrived, the doors were locked, the improvised cabinet arranged across one corner of the room before the eyes of all, several helping its arrangement. The young medium was then seated in the cabinet, the light lowered. In a few minutes Susie was entranced, and several independent voices were heard in the cabinet, then spirit forms began to appear, several being recognized by friends. The mother me-dium was seated in the circle, but after the lapse of say half an hour, she was entranced. At this moment spirit-voices, which were very familiar to at least one half the persons present, were heard around her, and at the same time other voices in the cabinet, when the real scance began: first, exceedingly animated conversations, as if a bevy of human beings were in the cabinet talking in the Indian and English language, speaking loud and distinct, then materialized forms came out in rapid suc-cession, two and three being in plain view at the same time; two that I fully recognized, and who I know are not living in the flesh. Many others recognized departed friends perfectly. Among the beautiful intelligent spirits that appeared were Sam Houston, the first President of the Republic of Texas, Davy Crockett, and many others, held even more dear to us by spiritual ties than the web of earth's most ar-dent love could weave. All in all, it was a most wonderful seance. The spirit friends gave Dr. W. T. Baird of this city a token of their appreciation of his faithfulness to the Cause, his ever ready liberal hand and heart."

### Maine.

PORTLAND.-Mrs. Thaxter, Sec'y, writes: The People's First Progressive Spiritual Society, Thatcher Post Hall, opened its winter meetings on Sunday evening, Nov. 24. After a year's absence in Rhode Island and Massa chusetts, the Goodrich family of test mediums delighted and interested a large audience. Dr. C. Goodrich, President, opened the meeting with interesting remarks, followed by Master Sammie, who read a poem, and gave many recognized tests; Mrs. M. L. Goodrich followed with twenty recognized tests.

We are glad to welcome our beloved Presidents

dent and family home again. ROCKLAND.-F. W. Smith writes: "Rev. E. Andrus Titus has recently closed an engage-

ment here, in which he spoke three Sundays and several evenings. This was the first appearance of Mr. Titus in this city. He has shown himself to be a gentleman of mature thought; his long experience in the church enriches his mind in its objects and purposes. He is energetic, logical and interesting in his discourses. He gave such general satisfaction that the management engaged him for more lectures in the coming spring."

"Mrs. Elizabeth Price, medium, of 110 West Courtois street, has started a society in Carondelet with thirty-five members, giving it the name of the South St. Louis Self-Culture So-

Mrs. Price started here about five years ago to investigate Spiritualism with her family in her own home, and became a medium; then after she was developed she opened her doors for strangers, charging them nothing to attend her circles. Then she started a developing circle for those who attended her circles regularly, not charging them a cent. Six months ago I did not know anything about Spiritualism, and now, through her development, I am giving some good tests.

She is lecturing every Sunday afternoon in public at our hall. I wish to encourage our Society and the medium, Mrs. E. Price, as she certainly deserves

the honor and credit for doing such great work.

### [From The Vaccination Inquirer, for November, London, Eng.]

### The Jenner Relics.

To the Editor of the Western Press: Sir—Seeing a paragraph in Saturday's Daily Press headed "The Jenner Relics," and which read thus: "By a curious but not unimaginable coincidence the Russian National Health Society announces its intention of celebrating in 1896 the centenary of the important experiment of Dr. Jenner that established the theory of vaccination, which he had conceived so early as 1730," etc., I beg to state that I am in possession of an old painting of Mr. Benjamin Jesty. Pasted on the back of the picture is a cutting from an old newspaper, of which the following is a copy:

"Vaccine Inoculation .- Dr. Jenner has the credit of the above named valuable discovery; but from the following inscription, engraved beneath a portrait in the possession of Mr. Robert Jesty, late of Bridgewater, and now living at 91 Redcliff street, Bristol, it appears that the discovery and introduction of the practice is due, not to an M.D., but to a farmer:

"To the President, Vice President, Treasurers, Trustees and Medical Officers of the Original Vaccine Institution

Institution.

This portrait of Mr. Benjamin Jesty, from a picture in the possession of the institution, is respectfully inscribed by their devoted servant.—W. Say.

Mr. B. Jesty, farmer, of Downshire, Isle of Purbeck, aged 70, who inoculated his wife and two sons tor the vaccine pock, in 1774, from his cows, at that time disordered by the cowpock; and who, subsequently, from the most vigorous trials, have been found unsusceptible of the smallpox. Having rationally set the example of vaccine inoculation, from his own knowledge of the fact of unsusceptibility of the smallpox, after casual cowpock, in his own person smallpox, after casual cowpock, in his own and in that of others, and from knowing the harm-lessness of the complaint.

To commemorate the author of these historical truths, the Vaccine Institution have procured his portrait, painted by M. W. Sharp; an engraving by W. Say. W. Say.
Extracted from Minutes of the original Vaccine
Institution, Broad street, Golden square, London.
Published by the engraver, 92 Norton street, Marylebone, 2nd September, 1801.

Thinking the above of some information to your readers, I may take the liberty of asking you to publish it. I remain, yours truly,
Sept. 23, 1895.

Descendant.

P. S.-I enclose my name and address.

LITTELL'S LIVING AGE FOR 1896 .- The announcement of a reduction in the price of this famous eclectic from eight dollars to six dollars a year will prove of more than usual interest to lovers of choice literature. smiled Founded in 1844, it will soon enter its fifty-third year of a continuous and successful career seldom equalled.

This standard weekly is the oldest, as it is the best, concentration of choice periodical literature printed in this country. It brings together between its own covers the choicest current productions of the most brilliant writers, the best scholars, the most profound thinkers of the world.

The expectation of successful assistance which have characteristical assistance. The essential features which have characterized the

The essential features which have characterized the Magazine and made it so desirable heretofore will be preserved during the coming year.

Intelligent readers who want to save time and money will find it invaluable, for it furnishes the greatest amount of the best reading for the least money that one can anywhere find.

To new subscribers remitting now for the year 1896, the intervening numbers of 1895 will be sent gratis. Littell & Co., Boston, are the publishers.

The Kyceum and Fome.

### LYCEUM.

What is the object of Lyceums? To awaken a true interest in the real science of life, and to keep the mind free from religious bigotry, discarding all myths as the revealed word of God.

What are children? Promises of intelligent men and women. Where does the knowledge of truth place

Above the brute creation, and crowns him with the sceptre of power that wields the destiny of nations.
. What should we do at all times?

Love and respect our friends and acquaint-ances as we would like them to love and re-

spect us.
What is hurtful to the young and receptive minds of children? The superstition which attributes horrible

deeds to the direct agency of an angry personal God. What did Thomas Paine say? "Any system of religion that shocks the mind of a child cannot be a true religion. The

world is my country, and to do good my re-What ought we to encourage? Children to attend Lyceums, and teach them

that the law of cause and effect is God. Not what is heaven, but what it is not. It is not a place fenced in to keep good peo

Not what is hell, but what it is not. Hell is not a place walled around to confine

bad people. What are these, then?

States of being, or conditions of the mind. What is the golden gate of heaven? Kind words.
What are the pearly streets?

Pleasant dispositions. If any one would ask us what we advocate,

what answer would we make?
We are advocates of free thought, inquiry and investigation into whatever will make us better men and women. What do we most need in this life?

More thought and truth—truth more sacred than all the world beside, to which we should consecrate our acts, our honor and our lives. What is home? The greatest and grandest of all institutions.

ALONZO DANFORTH.

Spiritualism has given us an intélligent account of the continuity of life and its future progress.

## HOW DAISY HELPED.

"Ah! There's lots of trouble in the world!" the cook said, as the grocer's boy passed out of the door.

Daisy, resting in the wide, cool porch, turned her blue eyes toward the speaker. "Who has lots of trouble, cook?" she asked.
"Lots of people," said the cook, shortly.
Daisy pondered awhile, her chin resting on her plump little hand. Then she said, suddenly, "Do you, cook?"
"I should think so! There's that boy did n't bring half the things I ordered. He says the

bring half the things I ordered. He says the children are all sick, and the grocer's worried so he forgets things. And he can't come back till he's delivered what he's got with him, and Kathie is in the garden gathering peas, and I can't leave the cakes even to call her."
"I'll go," Daisy said, jumping up, and tying her white sunbonnet. "I can clear off that

much of the trouble.

As she ran across the lawn a group of chil dren-summer boarders like herself-called to her to join them. But she shook her head gay ly, and hurried down between the rows of pea

ectures in the coming spring."

Missouri.

ST. LOUIS.—William Drebes, Sec'y, writes:

"Mrs. Elizabeth Price, medium, of 110 West"

"I lipick till you come back." said Daisy,

encouragingly ' Make haste, Kathie The nimble little fingers pulled the plump green pods swiftly, and when Kathie returned, not and breathless, the big basket was nearly full. Then Daisy sat in the porch again and

helped to shell them while she rested. "I don't see how we'd have got along without you," the cook said, looking quite pleasant as Daisy threw down the last shell.

Daisy laughed. "It's nice helping people," she said. "I'm going to find some more trouble to clear off."

She ran down the steps and paused, glancing at an open window above. A low, wailing cry sounded within, and a sweet, faint voice sing-

ing a cradle song.
"I'll help Mrs. Verne take care of the baby," she thought, and she ran toward the hall door. A playful breeze followed her, and just as she crossed the threshold a lot of

closely-written sheets of paper fluttered at her "Oh, dear!" some one said. And Daisy looked up to see a gray-haired man at a desk near the door. He looked very pale and tired, and one of his feet was bandaged and resting on a cushion.

Daisy said nothing until she had secured all the fluttering sheets and placed them on the desk. Then she took a large shell from the hall table. "Will this do for a paperweight?" she asked timidly.

"Very nicely, my dear," said the gentleman.
"It was so still this morning that I forgot to ask for one, and I have sprained my ankle so badly that I can't move without assistance. Thank you, my dear. I shall have no trouble now.

Daisy ran up stairs with a happy song on her ips. The young mother's pale, sad face brightened when she saw her.

Daisy, dear, you are like the sunshine!' e said. "Baby has been ill all night, and l she said. am worn out for want of sleep. Would you sit by his crib for a minute or two, while I bathe my head?

And then we'll take him out of doors,' said Daisy eagerly. "Under the big trees it is lovely and cool, and I'll hold him while you rest in the hammock. Ten minutes later Daisy sat rocking slowly

under the trees, while the baby elept quietly in her lap. The tired mother in the hammock close by had forgotten her troubles, and was sleeping the deep, dreamless sleep of exhaus-The voices of the gay pleasure-seekers on the

lawn grew querulous and ill natured as the heat of the day increased, but Daisy was very happy as she sung softly in the shade.
"Oh Daisy, I never can thank you enough,"

Mrs. Verne said, when she awoke, rested and refreshed. "How much better baby looks! And I feel so much better able to take care of him. I have been so worrled!" she added, confidentially. "You see it costs so much for us to stay here, and I was afraid the money was all thrown away; baby was no better, and I was growing sick, too."
"There's the dinner bell!" said Doing the dinner bell!" said Daisy. Let me take care of the baby while you are

eating. "No, dear, thank you," the young mother said, coloring a little. "I'd have to dress first, and I'd rather not go now.' Daisy was an observant girl, and she had no-ticed how Mrs. Verne in her worn dress shrank

from observation. She did not press the point, but ran off to the kitchen. There's lots of trouble in the world," she said demurely, as the cook looked up and

"Who's in trouble now?" asked the cook

laughing.
"Mrs. Verne's baby's sick, and she does n't
want to go to the dining room. But I just
know she could eat a nice lunch under the

For answer the cook loaded the tray with roast lamb, and green peas, and raspberry tarts, and gave to Daisy. What a delightful tarts, and gave to Daisy. What a delightful "picnic" dinner they had under the trees! Daisy's mamma was away for the day, and no one came to look for the little girl; so she and Mrs. Verne ate at their leisure, and then the young mother laid down in the hamp ock with her baby on her arm. Daisy waited until they both slept again, and then she ran back with

the tray, and told the cook how much Mrs.
Verne had enjoyed her dinner.

A little boy came to the door crying because one of his marbles had rolled under the porch. Daisy found it, and played games with him until his nurse came for him. Then she went to the hall door to watch for mamma.

The children were coming in from the lawn, tired and fretful. The gentleman who had been writing had finished his work, and was lying on the lounge. He smiled when he saw Dalsy's bright face.

bright face.
"You don't look tired," he said. "What have you been doing all day?"
"Helping people," said Daisy. "Clearing away trouble."

The gentleman laughed. "I should think that was pretty hard work," he said.
"But it is n't," said Daisy, earnestly; "it's lovely—ever so much nicer than play. Ah! there's mamma! I must carry her parcels up

And the little helper ran away.—Alice J. Le-land, in Weekly Welcome.

### If He Had Only Known.

Calling on a young widow who had been recently bereaved I found several had preceded me, and so I listened to what others might have to say, knowing that after a little we would be left alone. It seemed to me as I did so that the heart of the mourner must be lifted out of sadness in a measure, as she listened to the eulo-gies and praises of the departed, because none could doubt the sincerity of the speakers. When we were left alone, I exclaimed: "What

a comfort such testimonies must be to you!" But to my surprise, my friend burst out in passionate weeping, as she said, brokenly:

"They do not comfort me! They just break my heart!"

The "why" was expressed as we wept in sympathy, but the unspoken query was answered as soon as the bereaved one could trust herealt to enough.

herself to speak.

"Yes, I know I ought to feel grateful for the kind things that are said of him, for every one talks just as those ladies did. But, ohl if people only knew how their words of appreciation add to my misery, they would keep them pent up, just as they did when he was alive. Poor man! if he had only known the high esteem in which he was held in the church and community, how glad it would have made him! That is what breaks my heart"—with a fresh outburst of grief—"that all the kind things that are poured into my ears when I do not need them, for I know his worth, were not said direct to him, for I recall how many times his sensitive nature was cut to the quick by words of censure from well meaning brothers, and how his heart many times yearned in vain for some word of encouragement. But it seems cruel that he was ignorant of all the kind thoughts that find expression now his ears are deaf to them. You know my husband was impulsive and outspoken, and so sometimes he may have said indiscreet things, and many is the time that he has come to me burdened with some well-meant criticism. But I cannot recall once when his heart was gladdened by 'You have helped me'. But now when it will be the said of the sa

You have helped me.' But now when it will do him no good, they sound his praises."

I tried to comfort her, but there was little use in words in the face of such cruel facts, and again and again, as we talked, she wailed: "If he had only known!" And to day the echo of these words rings in the heart of her listener, and she queries if in every church and community them. munity there are not those who well nigh faint by the way through lack of spoken appreciation which finds expression only when it is too late. Better far speak out the heartfelt, "You have helped me," or "How well you do," while the one deserving praise may still be cheered an 1 stimulated, than bury them in the heart until they can but awaken the refrain:
"If he had only known!"—Helena H. Thomas, in New York Observer.

The germs of scrofula are destroyed by Ayer's Sarsaparilla. Sold by all druggists.

### Mr. Wright's Farewell Services.

On Sunday, Nov. 24, A Clegg Wright concluded his engagement for this season in Boston before the Berkeley Hall Spiritual Temple. The exercises of the day opened with singing by Charles W. Sullivan-Fred Watson acting as accompanist. After the singing, Mr. Wright spoke in his normal condition, announcing his regret that Mrs. Colby Luther would not be with this Society for the month of December as proposed—on account of sudden illness. Mrs. Luther, he said, "is a woman of extreme capability, and I hope for her speedy recovery."
Mr. Wright also spoke very feelingly of the decease of Mr. Maxham's father.

Among his remarks occurred the following apothegms: Goodness and greatness do not always go together. It takes a man a long time to grow an ounce of brain. What a glorious thing it will be when a man can be vaccinated for intelligence. Progression is education. The soul has to work through organization. If the Christian had started for good health and not for good religion, the world would have been a good deal better. Spiritualism is the reality

of the age.
Mr. Sullivan sang "They will Welcome us
Home To-morrow," after which Mr. Wright spoke in trance condition:

I will describe a spirit that comes to me from the garden of his life; his home was in the suburbs of Liverpool-his name was Rosco,

the well-known author. It took a long time for the people to dare to criticise the act of the ruler. Under the tyranny of the world man lived for a thousand years. The religion of the future is for man to work for humanity; the religion shall be the friend of all-the enemy of none. The new religion shall have no priest to stand between the soul and God, shall fill the heart with love and sweet-

less, and man shall be free. Evening services were reported in BANNER for Nov. 30. Mr. Wright goes next to New Orleans, La., for December, thence to California for five

### J. B. H., JR.

New Publication. AUNT BILLY, AND OTHER SKETCHES. By Alyn Yates Keith. Cloth, pp. 139. Boston: Lee & Shepard.

Here are six very interesting sketches that have previously appeared in periodicals, and which in their new form present a very attractive appearance. "A Desultory Club," one of the best in the collection, takes up about half of the volume. Its naturalness is one of the chief points to commend it. It is enjoyable throughout, and will set the careful reader a-thinking over some of the ideas presented. The author shows marked versatility, has writers and their quotations at ready hand, and never fails to bring out a good point when opportunity presents itself. Another of the most engaging sketches is ". A Limited Angel." It is quite romantic, and when one has finished reading it, he will pause to contemplate over the thoughts expressed.

The book is elegantly printed and bound.

You want to be true, and you are trying to be true. Learn these two things: Never to be discouraged because good things get on slowly, and never to fail to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work and bring forth celestial fruits. Trust to God to weave your hread into the great web, though the pattern shows it not yet.—George Macdonald.

The Franklin Mills Fine Flour

of the Entire Wheat

Is the Best Known Food.

Always ask for "Franklin Mills." All leading Grocers sell it.

# Banner of Pight.

BOSTON, SATURDAY, DECEMBER 7, 1895.

### TIMELY TOPICS.

Coming to it at Last .- The recent Protestant Episcopal National Convention at Minneapolis, which assembles only triennially, concluded to recognize the revised version of the Bible, which it did by the appointment of a committee to make a selection of such changes as it may deem an improvement on the translation now in use, and which may be added hereafter in marginal notes. That is to say, it consents to consider the advisability of such changes as may be consistent with the temporal interests of that church in America. Tardy as this recognition of the revised translation is, it is nevertheless a step beyond what has been yet taken by any other church or denomination in the country. This Episcopal movement toreshadows the action of other Protest ant churches, which are likely to unite in ac cepting one and the same translation.

How to Take Communion Wine .-The latest ingenuity in suggestion or contrivance in reference to the anti-microbe method of receiving the communion cup in the churches is one invented by a man in Dela-ware, which is a siphon through which the ware, which is a sipion through which the wine is to be drawn into the mouth. In this manner he believes the spread of all disease germs can be prevented. The cup is to remain common, as it was in Apostolic times, but each individual partaker will be provided. with a siphon through which he or she will draw up the customary swallow or sip of the wine by his own special mouthpiece. An exchange calls to mind the very pertinent fact that the original communion table was set with a genuine dinner, and the wine taken was sufficient to quench the thirst of the communicant. This was the custom of all Christian disciples for the first two centuries. Now it is wholly in disuse except in a few colored it is whony in and churches at the South.

Read This!-If there is any duty which specially rests at this time upon the Spiritualists of the country, it is to properly sustain the spiritual press everywhere. The speakers and platform test mediums do a great and needed work wherever meetings are sustained, and from the value of their services THE BANNER would be the very last to detract. But there are thousands of places all over the country and the world where Spiritualists are few and scattered, and where there is no opportunity -through this paucity of numbers-to advance the Cause as they desire; these parties hail the appearance of a Spiritualist paper in their midst each week as a sort of "denominational tract," which they can put confidently before the m ntal gaze of their creed bound neighbors, in advocacy of the New Dispensation; such papers truly in cases like this "speak for those who cannot speak for themselves," and this widespread missionary work of which the spiritual press is capable, if properly supported, is of vast importance to the Cause! See to it that the Spiritualist papers are properly sus tained, as they all surely deserve to be; do n't leave the work to other hands; but let each make it a special duty to strive individually in this important and beneficent direction. [So says the BANNER OF LIGHT, and so say we.— Editor Two Worlds, Manchester, Eng.]

Help for the Released. - Secretary Spalding, of the Massachusetts Prison Association, told the Bulfinch Place Church in Boston the other evening of his personal experi ences with criminals, summing all up with the simple but broad declaration that "it is not what we shall do with our criminal classes, but what can we do for them." That, he said, is the real, burning question. Chaplain Barnes, of the Massachusetts State Prison at Charlestown, advised his hearers to take a look at the home life and use influence there to help the criminal. He said it is when a man leaves the prison that the crucial time arrives. If he can't get food after two weeks, he must beg. That he does not want to do; but he must either do it or steal. Now it is right at this point that help is needed. Even when a man gets work, he is very apt to get discharged on account of being a "prison bird." Every woman who comes out of the reformatory is well cared for. Why not, then, help the discharged prisoner to get work? It would diminish the armined class aniskes they care they are they criminal class quicker than anything else.

Dealing with "the Dead."-The old conflict between intramural and extramural interments is actively revived in San Francisco, on account of the dangerous location of the five large graveyards on the hills overlooking the residences of the city. The cemeteries being all in elevated positions, with the greater part of the city lying below, during ten months of the year trade winds blow directly over the cemeteries into the city. The fogs and mists, of course, follow the same direction, and, in the opinion of many medical men, take up the exhaled poisons from the cemeteries and precipitate them upon the city with tenfold virulence. The recent outbreaks of diphtheria and other filth diseases are ascribed to this cause. Diphtheria has become so virulent near one of the cemeteries that it has been found necessary to close a large schoolhouse. This has concentrated public attention on the subject, and a powerful club has been organized whose purpose is the removal of the five large graveyards on the hills, and the suppression of further burials within the city and county.

New Departure in Universalism.-Dr. Miner was the acknowledged leader of the Universalists while he lived, succeeding John Murray, and conforming strictly to the tenets of his school. At the recent convention of the denomination at Meriden, Conn., the old order was reversed, the narrow and controversial attitude toward evangelical Christianity giving way to the new and more flexible, if not liberal ideas. The younger men are coming to the front. The new trustees of the church chosen showed that fact plainly. They are not radical, but conservative rather; but they are spiritual men who live in the thought of the day, and have little sympathy with the old controversies. It is in their power to bring the Universalists into closer union with the great body of people in New England who are in close sympathy with the more liberal methods of spiritual work. The older clergy stand They belong to another order. The youngermen have more and more felt that their work was of a spiritual character, though to be conducted on conservative lines. It is practically the breaking away from a barren theology and entering upon a larger interpretation

International Arbitration. - In The Arena of August last appeared a valuable and timely paper dealing with the progress making with the proposal of an Arbitration Treaty between Great Britain and the United States, written by Professor Emmott of Johns Hopkins University. Prof. Emmott came from Oxford, Eng., to the University, and speaking of English sentiment on the matter, says that the great body of the English people are ready to cooperate heartily in any possible scheme which may be proposed by the United States government for the practical solution of all matters of judicial decision not involving the existence of the national life. Three hundred and fifty-four members of the British House of Commons recently signed a memorial to the President and Congress of the United States, declaring their hope that Congress would invite the British government to join in framing an arbitration treaty. Now if we will only take the initiative, as we can well afford to do from our peculiar position among the powers, it is altogether probable that there will be no further danger of great wars among the English-speaking peoples, and this would go far to se-

The Pulpits Pushed for Topics.-These are trying times for pulpiteers who are anxious to keep in the sensational swim, says the New York Sun. Congregations are becoming tred of political tirades, and it is hard to make a stir with a new secular subject every Sunday. It is said that a few weeks since a Michigan minister preached a base ball sermon, having his church plastered over with para phernalia of the game to adorn and set off the occasion. Only last week an Oakland, Cal., minister preached a sermon on "Wheels." He said the qualities required for a good Christian and a good cycler were the same. Both must be able to balance themselves perfectly, and both must be alert. Both must keep their lamps trimmed and burning, and neither can go on slippery places. He said he believed riding the wheel was pious, and that the bicycle enabled a man to become a "winged angel." And this is correct orthodoxy! and of such is the kingdom of heaven! Verily the pulpits are

NEWSY NOTES AND PITHY POINTS.

Written for the Banner of Light. INFLUENCES.

As caravans their sweetness bring Of roses from the gardens fair-About their path rich perfumes cling, A benediction on the air!

WILLIAM BRUNTON.

The Chicago Record is receiving subscriptions from the children for the Eugene Fi-ld monument. The smallest contributions are gratefully accepted and acknowledged, and they are welcomed from the children of all parts of the country. Here seems to be an opportunity for the young people of New England to testify their appreciation of their departed friend. The Boston Post has announced its willingness to unite with the Chicago Record in this worthy enterprise.

Upon a gentleman's tomb in Warwickshire we read that he was "accidentally shot by his gamekeeper." Under this piece of information is the text, "Well done, then good and talthtul servant."—The Ameri-

The Illinois courts decide that the law of that State closing barber shops on Sundays is unconstitutional, because it is class legislation.

New York has adopted the proposition to spend \$9 000,000 on the improvement of the canals of the

A Russian judge was appealed to for aid to enable a creditor to bring a delinquent debtor to terms, and summoned the latter before him. The defense of the debtor was that his debt was not vet due, his agreement having been to pay on St. Henry's day, which is unknown in the Russian calendar. The judge immediately ordered that the debt be paid on All Saints' day, which is the day of all the saints, whether in the calendar or not.—Ex.

A new star has been added to our national flag. It is for Utah, which becomes a State after July 4, 1896, but all new flags will hereafter be made with forty-

An old editor remarks that when a doctor makes a mistake he buries it; when a preacher makes a mis-take his congregation hushes it up; when a lawyer makes a mistake it is taken away and locked up; but when an editor makes a mistake it is spread out on a sheet of paper before the gaze of an unforgiving world.

The German committee in the exploration for the south pole met at Berlin recently and resolved to start two vessels from Kerguele Island in furtherance of the work.

The Attorney General of the State of New York has given authority for the commencement of an action to prohibit the Tobacco Trust from doing business in that State. This decision is likely to be far reaching

"Tommy," sald the visitor, "have you read the books in your Sunday-School library?" "Some of them," he replied, rather doubtfully. "Can you tell me what happened to the boy who went fishing on Sunday?" "Yes; he caught three bullheads and an eel." "How do you know that?" "'Oos I was him."

A MARKED CASE OF HEREDITARY TRANSMISsion.-In a Philadelphia prison, says an exchange, with an unsurpassed record for theft, lies Jimmy Logue, whose counsel are asking pardon for him on the ground that "he was born so." Mary Logue. the wife of a drunkard, and the mother of this thlef. is now dead, but a letter to her son is one of the most remarkable contributions to the pathology of crime. The mother said that she used to go through her husband's pockets in the middle of the night to get money for food, and that while doing so she felt all the sensations of a thief and a burglar, and ascribed her son's wrong-doing to these ante-natal influences.

> HOW TO BE HAPPY. In Four Parts.

III. Though it rains like the rain Of the flood, little man, And the clouds are forbidding and thick, You can make the sun shine
In your soul, little man—
Do something for somebody, quick;
Do something for somebody, quick!

In a recent address by President Eliot on the things which go to make up a happy life, he gave utterance to this fine sentiment: One of the purest and most enduring of human pleasures is to be found in the possession of a good name among one's neighbors and acquaintances. This is not fame or even distinction. It is local reputation among the few scores or hundreds of persons who really know one.

It is not the amount of religion a man has, says an exchange, that makes him good and fits him for heaven, it is the amount he uses. Long and loud professions do not count, but the man loves his fellow men who ministers to the afflicted and wears a smile for all, including his wife and children, who never kicks the dog when he ought to kick himself, and speaks well of people when their backs are turned and under all circumstances keeps an even mind-that man does not have to die to go to heaven. He feels happy all the time, as a matter of habit, and he takes all the dispensations of life with philosophical satisfaction. -Sedgwick (Kan ) Pantagraph.

The following is said to be an excellent receipt for ridding a house of flies. Heat a stove-shovel red hot and pour upon it a few drops of carbolic acid, having previously closed all doors and windows. In a few minutes open the windows and doors and all the files will disappear as quickly as they can get out. Only a faint odor of the fumes of the acid will remain which will prevent the flies from again entering the room for some time.

Rudyard Kipling's contribution to the Christmas number of The Century is considered one of the most powerful stories that has ever come from his hand, It is called "The Brushwood Boy," and the scene is laid in England, India, and the world of dreams.

- received this letter from his theological weekly:

"Dear Sir-Unless you remit at once we shall pub-lish you all over the country as a Delinquent Debtor. Yours, etc., To which he replied:

"Gentlemen-Ever since I entered the ministry I have been struggling for the title of D. D. Go ahead.

Respectfully,

Rachels are weeping all over the land, because of their children dead from the poisoned lancet of the vaccinator.

William M. Evarts was going up once in the elevator at the State Department, which was loaded with applicants for ministerships and consulships. Turning to a friend who accompanied him, Mr. Evarts said, "This is the largest collection for foreign missions that I have seen taken up for some time!"—The United Presinterian. The United Presbyterian.

It is related that once when the celebrated French specialist Pasteur was dining with his daughter and her family at her home in Burgundy, he took care to dip in a glass of water the cherries that were served for dessert, and then to wipe them carefully with his

ours the peace of the world and the expansion lousness amused the neonia at the table but the safe entist rebuked them for their levity and discoursed at length on the dangers in microbes and animalcu'm. A few moments later, in a fit of abstraction, he suddenly seized the glass in which he had washed the cherries, and drank the water, microbes and all, at a single

> TO VIVISROTIONISTS 1 How can I teach your children gentleness,

And mercy to the weak, and reverence For life, which, in its weakness or excess, Is still a gleam of God's omnipotence.
When by your laws, your actions and your speech,
You contradict the very things [ teach ?

-Longfellow. Disciples of the gospel of pain can read this utterance of a grand poet of the heart, and realize the instinctive rebellion which rises in every true soul at

WISE .- "I have here," said the gentlemanly agent, "a book which will show you how to do in three hours the work which now takes eight." "Yes; and then the boss would reduce my pay five-eighths," said the book-keeper. "I'll take it, I don't think."—Indianapolis Journal.

their demoniac practice upon the animal creation.

A woman at Old Orchard, Me., has succeeded in making quite a pet of a humming-bird. The little creature has become perfectly domesticated, and has been allowed to fly in and out of the house at pleasure by a window that has purposely been left open. It is a household pet. By night it perches on a piece of clothes line strung in the kitchen, and on rainy days flutters about the plants and flowers in the house.

CERTAIN OF HIS STATEMENT.—" Boy, how far is it to the next house on this road?" "You could n't git there in a week." "Could n't?" "No. sir; they ain't any other house on this road!"—Chicago Record.

### The Second Summer,

Many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not

### W. J. Colville's Work in California.

On Sunday evening, Nov. 17, W. J. Colville lectured in Union Square Hall, Post street, San Francisco, on "The Bible, its Origin and Purpose."

The lecturer said that he had recently been requested to reply to four distinct questions concerning this venerable book. First, when was the Bible written? Second, by whom was it written? Third, why was it written? Fourth, how was it written?

In answer to the first of these inquiries, what is known as higher biblical criticism sep arates the sixty-six books or manuscripts which constitute the authorized Protestant version of the Old and New Testaments into several distinct groups.

The Mosaic Pentateuch, or Hebrew Torah.

cannot be regarded as a collection of five man uscripts written by the hand of Moses, but rather as a system of Mosaic literature which grew up gradually until it was at length crystallized into the form of a compact work designated par excellence The Law.

The Psalms of various authors, among which the poems of David take first rank, constitute the original Jewish hymn book, a work which grew slowly from small beginnings till it length-ened out into a collection of one hundred and fifty distinct songs, some of them of great length, and therefore divided into several cantos each. The prophetical writings, or Haptorah, are of later date, and clearly show the influence of Persian and Babylonish thought which entered the mind of Israel during the captivity.

The New Testament is not by any means as

old as many people believe; at all events only four of the Pauline epistles have been clearly

traced to the first century.

The three oldest gospel manuscripts are the Vatican, the Sinaitic and the Alexandrian, the first two of which date back to the fourth, the latter only to the fifth century; originals, if there are any, have not been found.

From these statements it need not be in ferred that the Bible loses in value because much of it is of uncertain age, and many por tions are far younger than was once supposed.

The real worth of a book is super-historical and super-biographical, the moral lessons it conveys being alone of supreme importance. The question of inspiration must be determined by recourse to inward evidence, not by appeal to outward facts, therefore, though it be proved to the entire satisfaction of modern scholars that the Bible does not differ very widely from other writings as concerns its ori-

gin, the new religious thought of to-day looks happily to worth rather than to antiquity, and cares vastly more for inspiring counsels than for precise information regarding alleged mir-No longer is it possible for any denomination to foist upon the public an infallible book as the final criterion of authority. Dr. James Martineau's work, "The Seat of Authority in

Religion," has completely exposed the fallacy of any such assumption as that God is encased in literature, so that divine revelation comes only, or chiefly, through parchment scrolls, God is immanent in the human soul; holy men and women write and speak as they are ever being moved by the Divine Spirit. Emerson's view of the Bible is being taken more and more every day; the Over-Soul speaks in us as well as to us, and mankind is coming to know itself as the living volume of God's revelation. On Sunday, Nov. 24, the topics were: 10:45 A. M., "Memorial of Lady Caithness": 7:30

W. J. Colville commenced Friday evening, Nov. 29, in Hamilton Temple, Oakland, a course of lectures on "The Mystery of the Ages, or the Secret Doctrine Contained in All Religions." These lectures will be given in Union Square Hall, San Francisco, on Sunday mornings, beginning Dec. 1.

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A UTANUE IU HIME MUNET.

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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 impersonal free 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 canceled articles.

canceled articles.

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

# Banner of Pight.

BOSTON, SATURDAY, DECEMBER 7, 1895. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

### 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 intro duce the paper to those who have not yet formed practical acquaintance with its valnable and sterling contents.

While thanking our regular subscribers for their continued patronage, we desire that this | many parts of the earth. But the "doctors" journal, which is devoted to the spiritual plot" Regulars, we believe, regard it religiousmovement, as well as to secular reforms in ly as a salvatory bar to a possible disease, and behalf of our common humanity, shall receive have prided themselves heretofore that they ample support from the public at large.

### Compensation.

It is at last measured to us as we mete to others. The law of compensation is only a fragment of the universal law of love. Emerson has treated of its operation in a masterly way, but as if it were an individual and separate statute enacted by Providence. Nevertheless, he says many fine things. He is speaking of the dualism that underlies the nature and condition of man. He says: "Every excess causes a defect, every defect an excess: every sweet hath its sour, every evil its good every faculty which is a receiver of pleasure has an equal penalty put on its abuse; for every grain of wit there is a grain of folly for everything you have missed you have gained something else; and for everything you gain, you lose something." Such is the law of compensation. We receive only as we give not of money worth, but of ourselves. Suf fering only measures the recompense. Loss measures gain. Trial measures strength. Exaltation is measured by humiliation. Pain, disaster and defeat, each and all, have their compensations. Only our best wisdom costs-has its price.

The sharp griefs that plow to the very depth of our hearts only promote our growth-spiritual growth, for there is no other. From the sternest lessons we profit most. And better so than not to learn at all. In every known realm of life this law holds. It operates physically as well as spiritually. The tempest or tornado that levels a city brings out that deep humanity in the form of sympathetic helpfulness which is before the creeds, and will be long BANNER OF LIGHT, Mr. J. W. Day, has just after them. The lesson is broadly written on the page of history. The past never satisfies. We delight only for a time in anything we have done. The past is but our sharpest competitor. To do well is the sure pledge of some day doing better. Not from what is already attained comes our inspiration, but from what is still unattained. The kingdom of God is always in the coming. The golden age does not lie in the past, but somewhere under the fresh dawn of to-morrow. Eden is in ruins, but the New Jerusalem is right before us. John's vision is like a sun rising over the legend of Moses. Over what has been accomplished rises the vision of the possible and attainable in human

In every human soul is implanted the desire for improvement. The key to all progress is a natural, a healthy dissatisfaction, in things intellectual, moral and social. When we become stationary we die. There is nothing like a true gospel of content. It was the thirst for knowledge rather than the spirit of disobedience that caused the trouble in the feigned garden of sacred story. As soon as man rises from the animal to man, he finds a spirit of unrest in his bosom-the divine prophet of advancement, the divine protest against stagnation. What one gains is worth what it costs, and he may and will be printed next week. pay the price without a murmur. The exalted moments or strains in our lives bring us full compensation for the sorrow and heartache and disappointment of years. The doom of labor was no "curse." It is our greatest blessing that we should eat our bread in the sweat of our brow, and learn our allotted lesson in an agony of spirit. We are forbidden by the angel with the flaming sword to return to the life of infancy and ease and ignorance. Knowl-

pains, than ignorance, with its authinking repose. Innocence is not virtue; it must first look evil squarely in the face and not be put to

### The Great Home-Coming.

The Atlantic Monthly for November has a splendid article from the pen of Lafoadio Hearn, on "After the War" (Chino-Japanese). After telling of the popular rejoicings at the establishment of an honorable peace, and describing the jaunty iron-clads fresh from the right at Yalu, this charming writer on Eastern topics alludes to the marching into barracks of a body of sober soldiers who only a short time ago had been seen as laughing boys going to the front. Referring to their depleted ranks, and remarking with a sigh to a Japanese friend that there had been many among them who, like Herminius, "would never more go home," that friend made the following reply, which may be said to give the key-note to the wonderful national spirit of Japan:

"I said to Manyemon: 'This evening they will be in Osaka and Nagoya. They will hear the bugles calling; and they will think of com-

The old man answered, with simple earnest-ness: Perhaps by Western people it is thought that the dead never return. But we cannot so think. There are no Japanese dead who do not return. There are none who do not know the way. From China and from Chösen, and out of the bitter sea, all our dead have come back-all! They are with us now. At dusk they gather to hear the bugles that called them home. And they will hear them also in that hour when the armies of the Son of Heaven shall be summoned against Russia."

### "Just It."

The Two Worlds, Manchester, Eng., some time since, had the following editorial paragraph, which fully covers, in our way of thinking, the vital question concerning mediumistic researches by non-passive, opinionated and angular inquirers. The conditions which have been, from the first, found necessary to successful spirit communion still hold good, and cannot be abrogated to meet the demands of chance-comers:

"Mr. Stead reproduces in Borderland the suggestion that certain mediums should be set apart to whom inquirers could he taken, first one and then the other being visited, and a record kept of everything that transpires. He also reproduces the suggestion made by the editor of Light that he himself should be tested, and afford half a dozen Spiritualists opportunities to test the reliability of the informa-tion he receives. When we reported Mr. Stead's speech we said that his proposals were impractical, and, in reply to Mr. Rogers, Mr. Stead himself confirms our position, as thus: 'I am not by any means sure whether the effort to produce phenomena to order, under conditions which do not conduce to self forgetfulness, and the impassiveness necessary to receive communications, might not prove fatal to success.' That is just it. You cannot command the spirits, nor obtain absolute mastery over conditions, of mediums and sitters. You cannot obtain phenomena to order. Spontaneous, unexpected phenomena afford the best evidences."

### Invented by a Farmer.

THE BANNER has never considered vaccina tion other than a curse to the healthy bodies of those upon whom it is forced by law in too healing proceeded.

It will be seen, however, by an extract from The Vaccination Inquirer (London, Eng.), on our second page, that it has been discovered that it was not Jenner the M. D. (?), but a farmer, invented vaccine inoculation. Perhaps some of those modern bigoted M. D.s, who are so sure that vaccination is a good and needful thing because they think it had its rise among the "Regulars," will abandon it now they learn that it was "gotten up" by one of the ignorant "people" whom they wish to "protect" (? by law from the operations of "unlicensed" (by them) practitioners.

### Christmas Number.

The BANNER OF LIGHT for Dec. 21 will contain twelve pages, filled with matter pertinent to the Christmas season, and will be profusely out by a Stock Company.

Next week we shall enumerate some of its proposed leading features.

Send in your orders, Societies and dealers.

### The Banner of Light

Desires its readers and the Spiritualists of the Pacific slope to know that W. J. COLVILLE has been duly appointed as its regular agent in that locality; he will contribute news, receive subscriptions, etc., in the interests of this paper, and we cordially recommend him to the kind attention of the people of California.

A very attractive biographical memorial of the late Luther Colby from the pen of his co-worker and the present editor of the been issued by the Banner of Light Publishing Co. This is an elegant gilt-edged, silk-bound volume of eighty-eight pages, replete with personal information, poetic tribute and friendly memory. For sale at seventy five cents per copy, postage free, at the Banner of Light Book. store, 9 Bosworth street, Boston. - Light of

Mrs. Addie M. Gage is now in Boston. and will remain for one week at Hotel Pelham. Room 115. We had a pleasant visit from her on her reaching this city. Mrs. Mary A. Newton, of New York, speaks highly of Mrs. Gage's mediumship, which includes piano renditions and "singing in a language entirely foreign to her native tongue."

Old readers of THE BANNER will see (by reference to "New York Meetings," fifth page) that MRS. NELLIE J. T. BRIGHAM. the eloquent and womanly advocate of the Spiritual Cause for so many years, has met with a serious accident. We join with her many friends in hoping for her complete and speedy

A letter has been received from Mrs. Ida P. A. Whitlock, dated St. Louis, Nov. 26,

We shall publish next week a portrait and sketch of F. Corden White, the platform test medium of Chicago.

Read what is recorded regarding the spiritual poetess, Mrs. Emma Rood Tuttlewhose portrait appears on our first page.

Report of a complimentary tendered to "Baby Lou" has been received, and will apedge is worth far more, with its perils and pear in next issue. .

### Telegraphed from Afar.

If trite that "blood tells," it is infinitely more true that education, pathological study, long experience and psychic gifts also tell in healing the sick.

We have just been shown the telegram that summoned Dr. J. M. Peebies across the continent almost, to, the suffering invalid, Mr. Joseph Loibi; at Pittsburg, Pa. The gifted Doctor was recently in our office, looking as hale and healthy as he did nearly forty years ago, when beginning to write for the BANNER OF LIGHT. He left his medical office for two or three weeks in care of his three registerts. or three weeks in care of his three assistants, and Dr. Green, whom he considers the best clairvoyant slate writing psychic that he has ever met. San Diego, Cal., is, by the "Southern Pacific fiyer," but two days, eighteen hours and forty minutes from Chicago.

The Doctor spent a night in Chicago, the guest of Mr. Francis, of the Progressive Thinker, whom he has personally known for full

r, whom he has personally known for full fifty years. He left us for Philadelphia and Hammonton, returning direct to California. Stopping over a day in Michigan, where he for-merly lived, the Battle Creek Daily Journal

"Dr. J. M. Peebles, ex-Consul at Trebizond, Asia Minor, near the seat of the present Armenian troubles, a former well-known and highly-esteemed resident of this city, now residing at San Diego, Cal., is in the city on a visit to his sister, Mrs. C. C. Beach. He receives a cordial greeting from his many old acquaintances." quaintances.

The Doctor, owing to his standing, his au thorship, his experiences in sanitariums and infirmaries, and almost miraculous success in healing, has a very extensive practice. He deals candidly and honestly with his patients, sympathizing with and removing their sufferings. He treats only such cases as he is certain of curing; and where the lesion is paralytic, or nerve exhaustion, he frequently cures instantaneously. He uses only the choicest drugs, formulating and compounding his own medicines; and every letter sent to a patient receives the touch of his magnetic hand. The Doctor handed us a long list of testimo-

nials, from which we select the following: "I can't express myself in writing how thankful I am to you for what you have done for me. I have n't felt so well in twenty years.

W. H. LEAVITT.

Bradford, Vt."

"I am sorry I did not have my picture taken before I commenced your treatment. My face was thin then, but it is plump and pleasant-looking now.

DAVID J. BEVAN,

DAVID J. BEVAN, New Castle, Pa."

"Am very much better than I have been for five years, so much so that all my friends, and some strangers, remark the sudden change, and express E. P. SINE, Lexington, Ore."

Lexington, Ore."

. "Never can I pay you, Dr. Peebles, and your psychic doctors, for what has just been done for me. I had been in bed most of the time for four years with female weakness and spine and kidney troubles, as you well know, and I had about abandoned all hope. And yet, in just eight days after taking your treatment, I walked across the floor without help! The magnetism or something else shook the bed and shook my limbs by the hour! Oh, it seems like a miracle! It is not yet a month, and I am doing my work in the kitchen. God bless you, doctor! My husband now says I may spend a wbile in California, for a change; so I start next week for Phœilx, Arizona, and then to Ramona, Cal., to stop with my sister.

SARAH A. BERRY,
Laselle Bayou, Louisiana."

Such testimonials are telling because verifia-

Such testimonials are telling because verifiable; because of the. doctor's standing as a physician of integrity, and because showing what astonishing cures can be wrought by an educated physician endowed with the gift of healing. The doctor is nearing seventy-five. Upon whom will his mantle fall?

Dr. Peebles, during his brief visit, found time for an editorial call, during which he showed that the years that have accumulated have failed to bend his cheerful spirit, as well as his sturdy frame; he was sunny and heartful as ever. He is a man of immense vitality and tireless energy. In addition to his trans continental tour, etc., he is now busy in writing two books, beide several pamphlets. His brief trip included, beside time of traveling, one day in Chicago, one in Philadelphia and one in Boston. His Health Home in San Diego, he informed us, was filled (as also the adjoining cottage-with the exception of one room). He was very en-thusiastic over the beautiful climate of Southern California.

He expressed himself as very anxious to meet his old friends, A. E. Giles, A. J. Davis, John Wetherbee, Dr. Storer, Dr. Richardson, B. O. Flower and many others—as well as several patients whom he is treating in Boston-but time would not permit. This old veteran will doubt less "die with the harness on."

### A New Departure.

BANNER OF LIGHT in future is to be brought

Arrangements have been made whereby the

This Company has been incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it was organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer-John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors-and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "halftone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

For additional editorial matter see third page.

## What Shall be Done to Meet the Coming Issue? A Question for Spiritualists to Answer.

[THE BANNER contained, Nov. 16, a strong arraignment by MRS. M. E. OADWALLADER (Philadelphia, Pa.,) of the recent action of the officials in persecuting and arresting Spiritualist mediums under narrow and strained interpretations of statutes in existence there. The Spiritualists of that city, assured that the time has arrived for them to rally in support of their constitutional rights, have appointed a Committee to carry out their wishes, composed of members of the various societies in the city, as follows:

carry out their wishes, composed of members of the various societies in the city, as follows:
MR. B. B. HILL, Chairman; MR. F. H. MORRILL, Sec'y; MRS. M. E. CADWALLADER, Cor. Sec'y; MR. CHEW, HON. T. M. LOCKE, C. L. GE FRORER, MR. HALLOWELL, SAMUEL WHEELER, MR. BARRY, CAPT. KEFFER, MR. KURTZ, MR. MARLOR, MR. KELLAR, DR. BATES, MRS. JENNINGS and MR. WEIGH.

WELSH. Mrs. M. E. Cadwallader was appointed Chairman of the Finance Committee, with full authority to receive and collect contributions to the Mediums' Defense

All funds or correspondence should be sent to
Mirs. M. E. Cadwallader, Cor. Sec'y.
P. O. Box 446, Philadelphia, Pa.]

### In Defense of Mediumship.

To the Editor of the Banner of Light:

It may be of interest to your readers to know the attitude of the Spiritualists toward the mediums recently arrested in our city. Since making the appeal in their behalf many letters have been received from all quarters expressing sympathy in the hour of trial. Not only this, but some contributions have also been received.

The Carnegie Hall Society, of which Mr. The Carnegie Hall Society, of which Mr. Hatch served during the war, and has been an Henry J. Newton is President, expressed its sympathy in a most practical way by taking up a collection of nearly forty dollars to help along to his patriotism. The First Spiritualist Ladles' Ald the defense. An appeal was made at the afternoon meeting, and many kindly words were spoken in behalf of those who had been arrest

In Boston, at a meeting of the Helping Hand Society, connected with the Berkeley Hall Society, the entire proceeds of the meeting were turned over to the National Spiritualists' Association for the benefit of the Philadelphia mediums. The President, Dr. Pratt, and the Secretary, Mrs. Carrie L. Hatch, were untiring in their efforts on that occasion. The amount collected was twenty-one dollars. Other societies will no doubt follow their example.

At a meeting of the Ladies' Aid Spiritualist Society of Washington, D. C., the writer was asked to make a statement of the case, with the result that many mediums present signified their intention of giving séances for the benefit of the fund.

Some of the letters received are from those who are not able to do much in a financial way. One letter received from Annie Lord Chamberlain, enclosing one dollar, states that she must do without coffee or tea until it is made up.

As many of the letters express the wish not to mention names, I will simply make extracts from some of them:

"Enclosed find sixty cents, just a mite from six of us to help on the fund for the defense of mediums. We gladly give, and send forth a prayer that you may be able to gain the vic- Mr torv."

dollars a week above my board and car-fare,

but the mediums are welcome to my mite." "Though sick in bed, I gladly send you a small contribution to help along the good

F. B. Woodbury, Sec'y of the National Spiritualists' Association, writes: "Of money I have little, but in the name of the Old Flag, and all that it represents, I give my mite in cash for the defense of the constitutional rights of my people. All honest and genuine mediums must be protected at any cost."

Dr. Peebles writes: "This business of arresting mediums is simply barbarous. Of course, the frauds should take the consequences of their conduct; but genuine mediums should be defended to the 'bitter end.' Not only the National Association, not only all organized societies, but Spiritualists and liberalists everywhere, should arouse themselves, opening their hearts and their purses to rally to the aid of these true mediums. The time has come. Delays must not be tolerated. Spiritualists need more grit-more spinal stiffening, to demand and maintain their rights."

"There ought to be a prompt response in alists of this event. All those wishing to obmoney contributions from the whole country tain a specimen number, mailed free to their to defend every honest medium who has been arrested or who may be arrested in the future. One dollar each from every Spiritualist in the land would make such a defense fund as would enable us to contest our right in the lower courts and even carry it through the highest tribunal in the land. Let us settle for all time the great question to every lover of liberty, spiritual works, and business men favoring that the Constitution of the United States guarantees to each and every citizen of the at once. republic absolute religious freedom."

The above extracts will show something of D. Barrett-National Spiritualists' Association the spirit of our people. The National Association was organized none too soon, and it carried over to our next number through lack behooves every one who has the good of Spirit- of space. ualism at heart to help the officers of that Association perfect its power and influence in the land.

In the meantime do not forget the duty you owe to those who are now in the meshes of their time and energy to the matter of defending the mediums.

Personally the undersigned wishes to thank all who sent either contribution or letter of sympathy. Whatever happens, we will all do the best we can. Please be careful in writing to give address where receipt can be sent. If you do not wish your name used, let me know, and your wish will be respected; but it is desirable to know where to send acknowledgments of contributions.

Do not hesitate to send your contribution, no matter bow small. If it is sent with a will bring with it an added value.

Remember that it rests with you as to the outcome of this struggle for our rights. Defeat in Pennsylvania means a signal for other attacks throughout the country. Every society in the country might well emulate the example of those mentioned and take up a special collection for the defense of our mediums.

Hesitate no longer, but send in your practical sympathy expressed in the form of a contribution. Yours for the defense of genuine medium-

M. E. CADWALLADER, Cor. Sec'y. P. O. Box 446, Philadelphia, Pa.

### Mr. and Mrs. James B. Hatch OBSERVE THE FIFTIETH ANXIVERSABY OF THEIR WEDDING.

On Saturday evening, Nov. 80, Mr. and Mrs. James B. Hatch of 54 Green street, Charlestown, celebrated the fiftieth anniversary of their wedding day at Hiswatha Hall, 241 Tremont street, Boston.

Mr. and Mrs. Hatch (Mary Hathaway) were married in Charlestown in 1845, by Rev. Mr. Plerce, and were at that time each eighteen years of age; they are blessed with good health and are now opparently in their prime.

In their prime.

The reception began at 7:30. Mr. and Mrs. Hatch stood at the head of the hall, and were assisted in receiving by Mr. and Mrs. J. B. Hatch, Jr., and Mr. and Mrs. Edward W. Towne (son and daughter of Mr. and Mrs. Hatch). The elder Mrs. Hatch was attired in a handsome black sating own with jet trimmings. Mrs. Hatch, Jr., and Mrs. Towne wore charming gowns of pale blue silk. Masters Charlie and Eddie Hatch were the ushers, and performed their parts well. Mr. Eben Cobb was Chairman of the evening, and after the reception he prefaced the folevening, and after the reception he prefaced the fol-lowing program with complimentary remarks, and spoke at length of the sterling qualities of the bride and groom. Each had been a faithful helpmeet to

the other.

Program.—Invocation, Miss Lucette Webster; violin solo, Charile Hatch; reading, a tribute from G. C. Beckwith Ewell to Mr. and Mrs. Hatch, Mrs. Brown; song, Miss Grace Warren; a letter of congratulation from Mr. and Mrs. Longley, Mrs. Carrie L. Hatch; song, Chas. W. Sullivan; presentation of thirty-five dollars as a mark of esteem from the Veteran Spiritualists' Union, by Mr. M. T. Dole (Mr. Dole's remarks were well worded and very pleasing); recitation, Miss Webster; presentation of thirty two dollars, from First Spiritual Ladies' Aid Association, by Eddie Hatch; recitation, Willie Sheldon; remarks by Eben Cobb, after which he read a letter from E. B. Badger of the firm by whom Mr. J. B. Hatch has been employed for forty-six years; another letter, by E. B. Badger & Sons. The letters were very complimentary to Mr. Hatch for his faithfulness in all these years.

Mr. Hatch then replied to Mr. Cobb's remarks, and

Mr. Hatch then replied to Mr. Cobb's remarks, and thanked the many friends present for their thoughtfulness, and assured them of his appreciation. He invited them all to his Diamond Wedding, and concluded by inviting them to throw open the folding doors at the rear of the hall, and do justice to the repast that awaited them—which proved to be one of Caterer

Hicks's choicest. Mr. J. Taylor and Mrs. Alice S. Waterhouse were the Reception Committee.

Miss Burnett presided at the plano, and contributed several choice selections. Society, The Helping Hand Society, Berkeley Hall Society, both Lyceums and the Veteran Spiritualists' Union, were all represented, and many friends too Onion, were all represented, and many incomes we are obliged to leave names out.] The following is a letter from the firm by whom Mr. Halch has been employed

forty-six years, also an extract from one by the senior member:

BOSTON, Nov. 30, 1895.

DEAR MR. HATCH: We are pleased to send you and your devoted, loving wife our congratulations on the happy occasion which brings us together on this fiftieth anniversary of your wedding. We have appreciated your services as a faithful employe, ready at all times to perform whatever task may be assigned you.

Accept the accompanying token of our kind regards, with the wish that your present health may continue, and you both be spared to a good old age, full of honor and good works.

[Check for \$50.00.]

Loongratulate you and your loving wife on this your member:

I congratulate you and your loving wife on this your fitteth anniversary of wedded life. May the years so lovingly spent continue, with God's blessing, until you both are united where toil and labor shall cease.

Yours sincerely, ERASTUS B. BADGER.

[\$50 00 in gold.]

(\$50 00 in gold.)

List of presents: E. B. Badger, \$50.00, gold; E. B. Badger & Sons, \$50.00, check; J. B. Hatch, Jr., and famity, \$50.00, gold; veteran Spiritualists' Union, \$35.00 gold; Ladies' Ald Society, \$33.00, bills; Mr. and Mrs. C. P. Longley, \$10.00, gold; Mrs. Mary Karcher, \$5.00, gold; Mr. and Mrs. John Wheeler, \$5.00, gold; Mr. and Mrs. John Wheeler, \$50.00, gold; Mrs. Raymond, \$2.50, gold; banquet lamp, onyx and gold, Mr. and Mrs. E. W. Towne; imported vase, Mr. J. Whitton; Morris chair and gilt chair by Mr. Chaffin and other associates; gold berry spoon, Mr. W. Ryan; gold jelly spoon, Mr. and Mrs. Burlingame; gold salad spoon, Mr. and Mrs. E. D. Hathaway; gold berry spoon, Mrs. Fay; set of gold coffee spoons, Mrs. Mattle Chamberlain; gold cream ladle, Capt. Paine and wife; inirror in gold and white frame, Mr. and Mrs. Nason; moonstone ring, J. S. Dodge; mirror in gold frame, Mr. and Mrs. G. Morrison; gold, orange and bonbon spoons, Mr. and Mrs. Warden; cut glass dish, Mr. F. E. White; gold spoon, Mr. and Mrs. Robbins bonbon dish, Dr. and Mrs. W. Hale; jardiniere and flowers, Mrs. Mellus; pair vases, Mrs. Frost,

Letters of congratulation received: Dr. G. O. B. Ewell, of Denvar. Col. J. Evank Bayter of Chalese. H. D. Bayeart

"Enclosed find sixty cents, just a mite from ix of us to help on the fund for the defense of nediums. We gladly give, and send forth a rayer that you may be able to gain the victory."

"Enclosed find one dollar. I only make two ollars a week above my board and conformal."

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"Enclosed find one dollar. I only make two ollars a week above my board and conformal."

### Blind for 51 Years.

To whom it may concern—My experience with Da Keyou convinces me that as a natural healer he has Keyou convinces me that as a natural healer he has no equal. My reason for this positive statement is based on the following facts: 53 years ago (I then being only 18 months old) I lost the full sight of my right eye by a stroke of paralysis of the entire right side. While being treated by Dr. Keyou for headaches, he said he would treat my eye. After two months' treatment I suddenly discovered a return of my sight. By continued treatments I am happy to say my sight is restored. My headaches have entirely disappeared, and altogether I feel as if I bad actually found veritable foundation of life which restores old aga to youth ble foundation of life which restores old age to youth. I most heartly recommend Dr. Keyou to all afflicted humanity, regardless of the nature of their affliction.

42 Savin St., Roxbury, Mass. Night Watchman at Hotel Pelham.

Sept. 20, 1895. A. W. Keyou, Magnetic Physician, Pelham Building, Boylston and Tremont streets, Boston, can be consult-ed on all diseases, from 10 to 3 daily. Consultation

free. Home treatment it desired. Send for Pamphlet

### The First German Magazine

On Spiritualism in America. A specimen number of the first Spiritual Magazine for the Germans in America will be shortly issued. Our subscribers are kindly requested to inform all German-speaking Spirituresidence, should send their address at an early date to the editor of The Fuehrer (Leader), E.

The editor of this new venture cherishes the hope that Societies will render him valuable assistance, as much as possible; that mediums and magnetizers desiring to present their name in a novel field, and authors, dealers in piritualism, will send in their advertisements

NEUHAUS, Third street Post Office, Milwaukee,

"A Plan of Defense," by President H. -was put in type for this issue, but must be

### Married.

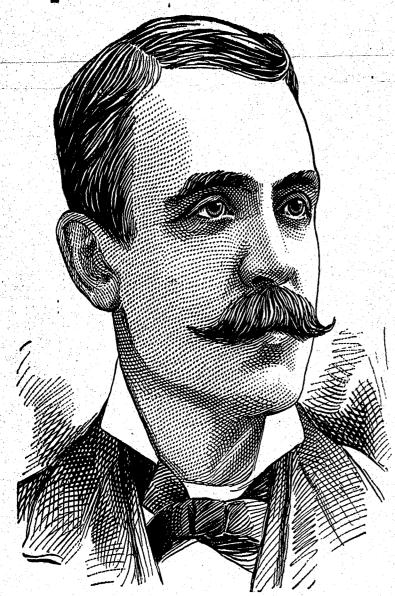
A pretty home wedding was celebrated Nov. 20 at the residence of Mr. and Mrs. Mahlon B. Adams, 627 Bedford Avenue, Brooklyn, N. Y., the principals being their daughter, Jennie B., and Edward A. Wetthe law, awaiting—justice. (?) The committee more of Brooklyn. The ceremony was performed by having the matter in charge is composed of Rev. Dr. Homer of St. James P. E. Church. Little well-known Spiritualists who are devoting Ida May Thurston was maid of honor, F.C. E. Von Sternberg was the groom's best man, and James Mc-Keon and Herbert Van Winkle officiated as ushers.

The inaugural Holiday Banquet of the Chicago Vegetarian Society, to be given Saturday evening, Dec. 28, at the Great Northern Hotel, promises to be one of the most notable gatherings of vegetarians ever held in this country. It will be more than a local affair. Members of out-of-town societies will be present, and the prospects for a very large attendance are encouraging indeed. Among those expected to speak are: Mayor Swift, Annie Jenness Miller, Clarence S. Darrow, Capt. Wm. P. Black, Elizabeth Boynton Harbert, Rev. Dr. N. D. Hillis (Prof. Swing's successor), Rev. Francis H. Rowley, Secretary Amerblessing on the work we are trying to do, it | ican Humane Society, Mrs. Matilda B. Carse, President Chicago W. C. T. U., etc. Those wishing to arrange to attend the banquet are requested to write to the Treasurer, Miss Frances L. Dusenberry, McVicker's Theatre Building, Chicago.

> A new Club was formed in Boston Nov. 30, to be known as "THE AMERICAN HEALTH CLUB." Mr. B. O. Flower, editor of The Arena, was elected President, Dr. T. A. Bland, Secretary and Treasurer, and Dr. M. Cora Bland, Corresponding Secretary. A quarterly magazine, entitled "Health and Home," is to be started as the organ of the Club, and sent out to all members. It will be conducted by Drs. T. A. and M. Cora Bland, and the first number will be out by the 15th of December; sample copies will be sent free to all who apply.

# Could n't Afford to Loaf.

# Four Bottles of Paine's Celery Compound Made Him Well!



There may be in the distant future some remedy as efficacious as Paine's celery compound.

There is none such to-day.

The sick and ailing who are stretching out their hands for help must take the best that the scientific medical knowledge of the world now affords.

The reasoning that has enabled Prof. Edward E, Phelps, M. D., LL. D., of Dartmouth College to discover the remarkable formula of Paine's celery compound is the result of the century's work in medicine.

It is by a new and more thoughtful grouping of diseases, from a careful study of their causes, that Prof. Phelps has been enabled to see the true relationship of all diseases of the blood

and nerves. Neuralgia, sleeplessness, melancholia, hysteria, headache and dyspepsia at once referred themselves to a tired, half-fed and therefore

deranged nervous system. The cure lay in attending to the nutrition of the whole system. This system of cure, simple and clear like most epoch-making ideas, was embodied in the greatest tissue former, nerve restorer and regulator yet known to science-Paine's celery compound, the one great

DISTRICT OF COLUMBIA.

Washington .- Francis B. Woodbury writes: Hon. L. V. Moulton and Edgar W. Emerson successfully

opened the lecture season in this city. Mrs. J. J.

Whitney also assisted at the evening gatherings. Mr.

The first services were held on Thanksgiving day

in the new Swedenborgian Church, which has been erected for the use of the local Society by the Swedenborgians of the country as a memorial. Wealthy Spiritualists of America should follow the example of

their brethren of this church, and assist in erecting a Spiritual Temple as a spiritual memorial at the nation's capital. The members of the Ladies' Aid Soci-

and Mrs. Adeline M. Glading for January, by this progressive Association.

A case will soon be tried in New York to test the constitutionality of the medical law of that city. The recent Congress of Free Thinkers in New York City was a success. The representatives of the National Spiritualists' Association received a hearty welcome there, and the Congress passed resolutions endorsing our demands for constitutional rights for all the

remedy that makes people well! Persons who complained of feeling "tired to death" and sought a competent invigorator, as

soon as their physicians ordered Paine's celery compound felt that their tired bodies were actually taking a new start. Their strength rapidly returned. They were no more troubled with sleepless nights, and their days were no longer made wretched by neuralgia and rheu-

matism.
Constipation, that stores up in the body substances long since worse than useless to the body and a menace to the health, is looked after. Any one troubled with this obstinate hindrance to health will find a positive and lasting oure in Paine's celery compound.

It takes a very short time to settle any doubts on the matter by giving Paine's celery compound a trial.

Mr. John Holland, whose portrait is given above, is a parlor-car conductor whose home is in Jersey City. He writes:

"I wish to give my testimony of the great benefit Paine's celery compound has done me. A year ago I had typhoid fever, and later I had to have an operation in my side for an

had to have an operation in my side for an abscess over the liver. This left me very weak. I grew very nervous and could not sleep. I was tired even more after I got up four bottles of Paine's celery compound, and am perfectly well. I have sent six bottles to some friends in Virginia. One, although he has taken only a bottle of it, feels much better and sleeps well."

Paine's celery compound puts the system on a healthy, strong basis, safe from disease. Try it if you are ailing, and a trial will speedily

### CONNECTICUT.

Bridgeport .- A correspondent writes: Dr. C. W. Hidden of Newburyport, Mass., lectured before the Bridgeport Spiritual Union again on Sunday forenoon and evening, his forenoon theme being, "At the Threshold of the Great Beyond," in the evening, "Hypnotism and Crime." In the afternoon Dr. Hidden also spoke before the Bridgeport Temperance League; and Saturday, Monday and Tuesday evenings he gave exhibitions in hypnotism. Whitney also assisted at the evening gatherings. Mr. Moulton's vigorous and scholarly lectures, followed by positive spirit communications through the mediumship of Mr. Emerson and Mrs. Whitney, caused the average evening attendance to increase; the average for the month was over five hundred. All admirers of the late William Denton were especially pleased with Mr. Moulton's recent lectures. Prof. Harrison D. Barrett and Edgar W. Emerson have conducted the services the past month very successfully. Mrs. Adeline M. Glading, who has many friends here, is the speaker for December.

Mr. and Mrs. George A. Bacon gave a New England Thanksgiving dinner, complimentary to some of the Spiritualists from that section of the country, on Thanksgiving day. Among those present were Prof. Barrett, Mr. and Mrs. Woodbury and Mrs. Jenkins. After a bountiful repast had been partaken of, many reminiscences of the religion of ye past were rehearsed. Select readings were given by Mrs. Bacon, and all present joined with host and hostess in the celebration of a true Thanksgiving.

The National Association was recently scathingly attacked by the Rev. W. Parsons, a Lutheran pastor, at a convention held by that denomination in this city.

The first services were held on Thanksgiving day

Norwich.—Mrs. J. A. Chapman, Sec'y, writes: Mrs. Helen Stuart Richings addressed two good audiences in Grand Army Hall, Sunday, Dec. 1, speaking in the afternoon from subjects and questions presented by the audience; in the evening, treating upon "The Teachings of Spiritualism," taking up its ethical rather than scientific side. At close of the address Mrs. Richings roys fine psychopatric readings.

dear father than scientime side. At close of the address Mrs. Richings gave fine psychometric readings, which were very interesting.

Mrs. Richings's work is of a high order, and meets the best minus who attend our services. She will speak for us two more Sundays, and also give our Society a benefit, Dec. 12, consisting of dramatic recitations.

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.

### The American Purity Alliance

Has arranged to hold a Conference in Boston, in the Y. M. C. A. Hall, Dec. 9 and 10. Among those who will make addresses are: Mrs. Julia Ward Howe, upon "Moral Equality Between the Sexes"; William Lloyd Garrison, "The Relation of Poverty to Purity"; Mrs. Mary A. Livermore; Rev. Dr. W. T. Sabine; Rev. Antoinette Brown Blackwell; Rev. Dr. S. H. Virgin; Henry B. Blackwell, editor of the Woman's Journal; Mrs. Anna Rice Powell, Corresponding Secretary and others will also sneak. Spiritual Temple as a spiritual memorial at the nation's capital. The members of the Ladies' Aid Society connected with the First Association, in order to secure means for this object, are holding weekly meetings, and large audiences attend. Edgar W. Emerson recently gave an entertainment for this worthy object, and a fair is soon to be held. The attendance at the Sunday services of this Society is good, but the audiences are often largely composed of visitors from many States and territories. Many transients especially attend the evening meetings, who are guests at the great hotels in the vicinity of the hall. The responsibility, therefore, of conducting the meetings fails upon a comparatively small number of local residents. The Society, however, has a membership of about two hundred. There is no better MISSIONARY SOCIETY than the First Association of Washington, and there ought to be a spiritual temple erected here at once. Will not those who have means assist in this work? Money has been contributed in the past to erect churches for all denominations in Washington from people all over the United States. Cannot the Spiritualists unite to erect a temple at the capital of the nation? The friends at Spartansburg. Pa, have recently dedicated a new temple. The Religio-Philosophical Society of Baltimore has a cosy and homelike place of worship which it will soon own, as it is rapidly discharging the debt. Mr. Gousse, Mr. Stangling, Mr. Feast and their associates have labored faithfully and well in this locality. A well-conducted Lyceum is always sustained. Mrs. Crail has occupied the platform for the past month. Her engagement has been a success spiritually and financially. Mr. Frank Ripley is engaged for December, and Mrs. Asaleine M. Glading for January, by this progressive Association. retary, and others, will also speak.

There will be an informal Conversations in the parlors of the Y. M. C. A. Building, Boylston and Berkeley streets, Monday, Dec. 9, from 4 to 6 P. M.

## Movements of Pintform Lecturors. (Notices under this heading, to insure insertion tile same week, must reself this office by Monday's moll.)

Bro. J. J. Morse, we learn, landed in New York City in salety, after his voyage from England, and is in all probability now in Oalliornia, where we wish him every success.

Flavius A. A. Heath, inspirational lecturer and platform test medium, spoke, and gave tests in Portland, Me., last Suuday, He has several open dates, and would be glad to correspond with societies desiring his services. Address T. Dover street, Boston, Mass.

Societies wishing the services of A. E. Tisdale for the last two Sundays in February and the 1st, 8th and 29th of March, may address him at 547 Bank street, New London, Conn.

New London, Conn.
Mr. J. Frank Baxter this week goes to Maine for his December work. He will begin with Rockiand, speaking and exhibiting there on Sundaya, 8 and 15. On Tuesday and Wednesday evenings, 10 and 11, he will lecture and delineate in Beliast; and on Thursday evening, 12, probably in Liberty, Me. Parties desirous of his services can address him, wherever he may be, at 181 Walnut street, Chelssa, Mass.

Mrs. A. E. Sheets of Grand Ledge. Mich., serves

Mrs. A. E. Sheets of Grand Ledge, Mich., serves the Owasso, Mich., Society of Spiritualists the Sundays of December, and will begin her Indianapolis engagement of one month, Jan. 5. Her address in the latter city will be 1195 Capitol avenue, N. Mr. J. W. Fletcher lectures every Wednesday even

Ing before the Occult Club in Spencer Hall, 114 West 14th street, New York City. He is drawing fine audiences. Dec. 4 the subject was: "What Effect Will the Christian's Prayers have, upon Ingersoil—or the Law of Thought-Transference." Dr. Dean Clarke has been doing excellent work for

Spiritualism in the Northwest—Washington and Ore-gon—for some eighteen months past. His latest field has been Portland, Ore., where his lectures have called out the warmest commendation.

Mrs. E. Cutler, trance speaker and platform test medium, is speaking Sundays in Trenton, N. J. She would like to make engagements for camp meetings; will go on liberal terms. Address, 149 Lamberton street, Trenton, N. J.

F. A. Wiggin, platform lecturer and test medium, is engaged as follows for the month of December: Dec. 1, 8, 15, 22 and 29, Malden; 5 and 6, Rockland, Me.; 12, Marlboro', Mass., and 16, at Somersworth, N. H.

E. J. Bowtell is speaking on Sundays in Brooklyn, N. Y., at 484 Lafayette avenue, where he may be ad-dressed concerning future dates and camp-meeting engagements. At liberty for lectures on week nights. engagements. At liberty for lectures on week nights.

DeLoss Wood spoke for the Society in Bridgeport, Ct., Nov. 24, and has been respraged. Mr. Wood has received calls from societies in Worcester, Providence, Norwich, Pawtucket, Lynn, Somersworth, N. H., and Bridgeport. Address him Dabielson, Ct., Box 199. Mr. Wood is actively engaged in newspaper journal ism, and does not depend on platform work as a means of subsistence, but will speak for societies in New England on terms societies may offer.

Mrs. M. Miller of California would like to make engagements with societies to lecture and give platform tests. She can be addressed at 41 Somerset street, Providence, R. I.

Mrs. Mary A. Gridley is now stopping at the Coutinental Hotel, in New York City. She has organized an occult and psychical development class that meets every Tuesday evening at 8 o'clock, at 312 West Fiftyninth street. H. F. Tower, manager.

Dr. M. Cora Bland has recently delivered a highly successful series of seven lectures on health topics in Baltimore, Md. The course, which was held at the Friends' meeting house, closed Nov. 27.

Mrs. Julia E. Davis spoke and gave tests in Fall River, Mass., Dec. 1; will be in Wakefield Dec. 8 and 15; Malden, first Sunday in January. Has open dates. Would like to correspond with secretaries of societies with a view to engagements. Address 49 Dickinson street, Somerville, Mass.

### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner of Light can be had. Services Sundays, 184 A.m. and 7% r. m. Atternoon meetings for facts and phenomena at 2%. Henry J. Newton, President.

Adelphi Hall, 52d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A.m. and 7% r.m. Mrs. Helen Temple Brigham, speaker.—Occult Club meetings will be

Temple Brignam, speaker.

114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 P.M. Prominent speakers and mediums. H. F. Tower, Manager.

Meetings in Fonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary,

Adelphi Hall .- "Ethics" writes: On Saturday morning, as Mrs. H. T. Brigham, speaker for the Society of Ethical Spiritualists, was driving from her home at Elm Grove, Mass., to take the train for New York, the horse took fright, and she, as well as the driver, was thrown violently from the carriage. Mrs. Brigham was serverly, though not dangerously in-jured, sustaining several bad cuts and bruises. With her usual splendid courage and endurance, she in-sisted on speaking Sunday morning, Dec. 1, and de-livered an address of exceptional strength and beauty

of expression; but the effort was unwise, as in the evening she was unable to stand. The usual good audience assembled in the evening, and, though disappointed by Mrs. Brigham's absence, listened with interest to the reading of an address and recitation of original poem by the President, Miss B. V. Cushman.

Carnegie Mali.-No report of Sunday services has reached us for present week.

### Southern Land at Low Rates. Along the line of the Southern Railway is the land

of promise. Its line leads through the richest sections of Virginia, North and South Carolina, Eastern Tennessee, Georgia, Alabama and Mississippi. All the cereals and grasses are easily cultivated and yield abundantly. In fruit and vine culture it surpasses California. Its forests are extensive, and contain almost every variety of timber suitable for every kind of building and manufacturing purpose. Cotton, tobacco and sugar caue grow luxuriantly in the country trav-ersed by this line, and every branch of business can be profitably carried on. This section has many mil-lions of acres of the best land for sale at low prices inons of acres of the best land for sale at low prices and on favorable terms. Persons seeking new locations should see the country traversed by the Southern Railway, as seeing the advantages offered is to be convinced that none surpass it. We will be glad to give any information we may possess free of charge, and to render all possible assistance. Address M. V. RICHARDS, Southern Railway, Washington, D. C. When travelling in the South for business or place. When traveling in the South for business or pleasure, be sure and have tickets read via Southern Rail-

### Holiday Tour to Washington and Atlanta.

A special holiday tour via Royal Blue Line leaves Boston for Washington, D. C., Thursday, Dec. 26. Trip occupies seven days, and rate, covering hotel accommodations and every expense, is but \$23.00. On same date a party leaves Boston for the Arlanta Exposition, stopping at Philadelphia. Luray, Natural Bridge, Chattanooga, etc. Time occupied, ten days; rate \$58.00. Both parties personally conducted. For itineraries, address A. J. Simmons, N. E. P. A., 211 Washington street, Boston.

a local disease. If it did not exist in your blood, it could not manifest itself in your nose. Whatever impurities the blood does not carry away, cause what we call disease. Therefore, for

inhalants, snuffs and other local applications can give only temporary relief. The true way to cure is to purify your blood by taking a constitutional remedy like Hood's Sarsaparilla, which eliminates all impurities and thus permanently cures catarrh. Remember

# Hood's Sarsaparilla

Is The One True Blood Purifier. \$1;6 for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure habitual constipa-

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PRESCRIBES for and diagnoses disease. Gives advice on business, mediumship and obsession. Psychometric readings by mail, \$1.90. 127 S. Moline Ave., Pasadena, Cal. Dec. 7.

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W. Lucas Clark, WONDERFUL Magnetic Healer, 24 Upton street, Boston. Patients treated at their homes if desired. Dec. 7. lw\*

RUPTURE Sure Cure at home; (sealed) book free. DR. W. S. RICE, Box 93, Smith-ville, New York. 13teow PLORIDA, for Homeseekers and Investors, is described in a handsome illustrated book which you can obtain by mailing 5 two-cent stamps to J. H. FOSS, 1 Wabeno street, Roxbury.

THE address of George N. Cumming, the medium. F. F. UETZ, St. Louis, Mo. 2w\* Dec. 7.

TYPICAL MEDIUM. Sittings daily. 344
Shawmut Avenue, Boston, up one flight. Hours 9 A. M. to 8 P. M.

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THIS volume has proven one of the most popular collections of Poems issued from the spiritual press. Many of these Poems have been widely used for recitations, for which they are admirably adapted, and many others have been set to music by eminent composers and published in sheet form. These are accompanied by the music, which adds to the value and attractiveness of the volume.

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Address the Publisher, HUDSON TUTTLE, Nov. 23.

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Berlin Hights, Ohlo.

### Descriptive Mentality. BY PROF. HOLMES WHITTIER MERTON.

A concise and practical method of learning to read the haracter, habit, and capacities of the mental faculties from their definite signs in the head and face and hand. Illustrated by eighteen pages of photo-engravings and half-tones of the head and face, made by the author expressly for this book; with a complete descriptive chart of the mental faculties and their cultivation. In its treatment of Palmistry, there are thirteen full pages of drawings, so arranged that each sign is named upon the drawing, and nearly four hundred signs are thus given and self-explanatory; reference to the text is thus made secondary, and often unnecessary. Any persons, by comparing their own hands with the drawings, can see at once their own nature and destiny as portrayed by those signs, lines and meanings that are present in their hands. The aim has been to widen the general view of life, to teach a valuable art, and to present a new and interesting source of amusement.

176 large pages, clear type. Paper, 50 cents. from their definite signs in the head and face and hand 176 large pages, clear type. Paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO,

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Inspirational Addresses, Replies to Questions, and Poems, delivered by W. J. COLVILLE, at the residence of Lady Cattiness, Duchess de Pomar, 124 Avenue de Wagram, Parls, during June, 1835.

Pamphlet, price 15 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12,00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

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SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at

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

Send for our Free Catalogue of Spiritual Books-it contains the finest the world.

# JUSIE BERNELLER

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COMPANY.

Biographic Memorial

# LUTHER COLBY,

FOUNDER OF THE

# Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY YEARS,

JOHN W. DAY.

This volume is replete with personal information, poetic tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by ome of the brightest minds in the Modern Dispensation.

Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in

The chapters are titled respectively:

'A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED.

MR. COLBY'S MEDIUMSHIP.

"GONE HOME."

TRIBUTES-Prose and Poetic.

In its Dedication the author gives the keynote of the

TO MR. ISAAC B. RICH, the carnest friend and faithful co-partner of Mr. Colby for many

TO THE PIONEERS OF MODERN SPIRIT. UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies";

AND TO THE YOUTH OF THE NEW DIS-PENSATION, who are reaping in joy what their forbears have sown in tears, and wheel faces are now set toward the sunlight of worldwide victory:

### THESE PAGES.

Briefly descriptive of an earnest and practica life now closed in the mortal, are levingly dedi-

The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eightythird year), and a fine likeness of William Berry (co-founder of the BANKER OF LIGHT): also views of the Fox Cottage, the First Spiritual Temple (Newbury and Existen streets, Boston) and the Birthplace of Mr. Colby in Ames-

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our demands for constitutional rights for all the people.

During our recent visit to New York we were the guests of Henry J. Newton, a true philosopher, a man that cannot be turned against the truth by criticism and ridicule, conscientious and firm as the eternal hills, condemned by some, yet loved and respected by all true Spiritualists. It is a pleasure to visit the home of Mr. and Mrs. Newton—a true spiritual home in every sense of the word, where love sweetens and makes holy every-day life. The Association of which Mr. Newton is president recently contributed a good collection for the Philadelphia mediums.

The National Association has recently received a valuable donation of books from Mrs. E. D. Smith of Indianapolis, also a large number of foreign publications from Mr. W. N. Eayrs, the accomplished translator of foreign documents for the Banner Of Light. 

## SPIRIT Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week for the above heading are reported verbatim by Miss self W. Pratt, 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, event-maily progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

The it is our earnest wish that those on the mundane where of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to piace natural flowers upon our séance-table. Also, we are requested o state that all letters of inquiry, or otherwise, apper alming to this Department, should be addressed to the undersigned.

### SPIRIT-MESSAGES.

CHVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 17, 1895. Spirit Invocation.

Oh! thou Ordainer of Life, thou in whom we live, move and have our existence, we thank thee for this bright sunshine thou dost vouchsafe to thy children of earth. We thank thee that the doorways of spirit-communion are still kept open, and we invi e the presence of the bright angel messengers that thou dost send out to give light to mortals, which we, as thy children, need so much.

We thank thee for the extension of life, that we are permitted to meet together as social companions, and permitted to commune with the angel ones that have passed that portal ermed death.

We ask thee, oh! Father, that thou wilt give unto us knowledge, that we may know more of thee and thy laws that govern us, and we would draw nearer to thy angel ones, that we may gather from their lives something to spiritualize our own existence, that we may learn to be more charitable with our brothers and our sisters.

We thank thee, our Father, for the many blessings which are ours, for the sunshine in our pathway, and for every discipline that seemeth good in thy sight that we are to pass through. We would ask at this hour, as thy children, that some words may be here spoken from some loving ones that may be positive proof to their friends that they still live, that they are often so near, placing their hands upon them, that they may be brought into a fuller realization than ever before.

We would ask thy blessings and benediction, not only upon our loved ones, but all humanity everywhere.

### INDIVIDUAL MESSAGES.

### Caroline Todd.

Good-morning. I have waited patiently, although sometimes as we come on to the earthplane we feel a little impatient to speak to our friends, as it has been said that we might in some way drop a word, that they might know we are with them in the homes.

In this city I am not forgotten by some; and yet, Mr. Chairman, you know what mortality is-those that passed on long ago are not forgotten, but those that pass on later are held a little closer in memory. It has been said, "the dead are the forgotten." Yes, all the "forgotten" there is are those you call dead, for it has been an education that mortals should speak of us as dead. We are living, active people, more so than we could be here.

William, my husband, is here with me, and wants to be remembered kindly to the few yet left in Braintree and in New Bedford and in Boston. I know there is but little he can say, for there's but few remaining upon the earth plane closely connected to us.

Dear old Grandma Todd comes up close to me with a sweet little rose in her hand. There are no thorns upon our roses. We do appreciate the flowers here, in all the fullness of our hearts, when they are placed upon the table through the kindness of the heart of mortal; but ours, when we run the finger down over the stems, we find no thorns; but we appreciate the very kind thought that is extended out to us more than we could express.

During all the sufferings I was called to pass through, I felt the Father's hand was placed upon me. We know there's no personal God, no personal Father, as you speak of him; yet we speak of Him as we come upon the earth-Mother-God. We should say the Higher Intelligences-there's the plural again, as we speak thus.

I must say when I passed on I was surprised to see the activity after I had been educated of rest-eternal rest-after laying aside the

material form. Yes; the dear little girl that passed away so long ago comes close, although not little now. as we have spoken many times of the children growing in spirit, being educated better than they could be here. I thank you very kindly. I would say to John, you have opportunities. It is no excuse for any mortal to say, "I have never heard of spirit communion or spirit return," for in these days of enlightenment I know well there's no excuse for any one.

We live together, and are very happy in our spiritual home, but I find our lives furnish our mansions that we have been promised; and, therefore, it behooves every mortal to live the best life they know how. Caroline Todd. Boston.

## Elihu N. Taylor.

Good morning. It is always morning with us, therefore this is the salutation we give you. I have had a feeling of pressure overshadow my spirit to come into this circle-room, to be one of your assembly often, but I have gained permission from your good Spirit President that I might speak or give a report to-day.

joyed it, oh! so much, and oft in my earlier spirit since I have entered the realms, I have 'tial, and it is not difficult to concentrate the Standpoint," and tells what the writer thinks of "The

know who or what it was. But I learned and there's the privilege of making more. more of spirit-communion, which is called Spiritualism-we will change that and say spirituality instead-and the more we have of spirituality, the more we learn of our friends.

I have often thought, since passing on, how hard it was to part from the loved ones-the dear wife and the family-but I visit them, knowing they have a comfort and consolation in thinking that I am not far away.

I ask the question here to all the world, where's the comfort in believing or trying to believe this life ends all, or either that we wait for the judgment day? We find in our realms that the judgment day is every day and every hour in the day. That's my religion, and I have no doubt, Mr. Chairman, it is yours. We are educated in mortal that God, which is the way that mortals have been educated to speak of him, punishes "world without end." As we are a part of that great Infinite, then would he not punish himself as well? Oh, how strange it seems to me that any one with good reason can, or even try to believe these things. Yet I have had people say to me when upon the earth-plane: "Oh, yes, it must be that God is upon a throne." Well, I could not coincide with them; yet they had the right to their own opinion, if it was in darkness. Yet there are opportunities presented to mortals to-day, and many privileges that I did n't have in my younger days, but thank the great Diviner of all life, from whom all life emanates, that I learned before passing on.

In Easton, Conn., I know I am not forgotten -I do not say I think, but I know-as Elihu N. Taylor. I have been here to your meetings, and I have enjoyed them much. I have gained in knowledge from some points that have been put forth from many of these uplifted spirits that have been in the spirit-world much longer than I, or, you might say, have progressed on farther than myself, and I would ask the question, why do we go to the lectures if it is n't to gain some knowledge? Good morning.

### Mary Anne Underwood.

Friends, for I feel a welcome as I take the stand to-day, I have enjoyed much in being one of your assembly here. I feel that welcome extended to me as the privilege is granted to

First I will say, Moses, it seems a long time to you since I passed on, yet I am with you every day in our home; although another has come to take the place, I greet her warmly as a sister, and while I speak to you I turn again and say-Tillie, your mother is here also and wishes to be remembered to you.

And now to you, Georgiena; I am going to speak a few words to you, which I feel you will gladly accept from mother. I know there are times when in your heart you wish you could commune with me, that you knew I was with you; yes, and you have learned something of us from the other life. And also would I say to you, when you see Maria and William, say to them I often visit them, and how pleasant it is to feel a freedom, yes, a privilege, to go whenever and wherever we have a desire to

I did not think, Mr. Chairman, when I entered this room to day, with the large assembly me, I gladly accepted.

Moses, I know you are feeling better than you did at one time, yet some little diffibenefit. I am satisfied. And, Georgiena, I am of the individual. Our best friends and our satisfied with the change that you have made. Think not, one of you mortals, that I have not been cognizant of the changes that have come to you, although in the flesh I did not understand that I could come and report here and make myself known personally, yet I have learned that since passing on; and whenever it is possible come into communication with us, for we do enjoy conversing as much-I think sometimes more-than we do in the

And I would say further, a little while since, as you, Moses, and Tillie, were in the city making some little purchases, I went with you from place to place, and at first I thought pos of fate or blind servants of a force inscrutable. sibly you might be coming into communication with me somewhere, but at last I saw you wending your way homeward again, in Waltham, this State, where I am no stranger.

This is my first experience of speaking in public. We call it public, as there are so many of our people from our life that are present today, although we understand there's but few mortals. As we look beyond, we see people coming and going all the while, for there's no disturbance with us in going out and in.

It is a pleasure for me to send loving words to each of you, as you know well I would do when the privilege is extended to me. Mary Anne Underwood.

### Lewis B. Fish.

[To the Chairman:] Well, sir, how do you do? How beautiful are these flowers here to-day. We are educated that all flowers are planted by the hand of God, and watered by the same, which certainly I shall not dispute; but as you look, Mr. Chairman, upon these flowers, you ments as to prove your supremacy over your will find God-nature's God. In every little plane, and still we use the plural of the Father, | leaf, in every blade of grass, in every petal, do you see God. No mortal upon the face of the earth, in my opinion, could be so senseless as to think everything in this beautiful world of ours could come into existence by chance. Oh! no; impossible. It is from the overruling Power, the guiding hand of what is called the Higher Intelligences, and I think that's the

most proper way to speak. I could not understand when in the flesh that it could be possible that God could be a personal being. There's been much spoken upon that subject, yet I can't say I knew all; I did not. It was my own thoughts, arguments with myself, and I am pleased to say to you, since entering the other life it has been a life of the learning that is given to us, which we call the great school of life. I would not for a moment say to you I have graduated; oh! no. It sake of the priceless pearl of wisdom. is an eternity of learning, on, on forever, and as has been said, none too long for us.

I am pleased to speak to you to day, although when we have asked permission before we never know when it will be granted, but when it is we gladly accept it.

Yes, Philander is here with me, my brother: Aunt Mary Fish is here too; all ask to be remembered, for they have not all passed the portal. Oh! how they come, keep coming in here while we are talking, but they do not disturb us. I am speaking from our spiritual I would make this statement here; think standpoint, not your material. I well undernot I was ignorant of spirit communion; I en- stand what mortality was; I lived it, but in desires to become en rapport is the first essen-

days I would sense them around me, and not learned some things, made a little progress, Lewis B. Fish, Randolph, Vt.

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

appear in due order on our sixth page:

May 17 (Continued),—Laura Lorania Mendum; Hattle P.

Griffin; Henry M. Pitman; Nona Beil.

May 24.—Roswell O. Pratt; Elia Smith; Levi Rogers; Fisher M. Clark; Addle Jackson; John Cosgrove; Linnie Leland;
Ida Louise Merriam; Caroline Marshall.

May 31.—Frank Buchanan; Sarah Bidwell; Joseph Dillingham; Gertie Greenleaf; Joseph H. Livingston; Judge Charres S. Bradley; Harriet E. Fuller; Hannah Ramsden;
Jessie Stewart.

Charles S. Bradley; Harriet E. Fuller; Hannah Ramsden;
Jessle Stewart.

June 7.—Julia M. Dodd; Hattie E. Meech; Dr. J. F. Moses;
William H. Barnes; Frankle Kimball; Calista Works; War
ren Chase; George Wiley; Laura A. Peters; Jonathan J.
Gloyed.

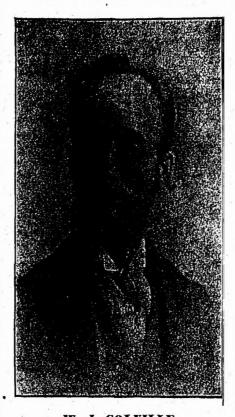
June 14.—Nancy Gross; Sylvester Hart; Col. J. Martin;
Laura Elvira Stafford; Dr. Jeremiah D. Moore; Charlie
Cordingley; Maria E. Goodwin; Alfred Kittredge.

June 21.—Charles Reeve; Alby Cilley; Mary Felker; Nellie Whitney; Danlel W. Hubbard; Mariha A. Stewart; Bessie E. Gleason; Sarah Gleason; Albert Grantman.

June 28.—Samuel Proctor; Milton O. Slate; Mary E. Smith;
George W. Mitchell; Annie E. Kemp; James Ferguson;
Solomon J. Howard; Lillie Worthen; Lewis B. Wilson;
John Pierpont; Nona Bell.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES. 1.—[By Lydia Furness, San Francisco.] Is it a fact that when one begins to study occult subjects he is met by what Theosophists call the "Guardians" of the Threshold," who throw obstacles in his way? Q.2-[By the same.] Is every one capable of developing the power to send and receive telepathic

Ans. 1.-The Guardians of the Threshold are represented by some writers on Occultism as elementals opposed to man, therefore it is not invariably easy to determine what is meant by the expression from the pens of all who employ it in their writings; but like all similar doctrines pertaining to esoteric culture, it is based on actual experiences of some sort.

No matter what may be the special kind of tered this room to day, with the large assembly of what is termed spirits, that I would give a attainment sought, difficulties are always to be That glorious body, radiant, bright and warm report; but, as the invitation was extended to found in the way of the novice who seeks to They would no longer think, nor speak of d conquer nature in her lower forms by exercising the powers of his own higher nature.

There is a danger sometimes in placing the culty with the head, and I do feel that since scene of conflict and the friends and foes of the change has come to you it has been a progress without instead of within the sphere worst foes are all within ourselves, and nothing can reach us from without unless it gain entrance through its own correspondence

We do not advocate building up a complex system of mysticism and introducing our hearers and readers to the nomenclature of some distinctive school of occultism, but we do insist that the idea suggested by our questioner is founded upon the fact that every step of human progress is contested at every turn, and probably were it not thus contested we should never develop sterling character or feel ourselves to be anything higher than prophets

The first lesson to be learned on the threshold or at the gate of the hidden sanctuary (to use mystical language), is the lesson of conquest over circumstances. The tyro must be taught at the very outset of his researches that he must entirely reverse the common saying "we must be guided by circumstances." for he who would obtain power must, on the psychic and mental planes, accomplish such victories subjectively as make possible in due time such objective achievements as serve to demonstrate to a remarkable degree the wise man's conquest over the lower elements in nature.

The first all important precept is, always keep the promises made to yourself as faithfully as you are morally bound to keep promises made to others. Do not hesitate to reckon with yourself as the conqueror of all around you; then, though you have as yet, perchance, no ability to alter materially the outward aspect of affairs, you are certainly powerful to so act in certain otherwise depressing environsurroundings.

Whenever you say you will do anything, the probabilities are that some plausible temptation will assail you to leave it undone. Rain may fall in torrents at the very time when you should be setting out to redeem a promise: visitors may call at the very instant when you should be ready to start to fill an engagement.

If you allow these obstacles to overcome you and upset your purpose, you are yielding all unknowingly to whatever is opposed to your by Stockton is entitled "Captain Eli's Best Ear." advancement, or you are at least falling a victim to a trial which it is necessary for you to overcome if you would make any real advance in inward achievement.

Another point must be invariably held to the front in this inquiry, viz., that no one can learning, of life and activity, and all so free is be worthy to exercise occult power who is cowardly, insincere, vacillating, or other than boldly determined to do all and dare all for the The Guardians of the Threshold are wise spir-

itual teachers-friends, not foes, of honest students of the mystic realm; but they cannot as that lady said, we came first to listen, but and will not entrust heavenly mysteries to the dissolute or the idle. A. 2.-Every one is capable of developing the

telepathic faculty, and, indeed, every one exercises it, both consciously and sub-consciously. to a certain limited extent, though comparatively few have unfolded it through diligent exercise to any remarkable degree of proficiency.

To cultivate the habit of concentration on a given theme, place or object with which one

### TO OUR FRIENDS:

Do n't you know some Spiritualist who does not now, but who would subscribe to THE BANNER OF LIGHT If YOU called his attention to the Paper?

time on anything which appears of great value and interest.

Choose, therefore, an important subject, and determine to realize your oneness with it. This will greatly help you to overcome distractions and assist in your triumph over the ordinary tendency to weakly scatter energy in while the secret of power is steadfast attention given to a single selected topic.

When you desire to send a message to an absent friend, make a mental picture of that friend, close your eyes, and speak to your friend inaudibly, with the utmost distinctness of mental articulation.

When you wish to receive a message from a friend, sit quietly down, or recline in a listening attitude, and calmly await whatever may come to you inwardly. Whenever some message seems to come to you unexpectedly from any source, make a memorandum of the time, and allow verification to come in its own way, without special effort on your part to seek it.

### A Veteran Gone Home.

To the Editor of the Banner of Light:

FLAVIUS J. BRIGGS, of Bloomington, Ill., an old and valued resident, once a minister, and an editor, has laid aside the mortal and put on immortality.

has laid aside the mortal and put on immortality.

For some thirty years he has been a subscriber to the Banner of Light. He was considered among the pioneers of the Northwest as an authority on spiritual and philosophical questions.

Mr. Briggs was born in Barnard, Vt., June 16, 1811, and hence was past eighty-tour years of age. While young, he moved with his parents to St Lawrence county, New York, where he was educated. When about twenty-one years old he commenced preaching the Universalist doctrine. In 1851 he settled in Bioomington, and subsequently became one of the proprietors of The Pantagraph. For some years he occupied the position of editor of that paper.

In 1838 in New York State he married Mrs. Sophronia Hendee, who died in Bloomington Sept. 14, 1879.

In 1836 in New York State he married Mrs. Sophronia Heudee, who died in Bloomington Sept. 14, 1879.
One daughter, Mrs. T. B. Packard, survives, and,
with her husband, occupies the Briggs home.

The Pantagraph states that "for the last thirty
vears Mr. Briggs was a leading Spiritualist, and died
in that faith. He was one of the best read men in
this part of the State, particularly on religious subiters and was a next entertaining conversationality."

jects, and was a most entertaining conversationalist. T. B. P. IN MEMORIAM F. J. BRIGGS. They say "he died" because the mortal ties No longer held the eager spirit bound;

Because earth's light departed from his eyes,
And from his ear all sense of mortal sound; Because his step was feeble, and his hand Was palsied and uncertain in its power; Breause his form, once so erect and grand Was bent with years and labor; and the hour Had come at last when that unyielding will Could no more move a form so cold and still.

or speak of death For him, the immortal soul, the real cause, Whose lite is not the influx of a breath, Nor yet the process of material laws:

Ah! if they could but see that other form.

But is existence, free, divine and sure, Fixed and unchanging, letterless and pure. To be's the flat of unbounded thought; Expression of the eternal supreme will; The kindling of a flame that dieth not,
A force propelled that nevermore is still.

Once given, this being, force, existence, life—
A living spark from out the central flame—
Lives on, glows on, and shines through earth's dark
strite— Though sometimes dimly, centrally the same; Nor can it ever cease to live and shine While lives its author, infinite, divine.

I say "he lives," the now translated soul Lives real life, or just begins to do;
The one he left, the rudiment, the goal;
The one he's gained, the real and the true.
This shadowy land, as home or dwelling-place,
He bade adieu forever and for aye,
And sought the new, in form of matchless grace, When he threw off the tenement of clay.

The soul's true home; realm of eternal youth, Mansion of beauty, wisdom, love and truth.

Behold him thus, our risen brother, friend, Clad in the glory of his vestments briging A form erect, where all the graces blend In realms of glory, happiness and light; Behold bim now in health, in strength, in youth Absorbing life at every spirit-pore, Each hour revealing to his soul some truth His mind had sought, but never grasped before;

His shackles dropped; from every ill set free, And born at last into full liberty. I seek him now-not in the busy street, Nor in his erstwhile home, where neighbors call; Nor yet in public halls, where many m And in the marts of traffic, least of all; But when the day is gone, and friendly night Spreads her broad mantle over earth and sky; When labor's done, and rest and thought unite,

And tune the soul to spirit harmony Then thought meets thought, and with each other And there I meet and recognize my friend. I meet him as I ever have of late,

Soul unto soul, in spirit, will to will, I recognize him by each well known trait Of mind, expression, forcefulness, and still, Though yet the same, he's not the same to me: I'm still in class, he 's taken his degree. I struggle yet with problems hidden, dim, They're clear as sunlight, plain as day to him; He's gone up higher, with risen ones to dwell; We say "God speed!" "All hail!" but not farewell.

### December Magazines. THE CENTURY .- The Christmas number is notable.

The most striking and novel illustrations are those by Tissot, from his well-known series, "The Life of Christ." The article on this extraordinary work is written by Miss Edith Coues. Another set of interesting illustrations is by Louis Loeb, the American artist, accompanying an article on "The Passion-Play at Vorder-Thiersee." This number gives the opening chapters of a story called " Tom Grogan," by F. Hopkinson 8mith. A real old-fashioned Christmas story Among the short stories is Rudyard Kipling's "The Brushwood Boy." The second instalment of Mrs. Humphry Ward's "Sir George Tressady" is given. The article entitled "A Midsummer Night," by Benjamin Kidd, presents to the public the author of "Social Evolution" in a new light, that of a naturalist and lover of nature. Mr. Leslie J. Perry describes, with numerous examples from the records, the "Appeals to Lincoln's Clemency," and the Rev. Dr. Munger has a suggestive paper called "Music, Heavenly Maid." Miss Thomas writes in both prose and poetry of "Glamour." Harriet Prescott Spofford publishes a poem entitled "Hear, O Israel!" and there are shorter pieces of verse in "Lighter Vein," The Century Co., Union Square, New York.

THE LADIES' HOME JOURNAL -One of the greatest issues ever sent out by this or any other periodical is the Christmas number. James Whitcomb Riley has an illustrated poem, "At the Gate," a gem in every line. Ex-President Harrison has his introductory paper on "This Country of Ours." Rudyard Kipling has the first part of "William the Conqueror." Mary E. Wilkins has the first of a series of character sketches of New England life, and treats of "Timothy Samson, the Wise Man." After a long lapse, Mrs. A. D. T. Whitney contributes another of her "Friendly Letters to Girl Friends." Lilian Bell has begun a series of articles entitled "From a Girl's

mental gaze steadily for even a considerable | Man Under Thirty-five." Hezekiah Butterworth contributes "How Longfellow Wrote His Best-Known Poems." "The Art of Social Discovery" is by Agnes H. Morton. Julia Magruder commences "The Violet," which is a fine story. Mary Anderson de Navarro writes "My First Appearance on the Stage." Mrs. Burton Harrison's serial, "The Holiday Dance at Worrosquoyacke." continues to be interesting. Rev. C. H. Parkhurst. D. D., writes on "The Passion turning constantly from one trifle to another, of Money-Getting" Robert J. Burdette gives bores a good many hints in "Wasting Other People's Time." Ruth Ashmore grandly writes on "The Girl Who is Employed." It is one of her strongest papers. There is also a large variety of other reading. The Curtis Publishing Co., Philadelphia, Pa.

> ST. NICHOLAS. - The Christmas spirit runs all through this number. "How a Street-Car Came in a Stocking" is told by Harriet Allen. Sarah Orne Jewett writes "Betty Leicester's 'English Christmas"; "A Christmas White Elephant" is by W. A. Wilson; James Whitcomb Riley contributes "The Dream March of the Children," and Bertha E. Bush describes in verse "The Christmas Song of Cædmon"; there are "Letters to Young Friends," by Robert Louis Stevenson, with a new portrait of Stevenson and other pictures; Mrs. Constance Cary Harrison, in "The Little Carltons Have Their Say," draws from her own experience in Richmond during the war; "Our Secret Society," by George Parsons Lathrop, will prove to its readers that boys are very much the same now as when the writer was a youth. Mrs. Helen E. Greig tells of "Owney, the Postoffice Dog," and some new pictures are given of this remarkable canine traveler; Bombshell: An Artillery Dog," who saved the lives of two little children by his instinct, is described by Lieut. John C. W. Brooks. The serials are represented by interesting chapters. The Century Co., New

SCRIBNER'S .- The opening paper is by Cosmo Monk\_ house, who writes a very bright tribute to Laureno Alma Tadema, the artist, and brings out many illustrations. "The Amazing Marriage," by George Meredith, comes to an end. Henry Van Doke has a story of a picture, "A White Blot." "Wild Beasts as They Live," is by C. J. Meltiss. Joel Chandler Harris has a sketch, "The Colonel's Nigger Dog." Brander Matthews has an article entitled "The Kinetoscope of Time." "The Staying Powers of Sir Rohan." is a Christmas story by Frank R. Stockton. "The River Syndicate" is from the pen of Charles E. Carryl. Arthur Stanwood Pier contributes a story, "The Heroism of Landers." There are several fine por ms. Charles Scribner's Sons, New York.

THE MAGAZINE OF ART .- "Some Portraits of Sir Walter Scott," by F. G. Kilton, occupies the major portion of the latest issue. Edmund Gosse has a paper entitled "The Place of Sculpture in Daily Life." Harry Furniss has an extended sketch on "Charles Borton Barber," illustrating some of his finest paintings. "A Collection of Plate Belonging to Sir Samuel Montagu, Bart.," is a noticeable paper. "Art in the Theatre" is by M. H. Spielmann. "Prof. Herkomer, R. A., and His Pupils," is from the pen of M. Phipps Jackson. "The Chronicles of Art" and three full-page photogravures furnish the remainder of the contents. The Cassell Publishing Co., New

THE QUIVER .- Two new serials, "The Junior Partner at Moreton's," by Fay Axtens, and "Andrew Clay's Awakening," by Alan St. Aubyn, make good reading, and promise to be interesting. "Befriending the Friendless Girl" is quite interesting. "Solomon Built him an House" is a story by J. Rowbothan. "A Story of Three" is by Albert E. Hooper. T. Sparrow tells about "The Penniless Poor." There is a very interesting article, which is fully illustrated, on "Leaders in the Church of God," giving many portraits. The Cassell Pub. Co., New York.

CASSELL's. - The opening paper is "With the Troops at Aldershot," by Mary S. Warren; "Love-Day" and "The Voice of the Charmer" both come to a conclusion; "My Trials as a Housekeeper" is by Elizabeth L. Banks; "The Czar's Diamond" is a thrilling story by Huan Mee; Alfred F. Robbins describes "The Earliest House of Commons; "The Blind Skipper" is a short sketch by C. J. Cutteliffe Hyne. The departments are all well cared for. The Cassell Publishing Co., New York.

MISCELLANEOUS NOTES AND QUERIES. - The opening paper is "Kabbalistic Names from the 'Blazing Star." There is the usual variety of scientific, astronomical and miscellaneous subjects treated, closing the thirteenth volume. S. C. & L. M. Gould, Manchester, N. H. For sale at the BANNER OF LIGHT Bookstore, 9 Bosworth street, Boston.

LATE NOVEMBER MAGAZINES. THE THEOSOPHIST .- "Old Diary Leaves," by editor Olcott, has a liberal installment. P. C. Mukherii writes on the "Antiquity of Aryan Civilization." "Man his Own Creator" is by Lilian Edger. "Notes on Scientific Experiments" are very readable. "Dissatisfied Theosophists" is by W. A. English. Athanese writes on "Poetry and Poets." "Selfishness and Motives of Action" is by Kall Kautn, Sen. There are other interesting and instructive papers. Published at Society's Headquarters, Adyar, Madras.

### Stimulates Digestion.

Horsford's Acid Phosphate. It acts directly on the food, thus assisting the stomach, and also stimulates the secretion

of the digestive fluids, putting the stomach in an active, healthy condition. Passed to Spirit-Life. From Hastings, Mich., Nov. 20, 1895, LEVANTIA SHELL-

MAN STAFFORD. She was born in Davenport, Delaware county, N. Y., July She was born in Davenport, Delaware county, N. Y., July I., 1827. At 10 years of age she, with her parents, moved to Gull Prairle, Mich., and, one year thereafter, to Martin, Allegan county. In 1844, she married Mr. Silas Stafford, then a young and prosperous lawyer. For over fifty-one years they traveled hand in hand, sharing the sunshine and shadows of earth-life. There were three children born to them, two sons and one daughter. The youngest son passed to spirit-life at an early age, the eldest, William P., and daughter, Nellie S. Padgeham, remaining to bless their home.

and daughter, Nellie S. Padgeham, remaining to bless their home.

The deceased, at the age of 14, united with the Methodist Episcopal Church, but subsequently was induced to investigate Spiritualism, and became a believer and medium. For nearly forty-five years she was, in her bome circles, an instrument to bring light and comfort to many hearts.

The funeral services were held in their home in Hastings, Mich., where they have resided for some fourteen years. It was conducted by Mrs. Jennie Hagan Jackson, of Grand Rapids, Mich., who drew all hearts to her, both believers and unbelievers. Many people gathered—some, perhaps, for the first time—to listen to the comforting words our glad tidings of immortality ever bring.

Mrs. Stafford was a kind and sympathetic friend, charitable to a fault, yet ever firm for the right.

Besides her son and daughter she leaves an aged companion, or pilgrim, who stands on this shore, peering with outstretched hands and earnest gaze to the ether, waiting with patience to be carried across to join that other "circle."

H. H. B.

Nov. 21. 1895. RODOLPH S. COWING. of Indiana, a Clerk in

office of the Register of the Treasury, and a member of Beni. B. French Lodge, No. 15, F. A. A. M. Mr. Cowing was the husband of Mrs. Nannie Cowing, one of our finest test mediums. His wife was absent from her companion when he passed away. The spirit took its flight to the higher realms without a struggle, as one fallen asleep. The many friends of Mrs. Cowing tender her their sincere sympathy.

Mathington, D. C.

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

A positive necessity for evening work of any kind is a strong, steady light, and there is none better than he Miller Lamp affords.

(From the Worcester Spy, Nov. 14, 1866.) "Why I am Opposed to Vivisection."

Synopsis of an Address Given Before the Massachusetts Convention of Spiritualists, at Worcester, Mass., Nov. 18,

BY ABBY A. JUDSON.

A very able and interesting address was delivered by Mrs. Abby A. Judson, who spoke upon "Vivisection and its Evils." Her remarks were in part as follows:

Nature is an effect, of which God is the cause. God is life, and this life always works from lower to higher. The lowest organic forms share in this divine life: From crystal to moner, from moner to amoba, from simple to complex, and more and more complex, the sensations ever becoming more acute, until the various grades of mammals appeared on our planet, reaching their acme in man. In complexity of constitution, and in acuteness of sensation, the advance from the moner to the lowest mammal is far greater than from the lowest mammal to the highest one-man himself. The life in a man or woman is no more truly a part of infinite life, or God, than is the life of the lowest creature of earth. With the advancement in the forms of life has gradually evolved the supremacy of mind over mere physical force. The ingenuity of man has enabled him to construct instruments of power and of adroitness, in order to effect certain purposes. These purposes are either useful or baneful. When man makes better shelters, better foods, better clothes, better schools, better men, he as carrying out the plans of infinite intelligence, and in this way does he act in line with the old saying, "God is Love." When he makes engines for slaughtering men or lower creatures, or for torturing men or lower creatures, he is working in opposition to the plans of deific love, and he is crucifying afresh the Nazarene, whose aim was to reveal God's love by removing the suffering of men and of animals.

To be "one with God" is to occupy with docility one's own place in the scale of being, and to conform one's self to the natural laws of the universe. In this view, a horse, a dog, and other mammals lower than man, behave much better than man himself. A wild animal lives in accordance with natural law. If he be wounded, he seeks some natural appliance, and knows which one to select. Man does not live in accordance with natural law. He gluttonously stuffs unmasticated and unmatural food into his stomach, and creates a cancer there; or the engorged intestines writhe, and the stones and pits catch in his appendix vermiformis. Having brought on appendicitis by his unnatural doings, having seen men die, as did Don Carlos of Spain, by devouring six pounds of grapes at one "gorge," he thinks he will be scientific, and improve upon nature, by cutting off the appendix vermiformis; instead of understanding that it was put in the body to warn by pain the gluttonous and the ignorant against eating unnatural food unchewed, he says it was created by mistake. So he exercises his ingenuity by nailing dogs by their feet to a board, or cunningly strapping them to a vivisecting table, and cutting out their appendices. After practicing on dogs for a while, he graduates, and then does it to men, and thinks he has done wonders if eighty two per cent. survive the operation. He had better begin to teach men and boys to chew their food fine, as the great Gladstone was taught by his father.

If my own unnatural acts, or those of my ancestors, have brought me to the condition that requires surgeons to torture animals to death in order to save my life by operating on me, I prefer to lie down and die, and then be cremated, so that my microbes will not be a source of ill to those who survive me. We may kill ferocious animals, whether tigers or bed bugs, to prevent them from devouring us. Being still under the bane of a cannibal ancestry, who ate the flesh of harmless animals, we may be excused for doing the same till Americans have progressed out of the carnivorous condition that awakens the contempt of a Hindoo or a Japanese. It is right to kill an animal or a human being (if he desire it) who is dying by slow inches by the tortures of a cancer or a fire; but to vivisect or kill animals for experimental science is wicked. He who vivisects an animal or an unwilling man, with anasthetics, violates the natural laws which prove the existence and the nature of God. He who vivisects, without anæsthetics, does the work of a fiend. If God created man perfect, and then let him fall, he would be the arch experimentalist of all. But God did not so do, and he does not create nor evolve his creation in that way.

I am opposed to vivisection because its practice endorses the brutal principle that "might makes right." The plea that it is right to inflict cruel tortures because it teaches doctors how to cure diseases is too Jesuitical for me, for it is doing evil that good (?) may come, and accords with the false saying, "The end justifies the means." I am opposed to vivisection, because witnessing it hardens and brutalizes the nature of those who see their elders and teachers doing it. Boys who see their professors torturing cats and rabbits will do the same to their neighbor's cat in the back yard. The terrible "Jack the Ripper," who disemboweled his victims so scientifically, is found to have been a fashionable surgeon of the West End of London. It was torturing and murdering animals that gave him his hapless skill. The groans and writhings of his agonized victims are now being expiated by him, as he helplessly shrieks within the padded walls of a secure cell in a mad-house.

It is unnatural to vivisect, for it violates the natural law of the universe. It hardens the nature. It produces suffering beyond our power to express or conceive. It degrades and debases all those who practice it. It should be forbidden by the laws of every State in the

I am opposed to vivisection and I hereby petition for its total abolition.

Chile, dis yere life am not a grease cellah doah down which you kin slide wif perpetshell happerness. It am a doah wif nails in some ob de places, an' yer mus' spec ter hab yer trowsers torn 'casshunilly.- Uncle

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MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings. 330 West 59th street. Sept. 28.

ASTROLOGIC J. B. SULLIVAN, Yonkers, N. Y. 10w

### DR. F. L. H. WILLIS May be Addressed until further notice,

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DR. WILLIS may be addressed as above. From this point he can attend to the disgnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Jan. 5.

### NEW AND BEAUTIFUL SONGS, With Music and Chorus.

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ctear type, on beautiful timed paper, bound in beveled boards.

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# Nanner of Pight.

BOSTON, SATURDAY, DECEMBER 7, 1895.

### MEETINGS IN BOSTON.

Estinuto in Dubium.

Esten Spiritual Temple, at Berkeley Hall, Odd Feltows Building, 4 Berkeley street.—Sundays &t 10% A.M. and M. P. M. Speaker for Dec. 8, Solomon Schindler; Dec. 13, Mrs. Carrie F. Loring; Dec. 23, Mrs. Helen L. Palmer; Dec. 33, A. E. Tisdale. Wm. H. Banks, President; J. B. Hatch, Jr., Scoretary, 14 Sydney street, Savin Hill.

The Helping Hand Society meets Wednesdays in Gould Hall; 3 Boylston Place. Business meeting at 2; support at 6; social in the evening. Mrs. C. P. Pratt, President.

Boston Spiritual Lyccum at Berkeley Hall, 4 Berkeley Street, every Sunday atternoon at 1% sharp. All are invited. Exing the children. J. Browne Hatch, Jr., Conductor, Albion B. Waitt, Clerk.

First Spiritual Temple. Exeter and Newhard

B. Waitt, Clerk.

First Spiritual Temple, Exeter and Newbury
Streets.—Spiritual Fraternity Society Sundays, meetings
for children and investigators at 11 A. M. Lectures at 24 and
1% p. M. Speaker for December, Rev. J. C. F. Grumbine.
Wednesday evenings, at 7%, sociable, conference and phenomena. Other meetings announced from the platform.

A. H. Sherman, Secty.

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

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

First Spiritualist Ladies' Aid Society, 241 Tre mont street, meets every Friday. Business meeting at a F.M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 F.M. Mrs. Carrie L. Hatch (74 Sydney street Dorchester), Secretary,

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

Eathbone Mail, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commercial Hall.) Thursday at 2% P. M. N. P. Smith, Chairman. Elysian Hall, 830 Washington Street.—Meetings are held every Sunday at II a. M., 2% and 7% P. M.; Tuesday 2% and at 7% P. M. in ante-room; Friday at 2%, and Saturday 7% P. M. W. L. Lathrop, Conductor.

America Hall, 734 Washington Street.—Meetings Bunday at 10% A.W. and 2% and 7% P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Filght.—Sundays at 11 A.M., 2½ and 7½ P.M. Tuesday and Thursday, circle and meetings. At No. 604 Tremont street, wednesdays and Saturdays, 8 P.M., Fridays, 3 P.M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

The Ladies' Spiritualistic Industrial Society mets every Thursday at Dwight Hall, 514 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 6½ every night. Mrs. M. J. Davis, President.

Alpha Hall, 18 Essex Street.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sunday, 11, 2:30, 7:30; Tuesday, 3 o'clock; Conference meeting Saturday, 2:80 o'clock. Mrs. M. Adeline Wilkinson, Pres. Hiawatha Hall, 341 Tremont Street.—The United Spiritualists of America (incorporated) hold meetings Sandays, at 11 A. M., 2½ and 7½ P. M., and Thursday at 2½ and 7½ P. M. H. W. Martin, President.

Red Men's Hall, 514 Trement Street.—Spiritual services every Suuday evening at 8 o'clock. Mrs. Maggie Waite, Paster, residence 13 Dalton street.

Abbotsford Hall (Charlestown).—Spiritual meetings every Sunday at 2½ and 7½ P.M. Good mediums; good music. Mr. and Mrs. O. F. Stiles, Conductors.

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7½ o'clock.

Chelsen.—Spiritual meetings every Sunday evening at 7% at 206 Broadway. Mr. Geo. F. Slight, Chairman.

First Spiritual Temple, Exeter and Newbury streets .- "Reporter" writes: Rev. J. C. F. Grumbine opened his ministry at the Spiritual Temple last Sunday, at 2:40 P. M., to an interested and large audience. After two beautifully rendered solos by Mrs. Ayer, the guides took possession of his organism, and spoke (Thomas Starr King inspiring) on the theme "Religion and Science in the Sphere of Spiritualism." The guides showed that a line of demarkation must be drawn between tuition and intuition, experience and inspiration, the deductive and inductive methods of reasoning, between science as the knowledge gathered through the senses and mind by outward contact and religion as knowledge gathered through the perand rengion as knowledge pathered inrough the perceptions, through the conscience by inward contact.

Man lives in both the material and spiritual universe, and therefore has access to knowledge derived from a communication with both realms. The a priori method is causal while the a posterioris effective, that is, one refers to reality in spirit, the other refers to phenomenancy matter. Selegoe according the military distinctions of the property of the prope ena or matter. Science occupies with religion distinctive fields.

Truth is one, whether revealed from without through the senses, or from within through intuition and mediumship. Inspiration leads all methods, as it is primal, the source of thought. Consciousness both antedates, as it is correlative with, thought in all spheres of revealment. Thought anticipates the enfolded consciousness, while the latter defines and guides the thought or inspiration. Science and religion are one in the sphere of thought as they are one

in the sphere of consciousness, conscience and inspiration. One law governs both eternally.

The various issues of science parallel and conform to the analogous issues of religion. There is and can be no warfare between religion and science, as both have to do with truth, the facts and law of life. losophy is man's interpretation of science, as theol oxy is man's interpretation of religion. The warfare, if there is any, is between philosophy and theology, not between science and religion. Thought, said the speaker, is graded and graduated to the consciousness. Each generation is thus unfolded. What is germane to the generation is thus unfolded. What is germane to those of the present, except in the sense that each generation fulfills its needs in the spheres of thought. Number two cannot be reached or attained until number one is utilized. So science has grown as such (as religion also has unfolded as such), as knowledge from both the realms led the consciousness. Consciousness is not double, though it is duplex—that is, reactionary in its nature. Like a reversible mirror, it is capable of reflecting what is impressed upon it from within and without, and thus to harmonize the hemispheres of thought radiation. to harmonize the hemispheres of thought radiation, in negative and positive aspect or relation with the polarity of being. Man as spirit should be, and is, when awakened, conscious of knowledge from the sense realm and the realm of spirit. Thus clairvoyance, inspiration, psychometry, mediumship—as demonstrated in Spiritualism and as accepted by science—have to do with the subjective realm—the causal realm or that of spirit. Religion through mediumship and seership voices and manifests her inspirations and works. Religion reveals the heart, the affections the law of conscience through the avenue of tions, the law of conscience through the avenue of the perceptions of spirit, while science reveals the mind, truth, the law of consciousness through the

Avenue of the senses.

Hence science deals with materiality, while religion with spirituality—the one symbolizing truth, the negative, and the other love, the positive poles of the Divine Principle of Life. Science has to do with the material, religion with the spiritual universe. Each has its mission, and both fulfill them when truth leads to love, as love leads to truth; and when both religion and science are not perverted by the philosophies and theologies of mankind, Spiritualism has enpines and uncologies of mankind, Spiritualism has entered the world to unite science with religion, and to show as well as prove that both are twin sisters of spirit, serving the soul in its apotheosis." The guide closed with a poetic improvisation on "Love the Light of Spirit and Matter."

In the evening the subject was "Materia-Medica versus Psychopathy," and the guide, Spirit Dr. Morrel Mackenzie of England, elaborated on the two systems of healing now in vogue, showing that spirit gives matter its potency as a healing agency, and that in spirit lie the healing powers for all time. Materia-Medica is crude and basic; but Psychopathy is fine

medica is crude and basic; but reychopathy is the and ultimate. He showed that Psychopathy is the only true healing, and that it was illustrated in the works of Jesus and the apostles.

The speaker believed that all the various spiritual nostrums, mind cure, faith and prayer cure, and Christian Science have their office and sphere, but that they are formed forwhopaths.

Mr. Grumbine will open his classes for development

day at 11 A. M., and give one of his characteristic se and other games, the as ances for physical manifestations in the light. He is having had a happy time. wonderful and powerful in this phase, and all skeptics should avail themselves of this opportunity to become

Mr. Grumbine's subject at 2:40 P. M., will be "Are we Ready for the Unwritten Bible of Truth?" At 7:30 the theme will be "The Science of Materialization."

Boston Spiritual Temple, Berkeley Hall. J. B. Hatch, Jr., Sec'y, writes: Sunday morning, Dec. 1, the exercises opened with a beautiful song exquisitely rendered by Miss Grace E. Warren. Mrs. Palmer followed with an invocation. Mrs. Addie M Gage of Chicago, Ill., was present and gave a song under inspiration. President Banks then introduced Mrs. Helen L. Palmer of Portland, Mo. Mrs. Palmer arose amid great applause and took for her subject, "Prayer: Ask, and ye shall receive." To pray does not indicate humiliation. Prayer is an expression of necessity—the expression of work; it is relative always. The expression of human necessity varies according to our understandings. Every human soul is a factor of life and is as important as any planet.

Man is and must be the outcome of all the past that preceded him. Man is not a sudden creation; he is a natural growth. He is the outcome of life. Man is the type of what God is. He is the divinest outcome of law. God is in front of na God to the right of us.

of law. God is in front of us, God to the right of us, God to the left of us; but more than all, God within We are to look within and bring out from our hearts

what lies there, and we will find that God is not so far off as we thought. Prayer lives in necessity.

A man born in ain and orime, take him from his condition that is full of necessity and carry him to your home. He looks poon what is beautiful and sees comfort in human life, and he cries to be taken back to his old condition. Lead him carefully and slowly out of darkness into the brightness, and the result by-and-by will be that his heart will be warm and the spirit of gladness will grow.

Spiritualism teaches practical living worship. The Prayer grows as we grow. We must ask wisely. Prayer opens the door to our own minds.

Man appeals to the spirit without to answer the spirit within. He says in his mind, peace, that the spirit may reign. You see more clearly because you are looking out upon the peaceful waters of life.

Do not go to your closet to pray. Go to work and practice truth and God will be practical.

By religion we mean prayer; we do not want a creed and a church to look it up six days in the week; we want it in our business and every-day life. It is with prayer as it is with revelation. The same God is writing upon the rock of ages as in years ago.

When man lives up to what he is asking God to do for him, he has true religion—the teachings of Spiritualism—and until he does it, he is not living up to what he yrays for. The churches are asking for unity; it is well that the asking has come. It is not that God

he rays for. The churches are asking for unity; it is well that the asking has come. It is not that God shall unite the church, but it is for man to do it. Prayer is but the proof of what we are. Prayer is the light that is guarding us. Pray, ay, we pray more to the faith. This is what prayer is, and that is what Spiritualism is.

Mr. Watson closed the morning service with a very

fine plano solo nne piano solo. In the evening the exercises opened with singing by Miss Grace E. Warren. Mrs. Palmer delivered an invocation; Miss Warren followed with singing; Mr.

invocation; Miss Warren followed with singing; Mr. Fred Watson, accompanist.

Mrs. Palmer took for her subject, "What Responsibility as Spiritualists Have We?" I come not here to speak of eath. We recognize no death; we believe in nothing that can die. Every grain of sand is as full of life as mankind. Everywhere do we find this shining world full of spirit. Divine in its responsibility, life beneath man is responsible to all above.

Man can live for more than happiness; he can live for blessedness. Every man that lives, and every soul that thinks, can do without happiness. Blessedness means peace; it means spiritual enjoyment.

that thinks, can do without happiness. Blessedness means peace; it means spiritual enjoyment.

It is enough to know that you are living; but it is better to know that you are growing.

Spiritualism has no boundary to its possibilities. The same life that lives here lives there. Fifty years ago a man would have been hooted who would say that our highways would be lighted by electricity. There is nothing behind you that does not belong to you. Everything in nature and God is yours. There is no life that can live without spirit. When Spirituelism is comprehended by the world, no one man will alism is comprehended by the world, no one man will

pile up his wealth. nie up nis weatth.

Responsibility as Spiritualists means active religion.

Singing by Miss Warren, piano solo by Mr. Watson
and a benediction by Mrs. Palmer, brought to a close
a very successful day.

Mrs. Palmer will be with us again Sunday, Dec. 22.

On Sunday next. Dec. 8, Solomon Schindler, the eloquent lecturer, will occupy our platform. At 10:30 A. M. his subject will be "Meditation on Charity." At 7:30 P. M., subject, "Before the Tribunal of Poster-

On Sunday Dec. 15, Mrs. Carrie F. Loring of Braintree, Mass., will lecture and give tests.

The Children's Progressive Lyceum No. 1-Charles T. Wood, Conductor, writes-held its regular session in Red Men's Hall, 514 Tremont street. Sunday, 1st inst., the subject of the lesson being "Bibles," their origin, and the Christian Bible, its teachings and records concerning spirit communion, and as laying the foundation for the modern revelation as given to humanity at Hydesville nealry forty-eight years ago. Remarks were made by the Conductor, showing a

few of the truths which are inculcated by almost every form of religious belief.

Mrs. Baker and Miss Cushing, members of the Nilsson Quartet, were present and favored the Lyceum with selections, which were thoroughly enjoyed, ceum with selections, which were thoroughly enjoyed, as was a solo by Mr. S. Alta. Other songs were given by Mr. Mark Abrams, and Misses Evelyn Williams, May Williams, Grace Dorman, May Dorman, Helen Gale, and Florence McNaughton. Recitations were interspersed by Misses Bessle Werthelmer, Justine McNaughton, and Masters Josie Forsythe and Merton Bends. Dr. W. A. Hale also made appropriate remarks, and an entertaining session was then closed.

Alpha Hall .- Mrs. Wilkinson writes: Tuesday's meeting was very harmonious. Mrs. Woodbury, Mr. Quimby, Mrs. Guiterez, Mrs. Stratton, Mr. Hardy, Mrs.

West, Mrs. Wilkinson, Mrs. Nellie Carleton and Miss Marie Brehm taking part. Saturday's Conference had Mrs. Treen, Mr. Haskell Malden, Mr. Badger, Mrs. Wilkinson, Charles A. Day, Mrs. Treen and Mrs. West. Sunday, Dec. 1, Mrs. Neille Carleton, Mr. Haines, Charles Abbott, Mrs.

Mrs. Neille Carleton, Mr. Hames, Charles Abbott, Mrs. Peak, Mrs. Knowles, Miss Jennie Rhind, Mrs. West, Mrs. Western, Mrs. Wilkinson, Mrs. Treen, Mrs. Ott, Mrs. Nutter, Mrs. Clark, Mrs. Maggie Butler and Neille Gale had each a part in the day's exercises.

A very interesting entertainment was given Friday evening, Miss Ethel H. Nye, Mrs. M. Hull, Mrs. Stewart and others taking part.

A very fine painting of Mrs. Wilkinson's control was presented to her by Mr. Austin Green, the artist and

presented to her by Mr. Austin Green, the artist, and hangs in the hall. Indian Peace Council next Friday evening at 7:30; meetings for tests after this every Friday evening. Conference meetings will be closed for the present.

Boston Spiritual Lyceum.-Albion R. Waitt writes: The Lyceum session of last Sunday was sprinkled with many new faces among the scholars. The adult attendance was large, and the exercises showed that much labor was spent in preparation. The school gave close attention to the work, especially to the invocations and remarks by Dr. Root, which,

as usual, were very fine.

The answers to the subject were brighter and clearer than formerly. Seventeen were given, among whom were Winnie Ireland, John Conklin, Carl L. Root, Marion Seibold, Earle Keeler, Charlie Hatch,

G. M. Simpson, Harold Frost, Eddie Hatch, George S. Lang and Albert Bilinn.

Mr. Watson favored us with an original march, followed by recitations by Winnie Ireland, Lizzle McDonald, song by scholars of group two, and remarks by Mr. Packard.

The reception committee find many strangers in

Spiritualism in the hall every Sunday, many of whom have told how the work among the young shows the progression of a movement.

The subject Dec. 8 will be, "How does the character of the manufactor. ter of the medium affect the nature of the manifesta-

Hiawatha Hall .- "B." writes: The United Spiritualists of America (incorporated) held their usual meeting on Thursday afternoon, Nov. 28, and served a turkey dinner at 2 o'clock and supper at 7. Large numbers were present, and enjoyed themselves until

a late hour.

Sunday morning, Dec. 1, the developing and healing circle was well attended and satisfactory. The afternoon services opened with an invocation by Mrs. May C. Weston, followed with remarks, tests and readings by Mrs. C. C. Weston, Mrs. M. Irwin, Mr. H. B. Hersey, Mr. Rollins, and a poem by Mrs. M. C. Weston, Evening, music by Mrs. M. A. Moody; invocation by Mrs. Irwin; psychometric readings, tests and remarks by Mrs. L. J. Ackerman, Mrs. H. M. Dickey, Mrs. A. Hatch, Mrs. Thomas, H. W. Martin, H. B. Hersey and Mrs. C. A. Smith. All the sessions were attended by goodly numbers, and the services were highly interesting. a late bour. highly interesting.

The Ladies' Lyceum Union-Mrs. C. T. Wood Sec'y, writes-met as usual on Wednesday, Nov. 27, in Dwight Hall, 514 Tremont street, the President, Mrs. M. A. Brown, in the chair.

The business was transacted during the afternoon and at 6:30 an elegant turkey supper was served to a goodly number of members and guests. The evening was set apart for the pleasure of the children, and they entered into the spirit of the occasion with great

in psychometry and clairvoyance next week. Announcement will be made and terms given from the rostrum of the Temple. The classes will be limited to twenty-five each.

Mr. Keeler will again occupy the rostrum next Suntin, and after dancing, pinning the tail on the donkey by Miss Marie Gale, and several songs were rendered by little Eddle. Johnny Williams gave a fine recita-tion, and after dancing, pinning the tail on the donkey assembly was dismissed, all

> The Helping Hand Society-Carrie L. Hatch writes-met at 3 Boylston place, the meeting called to order by the President, Mrs. C. P. Pratt.

> Mrs. Carleton favored us with a vocal selection; Mrs. Alice Waterhouse then made a few choice remarks, and spoke of Thanksgiving Day and what it should mean to the Spiritualists; Mrs. Buck made reshould mean to the Spiritualists; Mrs. Buck made remarks and gave tests; Mrs. Barnes, President of the Ladies' Aid Society, was then presented; she congratulated the Society upon the good work it was doing. Dr. Rilsworth, of the Inebriates' Home of Boston, was present and gave a very interesting talk upon the habits and different modes of treating the inmates of the home. Mrs. Mason spoke briefly; Mr. Frank Jones spoke on the line of temperance, and Mrs. Pratt, President closed the meeting with remarks.

> President, closed the meeting with remarks.
> Wednesday, Dec. 11, we will entertain the Boston Spiritual Lyceum at supper. In the evening the children will give an entertainment for the benefit of this Society, and all who wish to enjoy themse lyes will do well to be with us on that occasion.

Eagle Hall.-Hartwell writes: Wednesday afternoon, Nov. 27, Mrs. I. M. Field, Miss M. F. Wheeler, Mrs. J. Fredricks, Mrs. M. E. Callahan, Mrs. J. A. Ackerman, Mrs. S. C. Cunningham, A. W. Thayer, R. H. Tuttle gave remarks, tests and readings. Sunday, Dec. 1, the three sessions were well at-

tended. Mrs. W. Buijer, Mrs. J. E. Wood, Mrs. S. O. Cunningham. Mrs. Dr. Bell. Mrs. J. L. Tucker, Mrs. J. M. Fleld. Miss J. Rhind. Mrs. F. Stratton, Miss I. B. Sears. Mis. Hancock. A. W. Thayer. R. Lord, C. W. Qulmby, Mr. James. Mr. Faxon. Mr. Huntington, D. H. Hall. A. W. Hill, R. H. Tuttle, participated, giving remarks and recognized tests and readings; E. H. Tuttle gave inspirational poems, also answered mental questions; solos by Mrs. A. C. McIntosh, Little Helen Gale, H. Leslie and Little Eddie; plano solos by H. O. Grimes.

BANNER OF LIGHT forsale.

Harmony Hall, James Higgins writes, is crowded every meeting and circle. Tuesday's developing and tests gave every one present full gratification. Mr. S. H. Nelke's work is great. The newly-discovered law of development of mediumship is a marvelous knowledge, and in his hands, where education and fair powers are combined, the result must give satisfied.

fair powers are combined, the result must kive saus-faction. Thursday's meeting was "Thanksgiving" by mortals as well as spirits present.

Sunday's 11 A.M. development draw a very large number to the hall. The 2:30 and 7:30 meetings be-came a great help to all present. Mr. Nelke's ad-dresses paved the way for many, and tests which fol-lowed proved the correctness of the laws of medium-table as well as those of development. ship as well as those of development. Next Sunday's 2:30 and 7:30 meetings will be given

to tests only.

604 Tremont street, Wednesday's 8 P. M. circles and Friday's 3 P. M. circles, as well as Saturday's, 8 P. M., public development and test circles, are well patronized; all receiving tests.

Friday's private developing classes do good and rapid work; tests given always recognized: Mrs. J. A. Woods, Mrs. Collins, Mrs. Gilliand, Miss Wheeler, Mr. J. A. Wood, Mr. Havener, Mr. Gaylord, Miss Sadie B. Lamb and others. Music, vocal and instrumental, by Miss S. B. Lamb,

The Banner of Light finds large sales at the hall and at 604 Tremont street. A well known lawyer baptized it "My Banner of Life," saying, "When worn out, I lay down every work and read this journal."

Rathbone Hall .- " N. P. S." writes: Thursday, Nov. 28, at 2:45 P. M., Dr. J. Milton White opened the meeting with remarks and tests.

Mrs. Guiterez, Mrs. Japnie Hill. Miss Annie Hanson, Mrs. E. R. Brown and Mr. W. J. Hardy participated in psychometric delineations; Mrs. C. H. Clarke gave tests; Mrs. M. F. Lovering, planist. Mr. Hux-

Commercial Hall .- Sunday, Dec. 1, 10:45 A. M., circle for tests well attended. Mrs. Josephine L. Tucker, Mrs. A. R. Gilliland, Mrs. A. Woodbury, Mr. Lord,

Mrs. A. R. Gilliand, Mrs. A. Woodbury, Mr. Lord, Mrs. Ratzel gave tests and readings.

At 2:30 P. M. Mr. Lord made the opening address. Mrs. J. L. Tucker gave readings; Dr. Matthews, remarks and readings; Mr. W. Baxter, remarks; Mrs. E. R. Brown, tests; W. J. Hardy, Mrs. M. A. Nutter, Mrs. I. Fields. Mrs. M. Knowles, Mrs. A. R. Gilliand, psychometric readings; Mrs. M. F. Lovering, pianist. At 7:30 P. M.. Dr. J. Milton White, address and readings; Mrs. C. H. Clarke, Mrs. J. L. Tucker, Mrs. A. P. Guiterez, Mr. W. J. Hardy, N. P. Smith, psychometric delineations; Miss Kate Butler, tests and musical selections; Mrs. E. R. Brown, tests; Mr. J. Smith, plano selections.

The First Spiritualist Ladies' Aid Society, writes Carrie L. Hatch, Sec'y, met as usual, Mrs. A. E. Barnes, President, in the chair; at 3 P. M. a circle

was held, and all present were given proof of spiritreturn. Mrs. Hattle C. Mason, Mrs. Shackley, Mrs. M. A. Brown were the mediums.

In the evening Mrs. Carleton and Mrs. S. Cunningham favored us with several vocal selections. Mrs. M. E. Thompson of Onset was present, and spoke briefly and congratulated the Society on having somethy avang neurle present.

orieny and congratulated the Society on having so many young people present.

Mrs. M. A. Chandler, one of the finest of test mediums, gave evidence of the presence of loved friends;

Mrs. S. Cunningham gave psychometric readings with great satisfaction to all. Mrs. Hattle C. Mason closed the evapous's entartainment with a few changes. he evening's entertainment with a few choice remarks. We cordially invite all to be present with us on Fri-

day evenings.

Red Men's Hall .- The meeting in this hall Sunday evening was crowded, as usual, to listen to Mrs. Maggie Waite, as she gave her remarkable tests

of spirit presence. These meetings will be continued every Sunday evening until further notice. We are requested by MRS. WAITE to print the fol-

"I have received letters from Lowell, Mass.; JACKSON, MISS.; LAS VEGAS, N. M.; BISMARCK, N. D., and RUTLAND, Vt., which I cannot answer until the parties send me their names and addresses. Correspondents must be careful to send their names and addresses, and thus save a great deal of disappointment on both sides."

Elysian Halt. - "L. S." writes: The meetings of our Society for the past week were very satisfactory, showing increased interest. The mediums present and assisting were Mrs. Hutchins, Mrs. Ackerman, Mrs. Hatch, Mr. Hardy, Mrs. Bishop, Mr. Lathrop and

others.

On Sunday we enjoyed an excellent day. The morning circle was better than ever, and the other two meetings extra good audiences. The mediums were: Dr. West, Mrs. Josie L. Tucker, Mr. Robert Lord, Mrs. Ackerman, Mr. Lathrop and others. Mr. Ring and Mr. Redding gave us many inspiring thoughts in their earnest addresses. We held the first concert of the season in our hall on Wednesday night.

The Ladies' Spiritualistic Industrial Society-S. Etta Appleton, Sec'y, writes-held its monthly dance Thanksgiving night. It was a success in every particular, upwards of sixty couples partici-

Next Thursday, Dec. 5, is our monthly Social, with an Orange Supper. Games, vocal selections and har-monica solo by Mrs. Parnell during the evening.

Abbotsford Hall, City Square (Charlestown) .-'S." writes: Sunday, Dec. 1, meetings afternoon and evening were of unusual interest. Mrs. Buck ovened with impressive remarks; her tests were fine; followed by Mrs. Gutlerrez, Mrs. Bray, Mrs. Bell, Mr. Hilling, Mr. Quimby, Mr. and Mrs. Stiles. All mediums are welcome.

### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 80 clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue, Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Au-gusta Chambers, President.

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 1 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at Small's Pariors, 377 Franklin Avenue (near Greene).

1188 Bedford Avenue.—Spiritual meetings are held every Sunday evening at 8 o'clock. Services, vocal and in-strumental music, lectures, recitations, readings and tests. 8. Van Brocklin, Chairman. Society for Eclectic Spirituality, 484 Lafayette Avenue, 3% and 8. President, G. Sterling Wines; Speaker, E. J. Bowtell.

Fraternity Hall.-Edward Bartlett, President, writes: Mr. J. W. Fletcher gave a magnificent lec-

ture upon "The Growth of the Spiritual Idea," which was listened to with profound attention. A more clear, logical or brilliant effort has rarely been offered than was this lecture. Mr. Fletcher is attracting an entire-ly new class of minds, who seem anxious to listen to his remarkable inspirations, as well as witness the evidences of psychical powers with which his services

Next Sunday he speaks again upon "What Effect will the Christians' prayers have upon Ingersoll?" and a rare treat is expected.

Brecklyn.-Frank C. Slattery writes: The Progressive Spiritual Association held its regular Sunday evening meeting Dec. 1, in the Amphion Theater building, Bedford Avenue, Brooklyn.

The hall was filled to everflowing. Dr. Harlow Davis was the test medium. As usual he gave the greatest satisfaction, his clear insight into the spiritual world being simply wonderful. We heartily endorse him as a medium, physician, and a gentleman. Next Sunday evening he will be with us again.

### The Southern Railway—Cheap Excursions to Atlanta.

The great Southern Railway, reaching nearly every city and locality of the South, runs the most frequent, city and locality of the Sours, tuns the most frequent, fastest and best-equipped trains between Washington and Atlanta, New Orleans, Savannah, Jacksonville, and cities beyond. The Southern Railroad has trains better equipped and a faster schedule than any road in New England. The Southern Railroad has handled with ease the great throngs who have visited the Fair in Atlanta. The Fair will remain open until the end of December, and every BANNER reader should see it. Ten-day Excursion rates are made from Boston at \$34 (all rail), (\$30 by Sound steamers); New York, \$24; Washington, \$14. They can be had in Boston from the N. E. Agent of the road, WALDO A. PEARCE, 228 Washington street.

### MEETINGS IN MASSACHUSETTS.

North Meltunte. - A correspondent writes: On Sunday last, Dec. 1, the Children's Progressive Lyceum of North Scituate enjoyed the presence of J. Frank Baxter, who, after the usual exercises, recita- 1 P. M. tions and marches of the school, made a pleasant speech, precading and succeeding it with selections of vocal music, all of which was cordially received. He also read a choice pnem, teaching Spiritualism's philosophy, entitled "Billie's Rose," which closely held the attention of all. It was finely and effectively rendered

dered.

Next to the Cleveland, O., Lyceum this one is the oldest in the country. its organization being effected soon after Andrew Jackson Davis's advice, instructions and suggestions relative to the formation of such schools. Rarly in the "sixtles" this Lyceum was inaugurated, and has continued uninterruptedly to the present time. Mr. D. J. Bates, still Conductor, and a few others, remain; Mrs. M. C. Morris among the ladies, who have been identified from the start.

The Ladies' Spiritualist Ald Society owns the building in which the Lyceum meets, and maintains lec-

The Ladies' Spiritualist Ald Society owns the building in which the Lyceum meets, and malutains lectures given from time to time throughout the year. Called by this chartered Society, Mr. Baxter was there for lecture service last Sunday.

A fine audience gathered in the hall in the evening and listened to Mr. Baxter's excellent lecture on "The Value of Phenomena," and enjoyed his appropriate accompanying songs. After this he spent an hour in exercises of mediumship and clairvoyance. It was a remarkable exhibition, and although Mr. Baxter has given numerous séances from time to time previously in North Soltuate, leading his hearers to previously in North Scituate, leading his hearers to anticipate much, yet it was the general verdict that this seance transcended all his others; at any rate it left a marked impression of worth.

Lynn.-The Spiritualists, T. H. B. James writes, held interesting services Sunday evening at Clerk's Hall, 33 Summer street. Appropriate selections were rendered by Misses Lena and Elsie Burns. Prof. C. H. Webber of Salem gave an able address on the combined subject of "Spirit Power and Hypnotism in Daily Life."

Next Sunday, at 7:30 P. M., Prof. C. H. Webber will lecture on "God and Astrologic Influence." At the spiritualistic séance at 130 Market street Tuesday evening, Mrs. Dr. M. K. Dowland gave an able address on "Individual Soul and the Knowledge of Spirit Power." She also answered many questions asked by the audience satisfactorily. Mrs. Lizzle D. Butler gave well chosen remarks, and many excellent tests and messages. Harry G. and Will McNally,

At Mrs. Dowland's developing circle Friday evening a large attendance and much good is being done for the Cause.

Cadet Hall-Lynn Spiritualist Association-J. M Kelty, President. Mrs. A. A. Averill, Sec'y, writes: Sunday, Dec. 1, the platform was occupied by Mrs. Sunday, Dec. 1, the platform was occupied by Mrs.
Nettle Holt-Harding of Somerville; Mrs. Harding gave
two very earnest, forcible addresses, followed both
afternoon and evening by a very fine test séance, in
which she gave a large number of delineations, which
were all recognized, and were very accurate indeed;
Mrs. Effie I. Webster was present in the evening, and
gave the invocation; Miss Charlotte M. Fiske of Salem
sang, and rendered plano solos in a very fine manner.
Sunday, Dec. 8, Mrs. Abble N. Burnham of Malden
will be with us. will be with us.

Lawrence .- A correspondent writes: The Lawrence Spiritualist Association had for its speaker on Sunday, Dec. 1, Mr. F. H. Roscoe, of Providence. R. I. The subject for the afternoon was "The Influence of Disembodied Minds." At 7 o'clock the hall was filled to the utmost, it being the 'arrest audience of the season. Subject, "A Due Consideration of Death," which was a sublime and eloquent effort, and many congratulated Mr. Roscoe at its conclusion. In the evening he gave a test séance, which was most convincing to all. There were many people present that had not attended the meetings since Mr. Roscoe's ap-

pearance here two years ago.

Mr. Roscoe and wife while in this city were the guests of Mr. and Mrs. Austin Stowell, at their new and elegant home, 103 Broadway, where they were more than hospitably entertained.

Newburyport .- "Lincoln" writes: Sunday, Nov. 24, the First Spiritualist Association had for its medium for the first time Mrs. May S. Pepper, who gave a short practical talk before her test séance, both afternoon and evening. In the afternoon she gave sixteen tests of spirit-return. In the evening spirit friends who came gave their names, ages and relationship, and matters connected with them—it was wonderful. The audience in the evening was large and interested. Mrs. Pepper will be with us a number of times this season.
Sunday, Dec. 1, A. E. Tisdale, the blind medium, lectured very acceptably to the audience. He is a very fine and distinct speaker, also a grand singer.

very fine and distinct speaker, also a grand singer. He is to be with us four Sundays in December, and is followed on the first Sunday in January by Mrs. Net

Malden .- "S. E. W." writes: Last Sunday evening F. A. Wiggin gave his first lecture and séance for our society, in a course of Sunday addresses to continue through the entire month of December. The hall and two ante-rooms, at the time for opening our meetings, were crowded. Mr. Wiggin, under control, spoke upon the subject: "What the World Needs is Men." The lecturer held the closest attention of his hearers for nearly an hour. Then followed one of the medium's most remarkable and convincing test séances. His tests are in the shape of communica tions from spirits given directly to some personal friend in the audience, and are therefore very con-

Salem .- "N. B. P." writes: Mrs. Annie E. Cunningham of Boston occupied the platform of the First Spiritualist Society Dec. 1, and gave a very fine address. She touched upon the advent of Modern Spirtress. She couched upon the advent or modern spir-tualism in '48, and what rapid strides had been made since then, and its popularity at the present time; she also gave many tests, and some of them were very remarkable. All were recognized. She ranks very high as a test medium, and I would recommend to any society who would like a first class test medium. She will be with us again Sunday, Dec. 8.

Worcester.-Mrs. Cella C. Prentiss, Cor. Sec'y, 314 Park avenue, writes: Good audiences convened in G. A. R. Hall to listen to Mrs. N. J. Willis, who answered questions presented by her hearers in a highly satisfactory manner.

The Woman's Auxiliary meets Friday, Dec. 6, with Mrs. S. J. Prince, 71 Portland street. Business meeting, 3:30. Supper from 6 to 7:30, followed by the usual entertainment.

Harlow of Haydenville, Mass., one of our brightest speakers, occupied our platform, Sunday, Dec. 1. Her eloquent lectures were listened to with marked attention by a large audience.

Dr. George W. Fuller of Worcester will speak for us

Wakefield .- E. S. Wells, Chairman, writes: Meetings were held Dec. 1, at 7:30. Mrs. Charlotte A. Butterman, test medium, occupied the platform, and gave many convincing proofs of life after death. Next Sunday evening, Dec. 8, Mrs. Julia E. Davis will be with us.

Chelsen .- "D. A." writes: Dec. 1 the Spiritual Meeting at 206 Broadway opened with singing by Mr. and Mrs. Anderson; attendance good; Mr. W. Anderson gave tests and readings; Mrs. W. Anderson, tests; Mr. G. F. Slight was Chairman.

Reckland. - "Minerva" writes: Mrs. Mary L. Goodrich of Portland, Me., was with us Sunday, Dec. i. holding a two-hours' test scance, to the largest audience of the season. Her tests were promptly recog-

### MAINE.

Pertland.-H. C. Berry, Clerk, writes: The First Spiritual Society met Nov. 24. Our platform was occupied by Mrs. Mattie E. Hull of Chicago. Her afternoon subject was: "Our Proper Attitude Toward the Spirit-World and its Mediums." Evening: "Spiritualism as a Factor in the Religious and Scientific World."

This was Mrs. Hull's first appearance in Portland for over twenty years. She was greeted with good audiences, and many old friends took this occasion to renew the acquaintance of years past. Mrs. Hull gave two very able lectures, and the highest praise we can give her is that she has not lost one whit of her ability or enthusiasm for the Canse. May she be spared many years to carry on the good work. She closed each service with an improvisation from subclosed each service with an improvisation from subclosed with the sudiance that of the receive the service.

closed each service with an improvisation from subjects given by the audience, that of the evening upon
"Our Spirit-Children" and "A Mother's Love," being
especially fine. She will be with us again Dec. 8.
Dec. 1 Mr. Flavius A. A. Heath of Boston was with
us, lecturing atternoon and evening; gave tests at
close of each lecture. Mr. Heath is a good logical
speaker and a fine platform test medium.
Dr. C. K. Huot of Boston was present in the afternoon, and spoke briefly. noon, and spoke briefly.

remedy for Diarrhose. Twenty-five cents a bottle.

For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best

### RHODE ISLAND.

Providence Spiritualist Association, Columbia Hail, No. 248 Weybosset street. Bervices every Sunday at 2:30 and 7:30 P. M. Progressive school at

B. F. Prouty, Sec'y, writes: Sunday, Dec. 1, we had with us Mr. Joseph D. Stiles of Weymouth, Mass., a most wonderful test medium, who gave a very large number of tests, of which most all were recognized; we also had some very fine selections of music rendered by Miss Gertrude Johnson, accompanied by Miss Reynals.

by Miss Gertrue Johnson, accompanied by Miss Rey-nolds, organist.

Mr. Stiles will be with us again Sunday, Dec. 8, and all friends interested in the cause of truth should not fail to hear him. Pawtucket. - Jennie E. Warbuton, Cor. Sec'y,

writes: We had with us Sunday, Nov. 24, Mrs. Dick. of Onset; her lectures and tests were very satisfac tory. She also gave us a benefit circle on Tuesday evening, which helped our treasury. Makes Pare Blood,-These three words tell the

whole story of the wonderful cures by Hood's Sarsaparilla. It is the best blood purifier and spring medicine.

Hood's Pills have won high praise for their prompt and efficient yet easy action.

### ILLINOIS.

Chicago.- W. J. Masters, Cor. Sec'y, writes: We are glad to be able to report a golden harvest in the work of the Progressive Spiritual Church of 3120. Forest avenue. The Ladies' Progressive and Benevclent Aid, an auxiliary of our church, gave a grand thanksgiving ball and New England supper on Wednesday evening, Nov. 27, which was more than a success, financially and socially.

The success of our work we feel is due to our estamed paster. Buy George V Cordingly who meets

teemed pastor, Rev. George V. Cordingly, who meets his congregation and visitors with a hearty shake of the hand, thereby making them feel at home.

# THE SEGRET BEAUTIFUL **CUTICURA** SOAP

## THE SCIENCE OF DEVELOPMENT.

The Law Lately Discovered.

NEWLY developed mediums the proof of greatness in mediumship and rapid development. PRIVATE CLASS FRIDAYS, at 8 P.M. EXAMINATION FREE of charge. Only those ACCEPTED where PROOF can be given of the possession of the talent.

S. H. NELKE, 604 Temont street, next to corner of Dedham street, Boston. cow Dec. 7.

We want to secure before January 1, 1896, a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fail, make the following liberal offer:

To any person not now a subscriber to the BAN-NER, who will, previous to January 1 next, send us 50 cents, we will not only send the paper for three months, but also one copy of

## A Fine Musical Tribute

TO OUR ASCENDED WORKERS.

LUTHER COLBY. MRS. CLARA H. BANKS. DR. ARTHUR HODGES.

This memorial sheet contains three new and choice compositions-words and music-printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Fitchburg.-Mrs. E. O. Pierce writes: Miss Lizzie | Will it Be to Be There?" It has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of

value to all Spiritualists. We will furnish free one copy of the Musical Trib. ute to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.

### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill, Services at 10% A.M. and 7% P.M. Lycann at 9% P.M. Lyceum at 2% P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres. Eureka Hall.—Theodore F. Price; independent meetings every Sunday night, at 1½, at this hall, southeast orner lith street and Girard Avenue. Lectures and tests.

## MEETINGS IN CALIFORNIA.

San Francisco.-W. J. Colville (lecturer) and E.A. Whitelaw (violinist) conduct regular exercises in Union Square Hall, Post street, every Sunday at 10% A. M. and 7% P. M. Sessions of School for Psychic Science at convenient hours during the week, as announced from the platform on Sundays.

Oakland.—Congregation of Truthseekers meets in Hamilton Hall, 13th and Jefferson streets, every Sunday at 3 P. M. and Friday at 8 P. M. Lectures on Spiritual Science in the Synagogue (one block distant) Tuesdays and Fridays, 3 P. M. W. J. Colville, regular lecturer. H. M. Young, Secretary and Treasurer.

## MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 85 South Sangamon street, every Sunday at 19%, \$1% and 7%. Lyceum at 1%. Mrs. Mary O. Lyman, perma-nent speaker. E. N. Pickering, President. First Seciety of Spiritualists meets at Hooleys. Theatre, at II a. m. Speaker, Mrs. Cora L. V. Bichmond. Band of Harmonv. Thursday, M. P. M., Orpheus Hall, Schil-

MEETINGS IN WASHINGTON, D.C. First Sectory, Metserett Hall, 18th Street, between B and F.—Every Sunday, 11% A.M., 7% P.M. M. C. Edson, Pres.

Second Seciety—"Progressive Spiritual Church"—meets every Sunday, 7½ r. M., at the Temple, 435 G street, K. W., opposite Pension Office. Mrs. J. D. Compton, Pres.